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LIFE AND LIGHT
FOR
WOMAN.

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INDEX TO VOLUME XI.

WOMAN'S BOARD OF MISSIONS.

AFRICA, A Contrast, 366; Letter from Mrs. Bridgman, 5; Letter from Mrs. Robbins, 441.

CEYLON, A Heathen Festival, 401; Letters from Miss Leitch, 121, 321.

CHINA, A Rainy Day, 81.

ILLUSTRATIONS, An African Hut, 375; African Mission Station, 443; An Armenian Priest, 92; Articles of Kaffir Costume, 374; Brahman Woman Going for Water, 212; "Came Mary Magdalene and the Other Mary to the Sepulchre," 162; Chinese Boy, 85; Chinese Hymn, 86; Chinese Woman, Mother-in-law and Child, 81; Christian Church in Africa, 445; Cocoanut-Trees, 211; Emmanuel—Four Illustrations, 1, 2, 3, 4; Frankincense, 161; Hanuman, the Monkey God, 214; A Happy New Year, 11; Heathen Women at Work in the Fields, 369; "He is Risen, He is not Here," 163; Idol Pulliar, 403; Inside View of an African Hut, 376; Insulting the Bridegroom, 412; Kessab, Northern Syria, 168; Native Christians in India, 257; Native Musicians in India, 256; Old Palace, Madura, 54; Palanquin, 210; Procession of the Bride, 410; Returning from the Bush, 414; Ruth—Three Illustrations, 452, 453, 454; Street Scene in China, 83; Turkish Boys Learning to Read, 170; White-Turbaned Moslem, 90; Young Kaffir in Full Dress, 373; Zulu Girl Educated in Inanda Seminary, 369.

INDIA, Bible-Women in Madura, 164; Bible-Women in the Mahratta Mission, 201; Work Among the Women,

241; Work in Madura, 164; Work in the Madura Mission, 281.

IN MEMORIAM, Mrs. Harriet P. Williams, 20; Mrs. Abbie Lyon Hume, 424.

JAPAN, Annual Report of the Kioto Girls' School, 327; Journeying in Japan, 41; Letter from Mrs. DeForest, 287, 447.

MICRONESIA, Journal of Mrs. Pease, 245, 284.

MISCELLANEOUS, Gleanings from Recent Letters, 7, 205.

OUR WORK AT HOME, Annual Meeting, 21, 93; Annual Meeting of the Berkshire Branch, 341; Annual Meeting of the New Hampshire Branch, 461; Annual Meeting of the New Haven Branch, 300; Annual Meeting of the New York Branch, 62; Annual Meeting of the North Essex Branch, 302; Annual Meeting of the South Essex Branch, 304; Annual Meeting of the Vermont Branch, 63; Annual Meeting of the W. B. M., 463; April Meeting, 220; Are Missionaries Beneficiaries? 259; Bureau of Exchange, 132; Charter of the Woman's Board, 16; Departure of Missionaries, 221, 343; Farewell to Missionaries, 381; Going to Missionary Meetings, 60; How to Kill a Missionary Meeting, 185; Lessons from the Heathen, 458; May Meeting, 297; Missionary Ropes, and How to Hold Them, 335; New Haven Branch, 415; Progressive Work, 176; Receipts, 22, 64, 103, 142, 187, 222, 262, 304, 345, 382, 425, 464; Reports of Branches, 138; Request from China, 422; Sketch of the Philadelphia Branch,

WOMAN'S BOARD OF MISSIONS (*continued*).

294; Some New Books, 19; Unused Power in the Churches, 57; A Vision, 340; Why Should We Work for Heathen Women? 215; Woman's Foreign Missionary Society of the M. E. Church, 462; Women and the Home Missionary Problem, 378; Work Among the Children, 423.

POETRY, Emmanuel, 1; Good Will to all the Earth, 21; Myrrh-Bearers, 161; Power of His Presence 343.

TURKEY, Baptismal Service, 325; Constantinople Home, 406; Female Department of Armenia College, 361; Letter from Mrs. Bond, 50; Letter from Miss Chamberlain, 171; Letter from Miss Crawford, 125; Letter from Miss Proctor, 167; Letter from Miss Stone, 47; Out-station Work, 247; Woman's Board in Armenia, 88.

YOUNG PEOPLE'S DEPARTMENT, *Africa*, Marriage in Kaffirland, 408; Mission Work in Africa, 370; *Ceylon*, Request from Ceylon, 377; *China*, Half Hour of Missionary Work, 334; *India*, Children's Concert in Madura, 52; A Young Girl's Trial, 455; Native Christian Wedding, 209, 253; *Miscellaneous*, How our Gleaners went to Branch Meeting, 393; Young Ladies' Missionary Work, 12; *Poetry*, Ruth's Farewell, 452; St. Theresa's Half-pence, 56; *Spain*, Seminary for Spanish Girls, 173; *Turkey*, From a Turkish Sermon, 91; Giving to the Lord, 89; Letter from Miss Pierce, 128; Letter from Miss Wheeler, 290; Report of the Missionary Children's Missionary Society, 130; Woman's life in European Turkey, 329.

BOARD OF THE INTERIOR.

AFRICA, Huguenot Seminary, 427; Letter from Miss Pinkerton, 72; Sabbath at the Umzumbi Home, 267; Tidings from our Teachers, 431.

AUSTRIA, Roman Catholics in Austria, 189.

CHINA, Another Voice from Peking, 347; Changes, 349; Letter from Miss Diamant, 67; Letter from Mrs. Goodrich, 145; Miss Newton's Work, 311; Tour in the Province of Shantung, 109; Walk on the Walls of Peking, 107; Work Among the Villages, 432.

DAKOTA, Another Dakota Band, 353; Letter from Mrs. Collins, 74; Letter from Mrs. Renville, 268; Letter from Miss Ward, 147; Sioux Woman's Letter, 269.

INDIA, Letter from Miss Taylor, 472.

HOME DEPARTMENT, Annual Meeting, 26, 394; Annual Meeting of the Illinois Branch, 151; Annual Meeting of the Indiana Branch, 273; Annual Meeting of the Iowa Branch, 273; Annual Meeting of the Michigan Branch, 149; Annual Meeting of the Missouri Branch, 231; "As I Have Loved You," 436; Conference of the Executive Committee and State Officers, 25; Consecration, 153; Duties That Lie Nearest, 197; "Give and it Shall be Given Unto You," 316; How to Conduct Missionary Meetings, 237; Leaflets of the Woman's Board of Missions of the Interior,

118, 155, 274, 394, 438, 477; One Thousand Subscribers, 390; Our Mission Band, 114; Receipts, 34, 79, 119, 155, 199, 239, 275, 319, 359, 395, 439, 480; Report of the Iowa Branch, 317; Study of Mission Fields, China, 76, 112, 148; Papal Lands, 196, 229; Turkey, 270, 311, 356; Africa, 388, 434, 473; The Threefold Cord, 234; Where are the Coral Workers? 392.

IN MEMORIAM, Mrs. Mary Bliss Chambers, 475; Mrs. Mary Shipman Thacher, 117; Mrs. Harriet Meriam Hendrey, 318.

JAPAN, Letters from Miss Kellogg, 68, 309; School Life and Street Lights in Kioto, 385.

MEXICO, Letter from Mrs. Watkins, 225.

MISCELLANEOUS, Gleanings from Recent Letters, 195; Illustrative Facts and Incidents from France, 227; Outward Bound, 354; Word to Young Ladies, 111.

SPAIN, Significant Straws from Spain, 191.

TURKEY, A New Work at Aintab, 467; A Visit at Hadjin and Shar, 468; Case of Persecution, 347; Letter from Miss Brown, 69; Letters from Mrs. Coffing, 193, 307; Letter from Miss Tucker, 192; Telling the "Old, Old Story," 307; Visit to Trebizond and Ordo, 146; Words from Turkey, 265.

BOARD OF THE PACIFIC.

JAPAN, Our Work in Japan, 278.

MEXICO, Good News from Mexico, 158; Our Work in Mexico, 277.

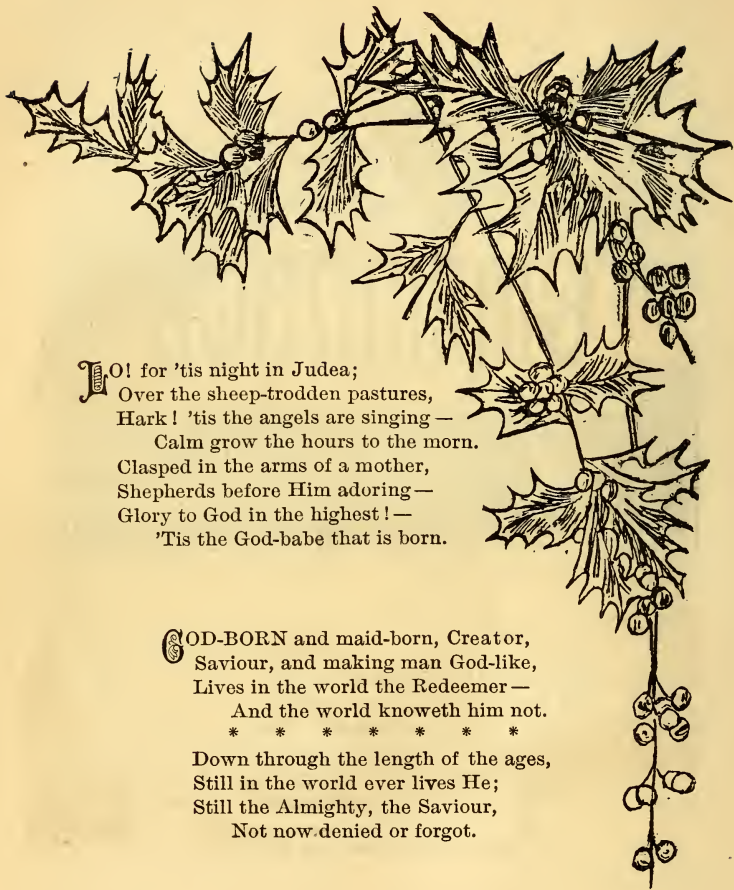
TURKEY, Dedication of the New School Building at Broosa, 160.

MISCELLANEOUS, Editorial, 397; Extracts from the Annual Report, 37; In Memoriam, Mrs. Julia Rappley Colby, 398; Monthly Meetings, 157; Our Meetings, 279; Statement of the Treasurer, 39.



OUT from the depths of the ages
 Swells the yearning of mortals —
 Pain-burthened chorus of spirits,
 Watching the East for a ray.
 Quickens humanity's heart-blood
 With the expected redemption
 Ages to ages traditioned —
 Day; but how long ere the day!

IN their dim stone-built chamber,
 Rabbis are met and Sanhedrim —
 Ponder perplexed, "What forebodeth,
 Portent and sign that we trace?"
 Fade from their grasp the pale phantoms,
 Princes and pontiffs of Israel;
 Low burn the lamps of the Temple;
 White light o'er-floodeth all space.



HO! for 'tis night in Judea;
 Over the sheep-trodden pastures,
 Hark! 'tis the angels are singing —
 Calm grow the hours to the morn.
 Clasped in the arms of a mother,
 Shepherds before Him adoring —
 Glory to God in the highest! —
 'Tis the God-babe that is born.

GOD-BORN and maid-born, Creator,
 Saviour, and making man God-like,
 Lives in the world the Redeemer —
 And the world knoweth him not.

* * * * *

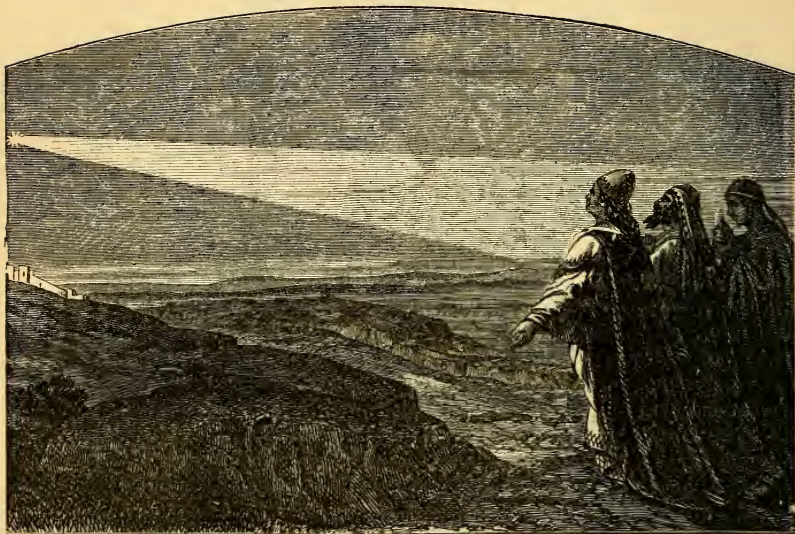
Down through the length of the ages,
 Still in the world ever lives He;
 Still the Almighty, the Saviour,
 Not now denied or forgot.

THROUGH the mythic and mystic
 Visions of Brahma and Indra,
 Where, by great rivers, the sages
 Ponder and watch through the night,
 Breathe, like a breath of the morning,
 Tidings of God made incarnate;
 Haste to their aid, O Expected!
 Rise in the nations, O Light!

OUT from hot deserts, where nomads
 Kneel to grim, featureless idols
 Hewn from the rocks and the way-stones,
 Hark! a sweet melody hear!
 Softly a whisper of angels,
 Making a hush where it passes,
 Steals through the chant of wild frenzy,
 Murmurs, "A Saviour is near!"



BURSTS forth, and swells like a tempest,
 Tumult of nations and peoples,
 Looking afar for the morning,
 Saying, "The morning is come"—
 Asking what God is and is not;
 Asking what Christ is and is not;
 Demanding of Christians an answer:
 Alas! shall Christians be dumb?



LIKE an ethereal fragrance,
 Thrills through the world a strange
 rapture;
 All the wild tribes and the nations
 Hither and thither they run,
 Crying: "We hear the Evangel!
 Hear the near rustling of pinions!
 Who shall reveal us the wonder?
 What is the deed God has done?"

OH! show them the star o'er the manger!
 Out from the depths of great darkness
 Guide to the cradle the peoples
 Far from the east and the west.
 Calmly the babe lies in slumber,—
 Rises the day-dawn eternal;
 There let the world, with the shepherds,
 Humbly adore and find rest!

[Adapted from a poem by Constantina Brooks, in *Scribner's Monthly*.]

AFRICA.

LETTER FROM MRS. BRIDGMAN.

We are permitted to make the following extracts from a letter from Mrs. Bridgman, of Umzumbi, written to a mission circle in Maine. We gain from it an idea of the pleasant connection that may be formed between the laborers in this country and those in the foreign field, and the encouragement our missionaries may derive to go forward in their work by the assurance of willing support at home.

* * * I HAVE been a little doubtful as to what reply I should give to the proposal with reference to Gugulana. She has always been willing, and has seemed to consider it a privilege to do what she could by way of visiting and talking with the people, and teaching them Bible truth. We have not advised her to go alone to the kraals, however, fearing she might meet with temptation above what she is able to bear; then, too, a woman who has a home to care for has duties which must claim the greater part of her time. Perhaps it might tend to strengthen her Christian character, were we to place more responsibility upon her.

Her home is now in a sadly unsettled state. I think you know something of her history. You remember, she forsook her kraal and came to the station eight years ago, that she might learn of God. She wished even to forsake her husband, as he had another wife, and both were abusive to her. The husband followed her, giving up the second wife, and chose rather to cleave unto this one, and made many promises of fidelity, consenting to build a house in the station. These were the conditions she imposed, and it was only upon condition of his compliance with them that she would consent to regard him as her husband. He complied with them all, and for several years seemed happy in doing all he could to make their home pleasant, and was apparently eager to learn all he could of the true way, so that we began to hope that the evil spirit had been cast out, and the new one had taken possession of his heart.

A little girl of five years is Gugulana's only living child, of which, this, her second husband, is the father. That she has no more, has been a trial too great for him to bear, and it would seem that seven evil spirits, worse than the first, have entered in and taken possession of the man; for to pour contempt and abuse on her, and make her life as uncomfortable as possible, has appeared to be his determined purpose. She has tried to bear it in a meek and Christian spirit, and has derived great comfort and support from the Bible. She often comes in with her Testament and sits down with me to read a chapter, and always esteems it a real

privilege. Her whole face lights up with joy whenever an opportunity offers to do so, and she goes away evidently fed and strengthened. So she continued to stay in her home with this man till he became so desperate that it was unsafe for her to remain longer, and forcible measures were about to be used for his safety by suddenly leaving, of himself. He did not go so far away, expulsion. He evidently anticipated this, and so saved the necessity, however, but that when he was taken sick, he could send a message to Gugulana—"Why doesn't my wife come and take care of me?" With her kind-hearted and generous nature she could not refuse this request, and having an opportunity to go by wagon, she collected all the good things she could for his comfort and her own, and went a distance of thirty miles to act as nurse to her former persecutor. She is there now, but I am expecting she will return soon, as I hear that her husband's brother has gone to him, and will take her place, I think.

We cannot anticipate the sequel to her history. It is in God's keeping, and I trust he will cause all to work for her good, and help her to use faithfully in his service all experience, whether good or ill, which he may see fit to send upon her.

Now, as to the proposal of the mission-workers to support Gugulana as a Bible-reader, we are disposed to think favorably of it.

We hope that through your prayers for her she may receive strength to continue steadfast in the faith, and grow in grace and earnestness in the Lord's work. To know that she is appointed to the position of Bible-reader, and that much is expected of her, may be a means of blessing to her, by helping her to see the need of drawing more plentifully from the wells of salvation. I think some system of Bible work might do much good among the people, and I am inclined to consider the offer of the mission-workers as an indication from the Master that we should enter upon it.

I conclude that the money for this purpose is to come through the Board's treasury, and we will, accordingly, ask at the next meeting of our mission for an appropriation for the support of a Bible-reader. This request will be sent home, and, if approved of there, we will be prepared for her to begin her work. In the meantime we will endeavor to help and encourage Gugulana as best we can, and you will all remember her in your prayers, asking that she may have the needed preparation of heart to be a useful instrument in the Master's hands. It will be a source of strength to her to know that Christian friends in America are praying especially for her. Pray that she may be humble, and love to sit at Jesus' feet and learn of him, and thus be fitted to tell others of his love.

GLEANINGS FROM RECENT LETTERS.

FROM MISS CRAWFORD.

Miss Crawford, who went out to Turkey in the early summer, is now at Monastir, in the European Turkey mission, occupied with a vigorous study of the language. She writes:—

WE had cause for devout gratitude for our very pleasant voyage across the Atlantic, and I enjoyed my first ocean experience intensely. It was delightful to find myself an expected guest in a missionary family in Constantinople; and I wish I had time to tell you of my first Sabbath in Scutari. I went to the American chapel at nine in the morning, and it was very interesting to me to see so many people giving such earnest attention to the service. The first hymn, I was told, was, "I know that my Redeemer lives," and was sung to the old tune, "Windham." I suppose some modern choirs would smile to know how much the familiar tune affected me. Then in the service I caught the two words, "*Hesus Christos*;" to these and the familiar household tunes I clung as my part in this beautiful Sabbath-morning service.

I was very thankful to have come to Constantinople at the time of the school examinations. It was a grand opportunity to see the whole three years' course in review. I was glad to notice so many Turkish ladies of rank present. I am quite sure that our American fathers and mothers would feel rebuked, could they see the eager interest manifested by all the people in the smallest details of these examinations. You will have the report of them in full.

When I looked upon the beautiful "Home" established here by the Woman's Board, and saw how much had been accomplished for the girls who, every year, will go out as lights from this school, I thanked God for inspiring the hearts of American women to so work and pray. The representative of the exarch of the Bulgarians of Constantinople was present at one of the examinations, and said, afterward, "You in this school not only teach how one may be happy and useful in this life, but in the life to come." Please pray that away up in Macedonia we may succeed in teaching the girls the same two important things.

FROM MISS GLEASON.

Miss Gleason, who, it will be remembered, went to Constantinople with Mrs. Schneider about a year ago, writes:—

* * * I have often thought that if I could only bring you here for a little while, to see these homes in Constantinople, with all their surroundings, and to our Sabbath-school of bright boys and girls, you would appreciate all the difficulties and discouragements

we have to contend with; still, you would praise the Lord for giving you hearts to help in this glorious work, and you would besiege the throne of grace with prayers for wisdom, tact, health and strength and all the blessings we so much need.

I wrote you that Mrs. Schneider had taken rooms in the city, and was very pleasantly situated. At that time we had, every Sabbath, from twenty-five to thirty-five in our school; some of them grown people, but most of them boys and girls. I wish you could hear the children sing; it would do your hearts good, they sing with so much spirit, and their bright faces are all aglow with pleasure. Many of them are from old Armenian families, and have never heard the songs we sing. "Come to Jesus" is a great favorite. One day we had a picnic for our school, in the yard back of the house. We bought fruits and little cakes, and ornamented the table with flowers. Over forty women and children came. It was a new experience to them, and they were delighted. They ate and ate; then we sat and sang, and all up and down the street people were leaning out of the windows, to see and hear. Often on Sunday we see the same thing, and children will come and stand by the windows, climbing up on the grating, eager to see what can be going on. Mrs. Schneider has persuaded some of them to come in, but they are very shy of us. We have a great deal of prejudice to contend with, but we hope in time to show them that we are not so bad as they think, and that we only want to do them good.

We have some very pleasant things come to us. A young lady who teaches in an Armenian school came to call on us, and invited us to visit her school. A few days afterward Mrs. Schneider and I went to our rooms and found the elder young man of the family ready to take us, with his sister, to the school. We went a long, long way, and came to an inclosed building, and entered a beautiful yard full of trees, arbors and flowers. We were received most cordially by the teacher, and we found eighty or more girls, from four to fourteen years old. They took us all about, and we were surprised at many things, especially when we saw in the art room copies of paintings by the old masters, beautifully done in crayon, and a music-room, with an upright and a grand piano. Can you think what all this meant to us — what possibilities seemed to open before us?

FROM MISS M. E. ANDREWS, TUNGCHO, CHINA.

The work for women in and around Tungcho has had many discouragements the past year, of which Miss Andrews writes:—

We have had a good deal of sickness the past few months, some among ourselves, and more among our native Christians and the

Chinese just about us — sickness which has made large demands upon our time and strength. Our Bible-reader, Mrs. Tsua, who is also the matron of the boys' school, has been very sick for more than five months, and will probably never be any better. Over and over again I have been summoned to her side when she seemed to be dying. She has no fear of death; she has a great longing to go. Her constant prayer is for patience to wait God's time, and grace to glorify him in her sickness by a cheerful bearing of sickness. Her disease is of such a nature as to cause great depression of spirits, at times, and her deepest anxiety has been lest by this depression, which she could neither control nor conceal, she should dishonor her Saviour. The winter and spring have been long and weary to her, especially the last six weeks, as she has lost the power of speech, and can talk only by signs. Her sickness is a great grief to us all, as we have hoped that the Lord would use her in his work for many years to come. In ability to read and explain the Bible, with a winning manner and great judiciousness in presenting truth, she appeared well fitted to labor. It seems strange that the Lord should remove her when our workers are so few, and she is so sadly needed. We have no one who can at all take her place.

There has been much less of interest in the village work this year. Several places where the outlook was very encouraging a year ago, and where we hoped soon to begin some regular labor, are entirely closed against us. At one place where we visit regularly, and have our little weekly school, the interest has gradually died out, until there is not a single woman who has any desire to hear anything more of Bible truth, and the children, too, are losing the desire to be taught. I had only two little girls when I was there last week. In the meantime other villages have opened for us, and in some of them the people seem anxious to hear. Week before last I visited two new villages, where no foreigner had ever been before, and where the people knew nothing of the truth. To the first, Shawoh, I went with Mrs. Chapin's nurse, Kau Ma, who took me to her sister's home, there, where we had had an invitation some time before. A crowd of nice women gathered at once, and for more than four hours I talked and taught, stopping only for a little lunch; and so eager were the women to hear, that it was a real joy to talk to them. In the meantime, in another room, a group of women were listening to Kau Ma, who knows something of the truth, and is, I hope, a Christian, though she has not yet been received into the church. Quite a number of men came in, but they were not rude, and made no disturbance — only sent in to know if we would sell our books. I had only a few with me,

just those I had taken for teaching, but I came home without one. When we left, they urged us to come again, and I hope to go soon.

Two days later, Mrs. Chapin and I went, together, to Kung Chwanger. The son of one of our church-members has lately married a girl from that village, and it was to her mother's house that we were invited. There, too, we had a crowd of women, but most of them were simply curious to see and hear us, and asked questions about all sorts of things; but it was almost impossible to keep their attention long enough to sell them anything. The children were noisy and troublesome, and the work there was not very satisfactory; however, the people seemed to think it was a nice thing to learn to read, and a number of bright girls made a beginning. They, too, asked us to come again.

FROM MISS LEITCH, CEYLON.

Miss Leitch writes of her adoption by a special church, as follows:—

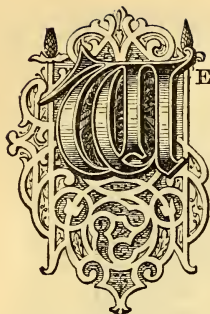
This adoption into church homes, where we will be supported and borne up in love and prayer, are only so many added special blessings which we have received from the hand of our loving heavenly Father. When we decided to go as missionaries, we thought the way would be full of trials; but instead of this, the mercies and blessings which have come to us at every step of the way have so outnumbered the trials, that I think I can truly say I have never been so happy in all my life. The thought that the ladies of a special church are working and praying for me and for this work, will keep me from becoming discouraged or lonely, and will inspire me to more earnest effort for these people. I thank God for the Woman's Board, and for all it does to bring the foreign and the home workers near together.

* * * The study of the language is "up-hill" work, although it is rather easier than at first. We are reminded of Dr. Milne, who said of the Chinese language: "To acquire it is a work for men with bodies of brass, heads of oak, eyes of eagles, hearts of apostles, memories of angels and lives of Methuselahs." A little girl wrote to me asking if I didn't find it hard standing on my head, down here on the under side of the world; but standing on my head is nothing compared with having all its internal machinery twisted about by this queer Tamil construction of sentences. For example, we do not say, "When you go home, tell the man that I will come;" but, "You to house which will go time, I will come, having said to man to tell must."

Young People's Department.



WE send our little maiden,
With New Year's greeting laden.



WE send "A Happy New Year" to the girls and young ladies in our churches; and that it may be a happy year, we hope it may be a working year. We feel sure that idle lives are never happy ones; that of all the work in the world, Christian work is the most satisfying. Of all Christian work, perhaps the highest is that for those who are separated from us by continents and oceans, whom we may never see, and whose thanks may never reach us. Their degradation is so deep that many of them do not even care for our help; yet they are dear to our Saviour, — ours and theirs, — and he has bidden us lead them to him. When these beautiful anniversary days are over, when our hearts are filled with gratitude for Christ's advent into our world, can we not begin some special work for him in homes where the brightness of his presence is never known, and the tidings of his love are never heard. What one young lady thinks about it is given in the following paper, read at the annual meeting of our Vermont Branch:—

YOUNG LADIES' MISSIONARY WORK.

Does missionary work belong to young ladies? It seems very appropriate for our mothers and aunts, and we are glad that they are willing to attend to it. They may indulge in their amusing partiality for the *Missionary Herald* and *Life and Light* and for the missionary meeting. We even find missionary enthusiasm rather becoming to them. But, for our part, missions have too dreamy an interest to compete with living affairs. We think it needs an extra amount of goodness to care particularly about the stupid heathen. And, if the truth must be told, we do not care to have that extra amount of goodness, ourselves.

We are *young*; and even if we have tried to consecrate our youth to the Master, we don't want it spoiled by monotonous missionary letters, or by far-off, and, perhaps, imaginary woes. Moreover, (shall I mention it?) some of us cherish a little obstinacy about yielding to the frequent appeals which have tired us, like the boy who refused to go to Sunday-school, after a prolonged absence, because his "teacher would be too glad." Oh, no! missions are no concern of ours! Those in the practical humdrum of life may care for them, if they want to.

Most of us are not strangers to this logic. We can be sensible in other matters, but we do not like to think seriously upon this one. And yet, girls, if our Saviour died only for people in our sphere, he is not worth much; and if his call to us does not summon us to share all his interests, it doesn't amount to much; and if our hearts are not drawn where we know his heart goes out, they can hardly have been touched by his love. But we are likely to listen to this most serious aspect of the subject only when the Holy Spirit speaks.

We may be the gainers for consulting our wiser selfishness upon the matter.

To begin, then, young ladies of to-day want to be "up with the times." We have stimulants to mental activity which our grandmothers never dreamed of; and, as a class, we have leisure which pressing cares deny to most. Hence we don't want our interest confined at home. The arts and sciences, the presidential campaign and foreign politics gain our attention. We read the daily papers, and watch eagerly for the popular magazines, to see what people are thinking about, and we read the "signs of the times." And these are stirring times. Forces manifest and obscure are at work everywhere among the nations. New people are coming to the front. Old ones are not to-day what they were yesterday. He or she who would read history while it is making in these days, must have wide-open eyes.

Now, it is true that Christian missions have of late been mixing themselves up with the affairs of the nations in a way that is astounding, until we remember that it is our God who has his finger upon the springs of all events, instead of confining his attention to what we commonly call religious matters. How shall we discriminate the part of missionary enterprise in the bringing to light and in the prospective enlightenment of dark Africa? How shall we measure the power of missionary effort among the forces molding the new life of Japan? How shall we comprehend the workings of missionary influence through all the subtleties of the "Eastern question?"

As we young ladies wish to be intelligent, we cannot afford to be ignorant of missionary work or missionary news. And I now here publish it as a joyful discovery, that missionary reading is not bad to take. I have found out that the *Missionary Herald*, which I used to think fit only for helping my mother to her Sunday afternoon nap, comes from the very center of the activity of the day. Here, and in *Life and Light*, are descriptions and chatty letters which make us acquainted with a wide stretch of lands. Here is laid open one strong line of powerful agencies at work rooting up

and planting, undermining and upbuilding among the peoples of the earth. Here are the most exciting news items to be found anywhere. Here we can find a broad philosophy and an enterprising and refreshing philanthropy.

Just at this point, however, a warning is needed. If we wish to keep ourselves distant and cold toward the missionary cause, we should leave these means of general intelligence and inspiration severely alone; otherwise we might find ourselves bubbling into enthusiasm, in spite of ourselves. This is the danger. But, on second thought, I don't believe that getting fired with missionary zeal would prove such an unpleasant calamity, after all. It would force us to do something. Oh, yes; certainly. We don't know, even, but we might so fall victims as to be carried bodily over sea and land to the front of the line. Even that wouldn't be the most deplorable fate. We should never need, then, to go anxiously, aimlessly drifting through life; never need sigh, "My life! and what shall I do with it?" And I don't believe, if the truth were told, that any sort of people get more good times out of life than do the missionaries. So those who urge us to the field, need not talk of going as the greatest sacrifice one can make.

There are, at least, three kinds of missionary work for us at home:—

We can pray. That we ought to know how to do; and missions will pay us for all we can do for them if they give us practice in praying.

Second. We can help to interest others in the cause. This we may do, primarily, by not being ashamed of our own interest; secondarily by active effort (*a*) among our friends and (*b*) among the children. Much has been said about the children—how they are the missionary workers of the future; how good it is for them to learn to give their little and do their little in the present; how easy it is to interest them in distant people and their needs. This loses none of its truth by repetition. Teaching them this interest, and directing them in their little work, must be a tax upon somebody; and this is a burden which seems made to fit upon young ladies' shoulders. A pleasant burden it must be to lovers of children.

Then there is the raising and giving of money. There are traditions abroad of some, even young ladies, who have denied themselves sorely for the sake of giving to the Master's cause. They say that such giving has its rewards, and more than pays for itself. Perhaps, girls, it would be well for us to know more about this. It has been found that organization helps on this work. Young ladies' missionary societies were planned, here and there, in the

brains of earnest girls when our mothers were young. The past ten years have seen a few such efforts, and within two years many have been organized. Their success has equaled the most sanguine hopes. Only just now comes the story of the "Theodora," in a little village away on the Pacific coast, which exults in over one hundred dollars raised during the past year. And just here at hand is one which has collected and given one thousand dollars in the nine years of its life. And this sum of money does not tell all the story. The society is not forgotten by its members as they are scattered, and loving remembrance sometimes brings back their offerings, prompted by missionary interest awakened here. Some have gone out to spread the little fire-brands, and begin a like work in other places. One society of long life has no novel ways of working to present, and no charm for success except the open secret of courage and perseverance. It has seen its dark days, when it seemed about to die; but always a few have stood by, and new friends have come to its help. Let discouraged societies be inspired by its story of the beauty and rewards of perseverance. The simplest efforts of the society have been blessed. God has directed its help to the right places at the right time, so as to cheer the hearts of his servants more than the money's worth, and bring back grateful acknowledgments.

Long may this society live, and may there be many like it; and may there be many missionary workers at home like her whose earnestness organized it, and whose devotion has been its backbone ever since.

Girls, never think a missionary society must be a bug-bear. Some of us know better. We remember pleasant Saturday afternoons busy with work for needy families or for sale, cheerful with happy talk and entertaining, helpful reading; and we remember the merry bustle of preparation for entertainments, and scores of good times for which we have to thank the missionary society. There are plenty of places in Vermont where such an organization, to call the young people together and unite them in a common work, would be a great social boon. Considering all these, and many other things, my sisters, we will not forget to thank the Lord for giving us so much that is pleasant in his work. But let us all be ashamed of ourselves for having to be coaxed into it by any considerations except the highest.

The missionary cause, in the name of its patron and our Master, lays a claim upon every one of us; and evade it or forget it or trifle with it as we may, we cannot escape the obligations which such an opportunity brings to us.

Our Work at Home.

THE CHARTER OF THE WOMAN'S BOARD.

A legal opinion having been widely circulated that the Branches and Auxiliaries of the Woman's Board were not a part of the Corporation, and, therefore, not legally bound to exclusively foreign missionary work, we submit the following legal opinion called forth at the requests of friends of the Board.

THE Woman's Board of Missions being incorporated by Act of Legislature, in order to carry out the purpose declared in the act, were compelled to organize. This was done in the usual and legal way, by adopting a Constitution and By-Laws, which, when legally adopted, became, together with the Charter, the law under which the Corporation must act as absolutely as if they had been incorporated in the Charter. All the officers and members of the Corporation are legally bound, in all their acts and doings, to follow implicitly the laws and rules laid down in the Charter, Constitution and By-Laws, and cannot legally deviate therefrom.

The Constitution and By-Laws have laid down certain rules in regard to Auxiliary Societies, that must be observed by the officers and members of the Corporation.

Both the Charter and the Constitution, as especially set forth in Article V., require that all money collected shall be "exclusively expended" for foreign missions.

Article VII. of the Constitution provides that Branch and Auxiliary Societies may be formed under regulations "*not inconsistent*" with the Constitution; hence any Auxiliary formed under that Article *must* devote its receipts exclusively to the work of foreign missions; and the officers of the Corporation cannot consent to, nor can any Auxiliary so formed legally devote any part of its funds to any other object than foreign missions.

In accordance with and under this Constitution, the Corporation, at the same time that it adopted the Constitution and By-Laws, promulgated a Constitution for Auxiliaries; and Article IV. thereof provided that "all money raised" "should be sent to the Treasurer of the Woman's Board of Missions, for the purposes of their organization."

Under these two Constitutions numerous Auxiliaries have been formed all over the country.

There can be no doubt that any society so formed is legally bound to devote its receipts exclusively for foreign missions. Even

if any such society shall not have fully adopted the Auxiliary Constitution, if it claims or holds itself out to the public to be an Auxiliary to the Woman's Board of Missions, it is morally and legally bound to devote all the money contributed to it exclusively to the objects of the Woman's Board.

The Woman's Board can only have, and any society can only be, an Auxiliary, under its Constitution. A society that purports and holds itself out to the world to be an Auxiliary to the Woman's Board, and in that character receives contributions, would be stopped from setting up its own illegality as a reason for the diversion of its funds from the objects of such Board. Hence under the laws governing this Corporation and all those societies formed as its Auxiliaries, all "money raised" by them, or any of them, must be exclusively devoted to foreign missions.

It is possible to make a claim that Article VII. of the Constitution of the Board is repugnant to the Act of Incorporation. If such claim could be established, the only result would be that that article was invalid, and hence inoperative. If the article is invalid, any Society formed under it is invalid, and has no authorized legal existence, and is not an auxiliary to the Woman's Board.

The conclusion is, therefore, inevitable, that the Executive Committee, however constituted, or any officers or members of the Woman's Board of Missions, cannot, in the legal performance of their duty, authorize or permit, in any way, nor can any Auxiliary Society of itself have the power to devote, any part of the funds raised by them to the home missions, or any other object, however laudable, but must use them exclusively for foreign missions.

The only question that remains to be considered is, whether, at a meeting called for the purpose, the Woman's Board of Missions has the legal right, under its present Act of Incorporation, to amend its Constitution and By-Laws in regard to Auxiliary Societies so as to allow such Auxiliaries to amend their Constitutions so as to devote a part of their funds to other purposes.

As to the parent society, there can be no question; it must devote its fund exclusively to the foreign missions.

"The object and purpose of this Corporation shall be to collect, receive, and hold money," etc., etc., "to be *exclusively* expended," etc. (Section third of the Act of Incorporation.)

Certainly, this Corporation cannot adopt any Constitution or By-Laws which has for its object or purpose anything whatever except to receive money to be exclusively expended for foreign missions.

A Constitution or By-Law for the purpose of inducing contributions or collecting money for the home missions, even in part, is

certainly not collecting it exclusively for foreign missions, and would, therefore, be contrary to the Act of Incorporation, and hence invalid.

What the Corporation cannot do directly, it cannot do indirectly; and therefore it cannot accept, receive, admit or adopt any society into itself, or as an adjunct to itself, for which it is in any way responsible, that has for its object anything contrary to the Act of Incorporation that is exclusively foreign work.

Of course, no one would contend but that the Woman's Board may receive money from any source or society whatever, so long as they apply the same to foreign missions; but the mere reception of money does not, in any proper construction of the term, make the contributor an auxiliary. If the Society for the Promotion of Infidelity should contribute annually to the Woman's Board, would it be said to be an auxiliary to this corporation? although so far as it gave money to the object, it would; and that it may be possible for a number of ladies in any church or community, of their own instigation, to form a society to raise money for two or more distinct objects, it is not now necessary to deny. That the practical workings of such a society might be a problem, the duties of the treasurer very complicated, and the contributors might be bewildered to find out whether their contributions went where they were intended, unless the two objects kept themselves entirely distinct, is certainly obvious. But surely such a society, although it might aid a dozen objects or societies, could not be said to be auxiliary to any particular one.

Although every society auxiliary to the Woman's Board aids it, still, every one which aids the Woman's Board cannot be called an Auxiliary.

The true legal meaning of the word "auxiliary," and the sense in which it is always used when applied under such circumstances as these, is a semi-detached body having a particular separate organization, but whose objects and purposes are the same, and compelled to be the same, as the main body to which it is attached or is auxiliary.

Therefore we conclude that any Society desiring or claiming to be auxiliary to the Woman's Board of Missions, must necessarily have the same object and purpose as that corporation, which is plainly and strictly defined to be exclusively for foreign missions; and no auxiliary to it can be legally formed and allowed to contribute to home missions, until the charter is amended by the Legislature.

Therefore it appears that the Woman's Board of Missions cannot, under its Act of Incorporation, constitute or accept any

society as auxiliary that does not devote all its receipts exclusively to foreign missions, nor can any society constitute itself an auxiliary thereto that does not devote all its receipts to the same object.

LINUS M. CHILD.

I concur in the foregoing opinion, and add that, in my judgment, the Auxiliaries established by the Woman's Board of Foreign Missions, in pursuance of their Charter, Constitution and By-Laws, are in no sense authorized to enter into any relations, combinations or partnership, or join in any associations that shall complicate the present corporation, or throw any doubt upon the question, to whom or for what purpose the contributions received by the Auxiliaries are to be paid.

Boston, Oct. 22, 1880.

JOHN M. PINKERTON.

The impression made upon others of the growth of our work, is shown by the following, from the *Heathen Woman's Friend* : —

To women interested in mission work, the "Annual Report" of the Foreign Secretary of the American Board will afford delightful reading. We carefully looked it over, then went back and read it attentively, and then thanked God for the part women are taking in the sustaining and prosecuting of foreign missions, and for the success which he has sent as an assurance that the enterprise is his own. In reporting the various missions, Dr. Clark gives the woman's work such prominence in nearly every one, that it would seem almost as if his summaries were intended for a meeting of the Woman's Board. It is gratifying to have service so cordially and generously acknowledged, and we congratulate our sisters of the Woman's Board on the generous and appreciative spirit of their "fathers and brethren."

SOME NEW BOOKS.

From Hong-Kong to the Himalayas. By E. Warren Clark. American Tract Society.

This volume, a companion to "Life and Adventures in Japan," by the same author, is a sketchy, readable book for younger readers, although interesting to older ones, as well. Mr. Clark writes of scenes that passed under his own eye, and has succeeded in giving them a vivid portraiture. It is profusely illustrated, and would prove an instructive and entertaining book for mission circles.

The History of India. Published by D. Lothrop & Co., Boston. Price \$1.50.

"The History of India" adds one more to the rapidly increasing

volumes on this interesting country. Though condensed, it is not a mere skeleton of events, but contains much that is attractive. It has about a hundred illustrations.

The Chinese Slave Girl. Published by the Presbyterian Board of Publication.

This is a child's book, and gives, in the form of a story, a vivid idea of a girl's life in China. It does not pretend to be an actual history of a particular child. It is a faithful representation of what might be, and probably is, the life of many a Chinese girl.

IN MEMORIAM.

OUR Board has sustained a severe loss in the death of Mrs. Gen. Williams, of Norwich, who was always a warm friend of our Board, and one of its vice-presidents from the beginning. A relative has given us the following brief notice, which we are happy to give our readers:—

Mrs. Harriet P. Williams died at Norwich, Conn., Oct. 14th, in her eighty-sixth year. She was a native of Norwich, married at seventeen, and survived her husband ten years, and all her three sons by a much longer period.

After the loss of her first-born son she became a professor of religion, when about twenty years of age, and was one of a few who formed a maternal association in 1826.

From the early day in which she gave herself to Christ, she has been well known as open-hearted and open-handed "to the brethren and to strangers, helping them on their way after a godly sort."

At her funeral services she was fitly named as a great woman, like her of Shunam, always having a chamber ready for any man of God that went to and fro that way. Her wealth and independence of position, of course, gave her great facility for such kindness, yet the marked feature of her life of Christian hospitality, was the homelike spirit and manner of it. The pastor of the rural parish, the obscure neighborhood laborer for souls, the way-worn missionary, were indiscriminately made free at her board and fireside with the most gifted and eminent servants of God. This was her habit all her years, as a householder, from youth to age.

The public aid to the church and its enterprises is too familiar to need any mention.

But the inner shrine of her monument is in the hearts of the now bereaved poor, and the hidden, fond memories of workers for Christ in her own and in foreign lands.

"She hath been a succorer of many."

GOOD-WILL TO ALL THE EARTH.

BY MRS. S. B. PRATT.

Swift through the starlit azure
 Flashes an angel's wing ;
 Down through the liquid ether
 Celestial tidings ring :—

“Rejoice, rejoice, ye nations,
 For Christ the Lord is come ;
 Immanuel, Prince and Saviour,
 Prepare, prepare him room !”

And thousand times ten thousand
 The rapturous chorus raise :—

“To God be highest glory,
 On earth be gladdest praise.”

Still, when the chimes of Christmas
 Ring out the sweet old strain,
 Listen, and catch the echo
 Of that glad song again.

Great joy to farthest nations,
 Good-will to all the earth ;
 In every tongue and language
 Unite to hail His birth.

Ever the swelling chorus
 Grows louder, clearer still,—

“Glory to God in heaven !
 On earth peace and good-will,”

Till earth shall be as heaven,
 Where His dear will is done ;
 For Christ, the King and Saviour,
 All human hearts hath won.

 ANNUAL MEETING.

THE annual meeting of the Woman's Board of Missions will be held in Mt. Vernon Church, Boston, on Tuesday and Wednesday, January 11 and 12, 1881.

WE regret that the insertion of the legal opinion in regard to our Charter, has obliged us to defer till the February number the accounts of the annual meetings of our New York State and Vermont Branches. We trust that our readers will be none the less interested in them because so long a time has elapsed since they were held.

WOMAN'S BOARD OF MISSIONS.

RECEIPTS FROM OCT. 18 TO NOV. 18, 1880.

MRS. BENJAMIN E. BATES, TREASURER.

MAINE.

Maine Branch.—Mrs. Woodbury S. Dana, Treas. Machias, Aux., \$17; Madison, Aux., \$4; Skowhegan, "Helping Hands," \$10; Calais, Aux., \$12; Lewiston, Pine St. Ch., \$18; Elliott, Aux., \$5; Rockland, Aux., of wh. \$25 const. L. M. Mrs. Sanford Starrett, \$50; Yarmouth, 1st Ch., Aux., \$31; Gray, Aux., \$9; Albany, Mrs. Lovejoy, \$5; Greenville, Aux., \$17; Portland, Aux., St. Lawrence St. Ch., \$3.50; High St. Ch., "Mission Circle," \$15.20, \$196 70

Total, \$196 70

NEW HAMPSHIRE.

New Hampshire Branch.—Miss Abby E. McIntire, Treas. Claremont, Mrs. E. L. Goddard, const. L. M. Harriet Goddard, Plainfield, N. J., \$25; Centre Harbor, Aux., \$7; Concord, Thank-offering, Mrs. A. B. Emerson, const. L. M. Fannie R. Emerson, \$25; Great Falls, Aux., \$70; Hopkinton, Aux., \$14.25; Keene, 1st Ch., Aux., \$43; "Young Ladies' Circle," \$15; Nashua, Aux., const. L. M. Mrs. M. A. Law, \$25; New Ipswich, Aux., const. L. M. Mrs. Jennie M. Wilson, \$31; Children, \$1; No. Groton, Mrs. David M. Tenney, \$5. Ex., \$11. Bal., \$250 25

Hillsboro Centre.—Mrs. E. A. Alvord, 1 00

Total, \$251 25

VERMONT.

Vermont Branch.—Mrs. Geo. H. Fox, Treas. Derby, Aux., \$6; East Hardwick, Aux., \$12; Lunenburg, Aux., \$13.30; Vergennes, Aux., \$40; Pittsford, Aux., \$4; Danby, Aux., \$2.51; Montpelier, Aux., 75 cts.; Northfield, Aux., \$11; East Burke, Aux., \$10; Lyndon, Aux., \$5; Ludlow, Aux., \$10; Stowe, Aux., \$25.25; Orange, Aux., \$9; St. Albans, Aux., \$43.15; Chester, Aux., \$23; West Rutland, Aux., \$18.60; Waterbury, Aux., \$33.60; Brookfield, 2d Ch., \$18.50; Cabot, Aux., \$7; Bradford, Aux., \$9; McIndoes Falls, Aux., \$15; Enosburg,

Aux., \$5.50; Johnson, Aux., \$20; Charlotte, Aux., \$5; Post Mills, Aux., prev. contri. const. L. M. Mrs. Eliza Dodge, \$13; Bridport, Aux., \$40; Chester, Aux., \$2; Manchester, "Mission Circle," \$25; Bennington, Aux., \$30; Mrs. S. S. Scott, A Thank-offering, \$30; East Dorset, Aux., const. L. M. Mrs. J. L. Batcheller, \$27.65; Greensboro, Aux., prev. contri. const. L. M. Mrs. A. K. Drury, \$14; Peacham, Aux., const. L. M. Mrs. Miriam E. Merrill, \$25; Westford, Aux., of wh. \$25 by Anne M. Allen, const. L. M. Miss Bertha E. Ranslow, Wells River, \$31; Rutland, Aux., prev. contri. const. L. M's Mrs. A. E. Frink, Mrs. N. G. Howard, Mrs. A. V. Pease, \$24; Brookfield, Aux., prev. contri. const. L. M. Mrs. A. S. Allis, \$17; Cornwall, Aux., const. L. M. Mrs. E. W. Everts, \$27.59; East Corinth, Aux., prev. contri. const. L. M. Mrs. Ruth Bayley, \$12; Colchester, Aux., \$15.40; "Cheerful Givers," \$4.36; Randolph, Aux., \$12; "Penny Gatherers," \$3; S. S., \$5; St. Johnsbury, So. Ch., Aux., of wh. \$25 by Mrs. Henry Fairbanks, const. L. M. Mrs. Samuel Jewett, \$65.40; No. Ch., Aux., of wh. \$25 const. L. M. Mrs. G. G. Wells, \$25 by Mrs. E. A. Walker, const. L. M. Mrs. W. H. Nelson, \$50 by Mrs. Horace Fairbanks, const. L. M's Mrs. Luke Spencer, Mrs. Nancy M. Barney, \$100.43; Mrs. C. M. Stone, prev. contri. const. L. M. Mrs. Cathrine L. Thayer, \$10; Newburgh, Aux., const. L. M's Mrs. H. N. Chamberlain, Mrs. Daniel P. Kimball, \$56.60; "Mission Circle," \$40; S. S., \$21.20, const. L. M's Miss Ruth Shedd, Miss Julia M. Farnham; Guildhall, Aux., \$8.25; "Mission Circle," \$5.27; Danville, Aux., prev. contri. const. L. M. Miss Mary Palmer, \$10. Ex., \$14. Bal., \$1,008 31

Total, \$1,008 31

MASSACHUSETTS.

Ashby.—Cong. Ch., \$2 75
Berkshire Branch.—Mrs. S. N.

Russell, Treas. Pittsfield, 1st Ch., Aux., \$51.93; "Hachinosu Band," \$15; "Snow-Flakes," \$5; So. Ch., Aux., \$7.71; So. Egremont, "Buds of Promise," \$50; Stockbridge, Aux., \$19; Curtisville, Aux., \$8; Dalton, Aux., \$17; Housatonic, Aux., \$50; Lanesboro, Aux., \$3; Adams, Aux., \$15; No. Adams, Aux., \$10; "Merry Workers," \$25; Middlefield, "Mission Circle," \$30,	\$306 64	
Dover.—2d Ch., "Mission Circle,"	5 00	
East Orleans.—Aux.,	5 00	
Essex No. Conf. Branch.—Mrs. J. W. Perkins, Treas. West Newbury, 1st Parish, Aux., \$10.46; Ipswich, 1st Parish, Aux., \$20; "Little Mission Circle," \$28,	58 46	
Essex So. Conf. Branch.—Miss H. K. Osgood, Treas. Salem, Aux., Tabernacle Ch., \$28.50; So. Ch., Aux., of wh. \$75 const. L. M.'s Miss Margarette M. Osgood, Miss Anna B. Grant, Miss Harriet K. Osgood, \$352; So. Peabody, "Mission Circle," \$11.56; Fund of Branch, \$9.32; Beverly, Centerville, Aux., \$30,	431 38	
Franklin Co. Branch.—Miss L. A. Sparhawk, Treas. Conway, Aux., \$42.50; Deerfield, Aux., \$15.50; So. Deerfield, Aux., \$13.91; Greenfield, Aux., \$4.45; "Mission Circle," const. L. M. Miss H. E. Carleton, \$25; Orange, Aux., \$11.50; Ashfield, Aux., \$5; Sunderland, Aux., \$10; "Way-side Gleaners," \$32.28; "Busy Bees," \$5,	165 14	
Hampshire Co. Branch.—Miss Isabella G. Clarke, Treas. So. Hadley, "Faithful Workers," \$6; Southampton, Aux., \$26; Northampton, Edwards Ch., Aux., \$43.09,	75 09	
Harvard.—Cong. Ch.,	6 25	
Holbrook.—"Mission Circle,"	15 00	
Lakeville.—Aux., const. L. M. Mrs. E. Dawes,	25 00	
Lawrence.—"Central Workers,"	26 00	
Middlesex Branch.—Mrs. E. H. Warren, Treas. Wellesley, Aux. and "Mission Circle," \$305.25; Natick, Aux., \$62.44; So. Natick, "Anne Eliot Soc'y," \$10; Lincoln, "Cheerful Givers," \$60; Aux., \$5; Sherburne, \$5; Southboro, Aux., \$3; Saxonville, Aux., of wh. \$25 const. L. M. Mrs. Samuel Bell, \$55; Framingham, Aux., \$14.45; So. Framingham, Aux., \$6.60; "Wil-		
ling Workers," \$80; Holliston, Aux., \$20.50,	\$627 24	
Norfolk and Pilgrim Branch.—Mrs. Franklin Shaw, Treas. East Braintree, Mrs. E. F. Stetson, \$5; Brockton, Aux., \$50; Rockland, "Mission Band," \$50; Marshfield, Aux., \$5; "May-Flowers," \$10; Cohasset, Aux., \$10,	130 00	
No. Leominster.—Cong. Ch.,	7 00	
Pepperell.—Ladies,	75	
Rochester.—Aux.,	5 00	
Springfield Branch.—Miss H. T. Buckingham, Treas. Agawam, \$41.59; Blandford, \$17; Brimfield, Aux., prev. contri. const. L. M. Mrs. J. J. Blair, \$14; Chicopee, 1st Ch., \$25.36; 2d Ch., \$19.02; 3d Ch., \$7.75; "Busy Bees," \$20; Holyoke, 2d Ch., \$144.75; "Merry Workers," \$67.25; Indian Orchard, \$13.17; Ludlow, Centre, \$24.35; Mitten-eague, "The Gleaners," \$20; Munson, \$14; Mrs. Seymour's Bible Cl., \$10; Palmer, 1st Ch., \$10.25; 2d Ch., \$21.35; Springfield, 1st Ch., of wh. \$25 by Miss Brace, const. L. M. Mrs. Frank C. Walker, \$25 by Mrs. Dr. Smith, const. L. M. Mrs. A. A. Packard, \$127.97; "Golden Sunbeams," \$20.57; "Dew-Drops," \$19.03; "Circle No. 2," \$19.74; So. Ch., by Mrs. E. H. Barnes, const. L. M. Miss Lillie Spooner, \$25; "Young Ladies' Mission Circle," \$14.84; "Wide Awakes," \$130; Memorial Ch., \$61.50; S. S., \$40; Mrs. Eustis' Bible Cl., \$50; "Young Ladies' Guild," \$40; "Little Helpers," \$30; Olivet Ch., \$46.75; "Olive Branch," \$10; No. Ch., \$89.50; Sanford St. Ch., \$3; Feeding Hills," \$2; Hampden, \$21.62; East Longmeadow, Aux., \$23.20, and "Young Disciples," \$13.82, const. L. M. Mrs. A. T. Dutton, Wilbraham, \$11; Westfield, 1st Ch., of wh. \$25 by Miss E. Bates, const. self L. M., \$225; "T. T. T. Club," \$100; "Light Bearers," \$40; 2d Ch., \$108.65; West Springfield, 1st Ch., \$30,	1,773 03	
Suffolk Branch.—Miss Myra B. Child, Treas. Boston, Mrs. E. S. Tead, \$30; Central Ch., S. S., \$271; Old So. Ch., "Bartlett Band," \$20; Union Ch., Mrs. H. J. Holbrook, \$5; Roxbury, Eliot Ch., Aux., \$40.50; Emmanuel Ch., Aux., \$25.21; Jamaica Plain, "Wide Awakes," \$15; Cambridge, Shepard Ch., Aux., \$145.76;		

No. Ave. Ch., Aux., \$86; Chelsea, 1st Ch., Aux., \$155.63; Dedham, Aux., \$170; "Broad Oak Helpers," \$7; Newtonville, Aux., \$80.50; Brookline, E. R., \$1; Somerville, Broadway Ch., Winter Hill, \$70; Prospect Hill, Aux., \$10; Walpole, "Little Gleaners," const. L. M's Miss Mary R. Stetson, Miss Grace Wentworth, \$50,	\$1,182 60
<i>Townsend.</i> —Aux., prev. contri. const. L. M's Mrs. Waldo Spaulding, Miss Ellen G. Page,	37 25
<i>Westford.</i> —Cong. Ch.,	9 25
<i>Woburn Conf. Branch.</i> —Lexington, Aux., \$28.39; Medford, Aux., \$78; "McCollom Mission Circle," \$60; Reading, Aux., \$10; Winchester, Aux., \$56,	232 39
Total,	\$5,166 22

RHODE ISLAND.

<i>Rhode Island Branch.</i> —Miss Anna T. White, Treas. Providence, "Little Wilkinsons," \$5; "Mission Helpers," \$65; Kingston, Aux., \$22; Barrington, Aux., \$9; "Young Ladies' Mission Circle," \$8,	\$109 00
Total,	\$109 00

CONNECTICUT.

<i>Eastern Conn. Branch.</i> —Miss M. I. Lockwood, Treas. Preston, Aux., \$3; No. Stonington, \$8; East Lyme, \$8.15; "Busy Thinkers," \$29; Bozrah, \$6; New London, 1st Ch., \$44.25; 2d Ch., of wh. \$75 const. L. M's Miss Carrie S. Wilcox, Miss Alice Warner, of New London, Miss Allena S. Sanger, Woodstock, \$123.50; East Woodstock, \$20,	\$241 90
<i>Hartford Branch.</i> —Mrs. Chas. A. Jewell, Treas. Terryville, Aux., \$19; Rocky Hill, Aux., \$30.30; Hartford, 4th Ch., Aux., \$14; "Bee Hive," \$10; So. Ch., Aux., \$93; S. S., \$30; Centre Ch., Aux., \$10; Park Ch., \$5; West Hartford, Aux., \$20; Canton Centre, Aux., const. L. M. Mrs. A. Shepherd, \$31; Enfield, "Kings St. Mission Circle," \$10; Collinsville, Aux., \$35; "Hearers and Doers," \$6; Unionville, Aux., \$16.13; Poquonock, Aux., \$34.13; Buckingham, Aux., \$8,	371 56
Total,	\$613 46

NEW YORK.

<i>New York State Branch.</i> —Mrs. G. H. Norton, Treas. Lockport, \$50; Walton, \$12; Agavni, Aux., \$20; Rochester, Plymouth Ch., Aux., \$31.31; "Mt. Hor Miss'y Friends," \$8; "Cheerful Workers," \$6.25; Moravia, \$12.50; Jamestown, \$25,	\$165 06
<i>Brighton.</i> —"Willing Workers,"	25 00
<i>Oxford.</i> —Asso. Presb. Ch., "Ladies' Miss'y Soc'y,"	30 00
<i>Smyrna.</i> —1st Cong. Ch., S. S.,	30 00
<i>Troy.</i> —"Desert Palm Mission Circle,"	5 00
<i>Woodhaven, L. I.</i> —"Miss'y Asso.,"	10 00
Total,	\$265 06

PENNSYLVANIA.

<i>Philadelphia Branch.</i> —Mrs. Samuel Wilde, Treas. Baltimore, Aux., \$63.23; "Bees," \$64.46; Ebensburg, Aux., \$20; Newark, 1st Cong. Ch., Aux., \$86.25; Orange Valley, Cong. Ch., Aux., \$125; Philadelphia, "Carrier Doves," \$31; Unknown Friend, \$75; Montclair, Aux., \$11; Washington, D. C., Aux., \$17.07; East Orange, Grove St. Cong. Ch., \$3; Col. at Annual Meeting, \$30. Ex., \$22. Bal.,	\$504 01
<i>Neath.</i> —Aux.,	25 00
Total,	\$529 01

OHIO.

<i>Salem.</i> —Mrs. D. A. Allen,	\$5 00
<i>Windham.</i> —"Mission Band,"	66 36
Total,	\$71 36

ILLINOIS.

<i>Lee Centre.</i> —Mrs. Williamson, girl in Marash,	\$25 00
Total,	\$25 00

IOWA.

<i>West Mitchell.</i> —"Cheerful Givers,"	\$1 00
Total,	\$1 00
General Funds,	\$8,236 37
LIFE AND LIGHT,	305 20
Weekly Pledge,	4 86
Leaflets,	1 13
Total,	\$8,547 56

MISS EMMA CARRUTH, Ass't Treas.

Board of the Interior.

OUR space this month is devoted chiefly to a report of our annual meeting, thinking this due to our readers, many of whom will not see the record in the daily or weekly papers. The temporary interruption of the "Study of Mission Fields," will afford opportunity for a review of the work of the year, both that of the Auxiliary and that of the Boards, which we hope may be generally used for this purpose. In the February number the lessons will be resumed on a different plan, but one which we shall endeavor to make equally acceptable and useful with that pursued during the year just closed. Grateful for the expressions of interest and of appreciation of this department of the magazine, we ask the earnest coöperation of our friends in efforts to extend its influence. The prompt payment of all arrearages, and an early renewal of subscriptions, would be a great favor at this season to those having charge of arrangements for publication.

CONFERENCE OF EXECUTIVE COMMITTEE AND STATE OFFICERS.

IN connection with the annual meeting of the Woman's Board of Missions of the Interior, the Officers of the State Branches were invited to a conference with the Executive Committee. At 10 A. M. on Tuesday, November 2d, fifty-two ladies, representing Illinois, Iowa, Michigan, Minnesota, Missouri, Ohio and Wisconsin, met in the parlors of the New England Church. Bright open fires, and smiles that came from hearts as warm, gave them a cheerful welcome.

Mrs. Smith read Matt. xviii. 19, and remarked that, though we often wish Christ's words had been more definite in regard to certain duties, there is no indefiniteness as to this duty of united prayer.

"If two shall agree, in My name, it shall be done for them." Many Scripture promises were repeated, to inspire our prayers, and the absent State officers, our missionaries, and all the distant Auxiliaries, were tenderly remembered. A Paper on Organization introduced a discussion of the relations between the Board and its Branches and Auxiliaries. Mrs. Smith spoke of the relation between the natural vine and its branches,—so close that when they are

severed, the vine withers and the branches die,—as a type of the mutual dependence of our Board and its Branches. Many useful hints as to the duties of State officers were given, and the necessity that the Branches should assume and hold themselves responsible for certain portions of the work of the Board, was strongly emphasized.

The next question discussed was, “Is it best to hold the annual meeting of Branches in connection with the State conferences of the Congregational churches?” Delegates from Ohio, Michigan, Illinois and Missouri, who had tried the separate plan, were decided in its favor; and it seemed to be the general sentiment that the same change would be made in other States at no distant day. The Minnesota, Wisconsin and Iowa Branches, however, are as yet timid about walking alone. One lady urged that a whole day’s meeting is indispensable, and that some of our best workers have been “converted to foreign missions” at these meetings.

LIFE AND LIGHT was discussed with warm approval, and the recommendation made that we increase our subscription list by a thousand names, and pay all delinquencies.

State expenses next came under review. Of all the plans tried, that of a tax of five cents *per capita* met with most favor. It was recommended that all contributions be sent to the State Treasurers, to be forwarded to Mrs. Leake.

In closing, Mrs. Smith said she hoped no one of our societies would grow “weary in well-doing,” or thoughtlessly vote away to other objects money due to missionaries or teachers for their support. The day was fast fading when the meeting adjourned; but the memory of that day of helpful counsel, and of the kindly hospitalities which marked the social hour at noon, will be long-abiding.

ANNUAL MEETING OF THE W. B. M. I.

[At Plymouth Church, Chicago.]

BY MRS. J. C. NEWCOMB.

It was with hearts full of joy and gratitude, that early on the morning following the eventful Tuesday (the day of our national election), a company of ladies set forth for the meeting to which we had long looked forward. As we opened the door into the large and pleasant auditorium of Plymouth Church, we received the warm word of welcome from one of their indefatigable committee, caught sight of the brilliant star, lovely harp, and other flowers in sweet profusion, and realized the privilege of belonging to the company of “missionary women” for whom such preparation had been made.

At ten o'clock, the Twelfth Annual Meeting of the Woman's Board of Missions of the Interior was opened by singing "Glorious things of thee are spoken." Mrs. Smith, the President, prefaced the Scripture-reading by saying: "A distinguished writer in the *Nineteenth Century*, in a chapter on 'Modern Missions,' speaks of their inception as the greatest instance of moral heroism in modern times. One or two feeble men and women go out from churches, here and there, undertaking the enormous work of undermining the strongholds of heathenism and superstition. From a human standpoint success is impossible; but planted on the assurances of God's Word, the standpoint is changed to the throne of heaven." Then came those inspiring verses from Isaiah xlv., which have been the foundation-rock of so much prayer and effort. A few moments of silent prayer followed before our devotions were led by Miss Pollock.

We in the "upper room" had felt the welcome of Plymouth Church during the weeks of preparation, before its hospitalities were tendered to us so cordially by Mrs. Hollister, and our hearts echoed Mrs. Smith's brief response.

After the appointment of a Committee on Credentials, delegates from other Boards presented greetings. Mrs. Barker, of the Woman's Baptist Missionary Society, Mrs. Douglass, of the Presbyterian, and Mrs. Eddy, of the Methodist Board, each told us something of what the Lord had permitted them to do. Mrs. Rustin informed us of the birth of a Woman's Board in connection with the Cumberland Presbyterian Church; and we were sorry that Mrs. Schaffer's letter, giving an account of the vigorous Lutheran infant of which we heard last year, was not received in time to be read with those of Mrs. Avery, Secretary of the Woman's Union Missionary Society, and Mrs. Pratt, Secretary of the Boston Board. The minutes of the delightful meeting of last year, at Oberlin, were read by Mrs. Hull.

Although the report of our Treasurer, Mrs. J. B. Leake, did not show that we had reached the acme of our hopes, it exhibited a gain of \$4,500 over the previous year, making a total of \$24,011.56. This report was referred to a committee. As we united in singing, "I love thy kingdom, Lord," we could but pray that the reading of this report next year might be a witness to more of consecration and self-denial.

The annual review of the work of the Board, presented by the Secretary, Miss Greene, received, as it merited, the closest attention. We extract from it the following statements:—

"Thirty ladies are now numbered among our missionaries. Eight have been added to the list during the year, and two having, by

marriage, become more closely associated with other departments of work, have withdrawn from our ranks. Six boarding and high schools, forty-one village schools, and fifty-six native Bible-women, teachers, and helpers in other capacities, are under our care, and are supported from our treasury."

"Those who were present at the meeting at Oberlin, will not soon forget the earnest entreaty received from Dr. Clark and from Mrs. Coffing for more missionary helpers. Is it a small blessing, then, or one to be coldly accepted, that within the year six young ladies have gone out for the first time under our Board? that two who for a brief period had been laboring in connection with the American Board, have been assigned to us? and that two more, who had been spending a little season in the home-land, for rest and change, have been permitted, with renewed vigor, to return to their chosen work? The number added to our list is *double* that of any former year. We are blessed, also, in the increase of our home-workers. Ninety-five new auxiliaries, thirty-one young ladies' societies, and seventy-two juvenile bands, making a total of one hundred and ninety-eight new organizations, have been added during the year."

We have space for only these "dry bones," but hope that all will send for the report, and ponder well its words, until their hearts are filled with thanksgiving, and their lips with praise.

Mrs. Kellogg, of St. Louis, who led the devotional meeting which followed, spoke of the privilege of prayer, which was *sure* of the promise, "If we ask anything according to His will, he heareth us." We must study the signs of the times, that our prayers may be in accordance with the need of the period in which we live.

As we sat in the spacious parlors, or, from the little gallery-like rooms, took in a birds'-eye view of the large numbers so cheerfully served with lunch on this and the succeeding day, we realized that the injunction, "Use hospitality without grudging," was most faithfully carried out, and trusted that to all the busy workers might come the blessing of Him who said, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

Very much of interest and instruction was contained in the reports of the State Branches, to which we listened in the afternoon, and we wish they could be given in full. Michigan, Missouri and Wisconsin together testified to the blessing of the Lord of the harvest, who has called out laborers from among their number. In Michigan, one lady became so interested in preparing a paper on the subject, "Why Women should Give to Foreign Missions," that she could see no reason why she should not give herself, and goes out soon to

Brazil. Mr. and Mrs. Lee and Miss Barnes have also gone from this State to Turkey.

In Wisconsin, the sending of Miss Clapp, last year, and of Miss Ward, this year, has aroused great interest among the young ladies; while Missouri, last year despondent, comes with "words of humble, grateful praise." "Three of her choicest daughters" have gone to the foreign field; and the enthusiasm awakened by the consecration of these young lives makes it seem possible that they may all be supported by the State which gave them. It is no wonder, with such testimony as to the blessing of giving the living teacher, that the Rocky Mountain Branch feel that their gifts should go toward the support of one missionary, and that missionary should go out from among themselves.

Dakota's very immensity makes work difficult, in this day of small things; still, an increasing interest is reported. Kansas, amid heavy discouragements, has made a little advance. Indiana, from various causes, partly local, needs to "be watchful, and strengthen the things which remain, that are ready to die," and asks our prayers. Minnesota, with its small Home Missionary churches, reports an increase of five hundred and six dollars in its contributions. Iowa presents a varied record. One feeble church, without a pastor, "still holds on to missions;" and one good minister is president of the auxiliary among the German population, translating for them missionary intelligence. "Love and industry have placed a carpet under Miss Van Duzee's feet, and made a bolt of cotton into garments for Miss Day." Ohio, with its one hundred and fifty auxiliaries, — seven organized this year, — feels that it must give of "thought and prayer and money more and more continually." Illinois joyfully proclaims that, like Missouri, Minnesota and Nebraska, it has made more than the thirty-three per cent advance asked for, and for the first time reports itself a complete organization. From *one* Bible-class have gone *five* foreign missionaries! What teaching and praying must have been done there.

These reports were followed by a discussion on "Tithes and Offerings," opened by Mrs. Magoun. The Mosaic law *demanded* one-tenth of the income for the Temple service, and a tithe of the remaining nine-tenths for the priests. After this, the devout Jew might bring his *free-will* offering. The question arises, "Does this law still exist for the Christian? Nay, it has been fulfilled by Him who bought us with such a price, that now we who come by this "new and living way," must bring ourselves, our all, for his service. Mrs. Kellogg mentioned the reason given by God himself: "Bring ye all the tithes into the storehouse, that there may be

meat in mine house." The blessing had come into her own heart and into her family when she was willing thus to give. Miss Evans, of Minnesota, contrasted the motive presented to the Jew, "for the law's sake," with that presented to the Christian, "for dear love's sake." Mrs. Lloyd thought we were not enough in earnest, and Mrs. Dean, that our faith was not strong enough. Mrs. Blatchford reminded us that "the Lord loveth a cheerful giver;" and another that there were tithes of time, strength and talents to be given.

Eyes always brighten when a missionary is introduced, and it was true in this case, as Mrs. Mark Williams, of China, a member of that Riggs family whom we are accustomed to associate with service among the Indians, came forward. She said:—

"I hear you ask, 'Watchman, what of the night?' and I answer, 'The morning cometh;' and there is great need that it should come, for the night is very dark,—darker than I would even have you imagine it. Suppose yourselves, if you can, to be nameless creatures save as associated with some man, spoken of as Tom's wife, or Jim's uncle's mother. The laboring man speaks of his wife contemptuously as 'Taa;' the gentleman calls her his 'inner man.' If you were Chinese women you would totter on your little bandaged feet to your houses—not homes. If rich, you would smoke opium, eat melon-seeds, and gamble. If poor, work, work, work, would be all your life—grinding the meal and cooking the food in one utensil, then sitting down to the weary stitching of shoe and stocking sole, with a mother-in-law, who thinks you have no rights, to rule over you; and a dread lest you should bring the despised daughter into the world. Still, it is through their love for their children, that the missionary's wife gains her hold upon these women; and her work consists largely in receiving the visitors who come to her."

Your reporter was not privileged to be present at the Wednesday evening service, but many spoke of the treat they enjoyed in listening to the words of cheer, of instruction and of encouragement presented by Prof. Willcox, of the Theological Seminary, Dr. Humphrey, Secretary of the American Board, and Mr. Everest, pastor of the church with which the meeting was held. The service of song, led by the choir of Plymouth Church, added its inspiration, and was highly appreciated.

In opening Thursday morning's session, Mrs. Smith emphasized the thought contained in the third chapter of 1 Corinthians, that we are "workers together with God," and prayer was offered by Mrs. Miner, of Wisconsin.

Reports of State Branches, to which we have referred, were

concluded, and a letter from Miss Hollister, Aintab, Turkey, was read by Mrs. Kassick, of Michigan.

A most important discussion on Missionary Literature followed. Mrs. Willcox spoke of our care in selecting reading-matter for our children, and wondered that the inspiration for a life of high endeavor was not oftener sought in the lives of missionaries. If we share in the hope that at the end of one hundred and fifty years every one upon the globe may have come under the influence of the gospel,—a hope based upon the progress made during the last eighty years,—let us use “our influence more directly to that end. Let us make our periodical what its name implies, “Life and Light.” Mrs. Willcox stated that if the subscription list to the magazine could be increased by the addition of one thousand paying subscribers, this would materially reduce our office expenses. Mrs. Case said: “Every organization must have its organ. We have telephoned to you each week through the column in the *Advance*; do you like these communications? and do you wish them continued? I want you to help in the circulation of the *Advance*, by praying for it. If we were Methodists, we should do something to this end at once.” Mrs. Magoun said that the Congregational polity was so flexible, she was sure we could get back within the fold if we should be Methodists for the time being, and moved that, as we appreciate the column so much, we show it by a rising vote. The vote was unanimous. Mrs. Willcox moved a resolution of thanks to the editors of the *Advance*, which was heartily carried. Miss Evans, of Minnesota, moved that a committee of eight persons go through the house to solicit subscribers for LIFE AND LIGHT. Her suggestion was warmly indorsed, and, as a result of the effort, one hundred and forty copies were at once paid for, and nearly as many more subscriptions were pledged.

Mrs. Ely suggested that one person act in each auxiliary as the agent for LIFE AND LIGHT. When the Committee on the Secretary's Report, in the afternoon, recommended that after a reminder, we cease sending LIFE AND LIGHT to delinquent subscribers, it called out a warm discussion, and it was decided not to adopt such stringent measures, but to leave each auxiliary to deal, in love, with its share of the six hundred forgetful ones.

After a solo by Miss Wilder, Mrs. Sturges, for twenty-eight years a missionary in Micronesia, was introduced. The warm interest already felt in those among whom so large a part of her life had been spent, was deepened by the message of love sent by one of them to all the Christians in America. Few have the privilege of seeing such results of their labors—a barbarous people, now become Christian, with their twelve churches and two thousand

converts, sending out their foreign missionaries to the islands beyond, which truly "wait for God." The "Morning Star" has taken out no missionary whose going forth required more self-sacrifice than that of Obadinia, a chief's daughter, with whom and her associates they held a farewell meeting, and whose thirty Sabbath-school scholars bade her a tearful farewell on the wharf. Few eyes were dry as she said to them, "I do not love my home and friends less, but I love Jesus and his cause more."

Of the paper which followed, on "The Relation of Prayer to Missionary Work," we have space to say nothing but that we hope you may all have an opportunity to read it, and that it filled our hearts with fresh thanksgivings that we are permitted to see the fruit of the prayers of those who wrestled with God for this cause, and prevailed.

The noontide hour was given to a devotional meeting, led by Mrs. Putnam, of Ohio. After the opening services in the afternoon, Mrs. Smith said that, for the first time in the history of our Board, we were privileged to have with us one of the honored Secretaries of the American Board, and introduced Dr. Means, of Boston. He brought a letter from Dr. Clark, expressing deep regret that illness detained him from this meeting; he had held on to the last moment to the hope of coming, and of speaking to the women of the West. He reviewed the work of the Woman's Board of Missions of the Interior in its different mission fields, and set forth impressively its grand opportunities. At its conclusion, Dr. Means said that as there were reformers before the Reformation, so there were women workers in this cause before Woman's Boards were formed. He seemed to see the face of an honored and sainted mother, as she kneeled by his trundle-bed, and, with the tears dropping on his cheeks, prayed for him and for a world for which Christ died. Remembering those prayers, he wished to enlist our prayers for Africa, now. A great work is about to be done there. A piteous cry comes, not from the homes of that dark land,—there are none,—but from the kraals, where live the most down-trodden of women. He closed with thanks for the opportunity of greeting and coming face to face with the women of this Board.

Miss Pollock moved "that we commission Dr. Means to carry the love and greetings of the ladies assembled at this meeting, to the Dakota women at the Santee Agency;" which was carried by a rising vote.

After a solo, by Miss Adams, we listened to the report of the Committee on Treasurer's Report, through their chairman, Mrs. Kellogg. The committee recommend: 1. That special prayer be

made for increased liberality, and that the responsibility of wealth be emphasized. 2. That one-third be added, the coming year, to the amount raised last year. 3. That all money be sent through the treasurers of the Branches, and for the objects undertaken by this Board. And, lastly, "The acceptance and adoption of the Treasurer's Report." Mrs. Smith added a word of caution, lest we assume such obligations too lightly; after which the report was adopted.

The Committee to whom the Secretary's Report was referred, found in it great cause for gratitude and encouragement. After some discussion, occasioned by the suggestion in relation to LIFE AND LIGHT, spoken of before, the Report, as finally presented, was adopted, including the following recommendations: 1. That the Secretary's Report be adopted. 2. That the Vice-Presidents of Associations employ helpers, who, "by correspondence, distribution of missionary literature and personal visitation of every church," shall secure the sympathy and prayers of all the women in the churches. 3. "That the Executive Committee of each State study to devise and carry out the best means of circulating leaflets, letters and missionary intelligence. And, 4. "In view of the fact that the greatest need mentioned is for more missionaries, we recommend that each State Branch make every possible effort to increase the number of those who are ready to offer themselves for this work."

The Committee on Nomination reported almost the same list of officers, with a few names added. [The list will be found on page 3 of the cover.]

The selection of the place of meeting next year, for various reasons, seemed to require further deliberation, and was finally referred to the Executive Committee. Mrs. Baird read a communication from Mr. Gilbert, of the *Advance*, expressing his "deep gratefulness" for the "winged and burning words" spoken in behalf of that paper, in the morning.

Mrs. Purington, chairman of the Committee on Young Ladies' Work, reported that "the work had gone grandly forward," and said she would like "to give the ringing words which had come back to her" from these young daughters of the King. They have now ninety-five auxiliaries, one-third having been formed during the past year.

Missionaries and mothers of missionaries were invited to the platform, that we might look upon the faces of those in whom we feel so warm an interest. Mrs. Newcomb read a paper on "The Responsibility of Christian Women Respecting Culture." In view of the high standard which was set before us, both by those who

had spoken and those who had read papers,—nay, in view of *His* standard whose servants we are,—we joined in a prayer of consecration. Mrs. Day, of Michigan, moved a resolution of thanks, which was heartily carried.

The hours had flown apace, and so, as the day was closing, Mrs. Smith said: “We must close the annual meeting for 1880. There are many things I would like to say, but one thought I must give you: Take these things and talk about them with Jesus. As in the middle ages, through the science of Alchemy, it was sought to change the base metals into gold, so our base metals of service are transmuted into gold, silver and precious stones if done for Christ’s sake.”

Thus it has been given to us to ascend the mountain top, and see the promised land; and although we look forward to the “exceeding weight of glory,” our hearts are filled with thanksgiving for these glimpses of the blessedness of Christian fellowship and the reward of Christian service.

RECEIPTS OF THE WOMAN’S BOARD OF MISSIONS OF THE INTERIOR.

FROM OCTOBER 15 TO OCTOBER 27, 1880.

MRS. J. B. LEAKE, TREASURER.

OHIO.

OHIO BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. *Ash-tabula*, for Mrs. Renville, \$25; *Burton*, \$5; *Chardon*, for Miss Parsons, \$7.30; *Cleveland Heights*, for Miss Maltbie, \$41.30; *Elyria*, for Miss Maltbie, \$49.22; *Geneva*, “Cheerful Workers,” for Mrs. Renville, \$20; *Kelloggs-ville*, for Mrs. Renville, \$5; *Madison*, for Miss Parsons, \$5.90; *Medina*, comp. L. M’ship of Mrs. Sarah Rice, \$8; *No. Bloomfield*, \$10; *No. Monroeville*, \$6.30; *Oberlin*, Mrs. S. W. Streeter, for Mrs. Renville, \$10; *Painesville*, M. E. (Seminary), \$10; *Parkman*, \$7; *Pittsfield*, for Erzroom Sch., const. Mrs. Carlos Avery L. M., \$27; *Ravenna*, for Miss Collins, \$10; *Richfield*, for Miss Parmelee, \$18.25; *Rochester*, Aux., for Miss Maltbie, \$4; S. S. (Par.), \$5; *Sandusky*, Samokov scholarship, \$40; *Saybrook*, for Mrs. Renville, \$7; *West Andover*, for Mrs. Renville, \$18.41. Branch total, \$339 68

Chatham Centre, \$10; *Corry, Pa.*, for Miss Collins, \$8. SUNDAY SCHOOLS, for Parable fund.—*Geneva*, \$3.50; *Mesopotamia*, 75 cts.; *Saybrook*, Cong., \$3.34; “Lake Mission,” \$1.66; *Wakeman*, 2d Cong. Ch., \$8.70, \$35 95
Total, \$375 63

INDIANA.

Elkhart, Aux., \$18; S. S. (P.) \$5, \$23 00

MICHIGAN.

MICHIGAN BRANCH.—Mrs. Geo. H. Lathrop, of Jackson, Treas. *Church’s Corner*, for little girl in Kobe Home, \$50; *Detroit*, Woodward Ave. Ch., const. Mrs. Jas. Gilby L. M., \$32; *Almont*, \$6; *Lexington*, for Miss Pinkerton, \$9; *Pontiac*, toward scholarship, \$11.54; *Swartz Creek*, Mrs. Maria G. Frost, \$5; *Wayne*, for Miss Pinkerton, \$9.15; *St. Clair*, for the same, \$15.02; “Ladies’ Miss’y Meet’g,” *Eastern Conference*, \$10; *Detroit*, 1st Ch., “Sunbeam Band,” for Battalagundu

Sch., \$10; S. S. (Par.), \$10; Owosso, \$26.10. Branch total,	\$193 81
Benzonia, for Miss Spencer, \$26; North Adams, \$10.47. SUNDAY SCHOOLS, for Para- ble fund. — Bedford, \$2.25; Benzonia, \$3.60; Joyfield, 80 cts.; Blaine (Union), 60 cts.; Imlay City, \$2.62; Royal Oak, \$2.60; West Le Roy, \$3,	51 94
Total,	\$245 75

ILLINOIS.

Chicago, 1st Ch., \$40; New Eng. Ch., for Miss Chapin, \$148; Union Park Ch., Aux., Mrs. E. W. Clark, comp. L. M'ship of Mary Isabella Ly- man, \$5. Total from Chica- go, \$193. Crete, Mrs. E. M. Porter, \$1; Delavan, S. S. (Par.), \$2; Englewood, \$8; Evanston, for Miss Porter, \$32.70; Geneseo, three S. S. classes (Par.), \$3; Geneva, Aux., \$8.25; S. S. (Par.), for Bridgman Sch., \$2.50; Hins- dale, Mrs. Edwards, 50 cts.; Mrs. Leonard, \$2; Mrs. Bas- com, \$6; Huntley Grove, S. S. (Par.), \$5; Ivanhoe, \$6.60; Lyonsville, \$2; Millburn, S. S. (Par.), \$6.20; Oneida, S. S. (Par.), \$6; Peru, for Miss Porter, \$7.14; Polo, S. S. (Par.), \$4.25; Stillman Val- ley, \$9,	\$305 14
Total,	\$305 14

WISCONSIN.

WISCONSIN BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. Bloomington, \$4; Milwaukee, Plymouth Ch., \$1; Patch Grove, Birthday gift from Mrs. M. A. Beards- ley, \$1; Whitewater, for Miss Taylor, \$1; Elkhorn, \$4; Platteville, for Somokov, \$6; for Miss Ward, \$25.50. Ex- penses, 14 cts. Branch total,	\$42 36
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Columbus, \$12; Emerald Grove, Aux., \$8.40; S. S. (Par.), \$1.60; Oshkosh, S. S. (Par.), \$3; Stoughton, \$1.35,	\$26 35
Total,	\$68 71

IOWA.

Algona, S. S. (Par.), \$2.23; Anamosa (Par.), Mrs. W. S. Benton, \$10; S. S., \$5; Des Moines, a birthday gift, \$2; Sabula, for Miss Day, \$5; Waverly, for Heropsima Ik- nodosia, \$18; Webster, Mrs. J. B. Stephenson, \$3.35; S. S. (Par.), \$1.25,	\$46 78
Total,	\$46 78

MINNESOTA.

MINNESOTA BRANCH.—Mrs. J. W. Strong, of Northfield, Treas. Clearwater, \$3; Min- neapolis, Plymouth Ch., Aux., for Miss Barrows, \$39; "Y. L. Miss'y Soc'y," \$7.68; North- field, "Carleton Coll. Soc'y," \$4. Branch Total,	\$53 68
Anoka, S. S. (Par.),	1 75
Total,	\$55 43

TENNESSEE.

Memphis, "W. M. Soc'y," of 2d Cong. Ch., for Miss Dud- ley, of Japan,	\$12 75
Total,	\$12 75

MISCELLANEOUS.

Clark's Creek, Kan., S. S. (Par.), 38 cts.; Nebraska City, Neb., S. S. (Par.), add'l, 75 cts.; Indian Women, Sisseton Agency, Dak., 50 cts.,	\$1 63
Total,	\$1 63
Total,	\$1,134 82
Previously acknowledged,	22,876 74
Total for year,	\$24,011 56

RECEIPTS FROM OCT. 28 TO NOV. 15, 1880.

OHIO.

OHIO BRANCH. — Cincinnati,
Columbia Ch., for Miss Col-
lins, \$10; Elyria, S. S., for
Samokov pupil, \$40; Hudson,
U. M. S., for Misses Collins
and Parmelee, \$9.89; Locke,
\$11; Mt. Vernon, "Y. L.
Miss'y Soc'y," \$15; Nor-
walk, Aux., \$8; S. S., of wh.
\$3.01 for Parable fund \$10.-
15; Oberlin, for Miss Newton,
comp. L. M'ships of Mrs.

Levi Whitney, Mrs. Flora Regal and Miss Cornelia Marsh, \$40; Ruggles, for Miss Diamant, Aux., \$15; "M. Band," \$10. Branch total,	\$169 04
Bristolville, \$5; Lyme, "Y. L. Miss'y Soc'y," \$5; Paddy's Run, \$40.50; Wauseon, S. S. (Par.), \$3.35; W. Farmington, (Par.), for Bridgman Sch., \$9.56,	63 41
Total,	\$232 45

INDIANA.

<i>Indianapolis</i> ,	\$6 55
Total ,	\$6 55

MICHIGAN.

<i>East Taras</i> , \$12; <i>Homestead</i> , \$8; <i>St. Joseph</i> , \$15. SUNDAY SCHOOLS, for Parable fund. — <i>Allegan</i> , for Bridgman Sch., \$10; <i>Cheboygan</i> , \$2.50; <i>Church's Corner</i> , \$7; <i>E. Saginaw</i> , \$13.72; <i>Homestead</i> , \$1; <i>Grand Blanc</i> , \$3.60; <i>Keelersville</i> , "Mission Cl.," 50 cts.; <i>Morenci</i> , \$5; <i>Canandauqua</i> , \$2; <i>Ransom</i> , \$1.50; <i>Prattville</i> , \$1.70; <i>Sheridan</i> , \$2.50; <i>Vicksburg</i> , \$3.09; <i>St. Joseph</i> , \$4.87; <i>Otsego</i> , S. S., \$5,	\$98 98
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ILLINOIS.

<i>Aurora, West</i> , New Eng. S. S. (Par.), \$10; <i>Dover</i> , S. S. (Par.), \$3; <i>Elgin</i> , \$13.88; <i>Evanston</i> , \$6; <i>Galesburg</i> , \$20; <i>Granville</i> , \$11; <i>Kemper</i> , \$5; <i>Kewanee</i> , for Samokov, \$20; <i>Lyndon</i> , S. S. (Par.), \$1.13; <i>Neponset</i> , S. S. (Par.), \$2; <i>Ontario</i> , \$11.80; <i>Sandwich</i> , \$61.89; <i>Tonica</i> , Mrs. J. C. Heywood, \$2.70; Mrs. S. G. Moore, \$1; <i>Waupeonsee</i> , \$22, \$191 40	
Total ,	\$191 40

WISCONSIN.

WISCONSIN BRANCH. <i>British Hollow</i> , Mrs. E. L. Davies, birthday gift, \$5; "Golden Text Cl.," \$1; <i>Potosi</i> , "Mission Band," \$3.35; <i>Racine</i> , for Manisa, \$93; <i>Whitewater</i> , for Miss Taylor, \$1.60. Expenses, \$2.07. Branch total, \$101 88	
<i>Appleton</i> , Mrs. E. C. Goff, \$12.50; "Juv. Soc'y" (Par.), for Bridgman Sch., \$6.50; <i>Genoa Junction</i> , S. S. (Par.), \$5; <i>Janesville</i> , S. S. (Par.), \$5; <i>Wauwatosa</i> , S. S. (Par.), \$5; <i>Kenosha</i> , \$19; <i>Eau Claire</i> , \$25,	78 00
Total ,	\$179 88

IOWA.

IOWA BRANCH.—Mrs. E. R. Potter, of Grinnell, Treas. <i>Burlington</i> , \$10; <i>Davenport</i> , for Miss Day, \$4.50; <i>Dubuque</i> , \$30; <i>Le Mars</i> , for Elenka, \$5.25; <i>Ogden</i> , Aux., for A. K. Hissar, \$14.65; "Y. L. Soc'y," \$8; "Children's Soc'y," \$5.55; <i>Tabor</i> , \$15; <i>Traer</i> , for A. K. Hissar, \$18.50. Branch total,	\$111 45
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<i>Bowen's Prairie</i> , S. S. (Par.), \$2; <i>Fairfield</i> , \$13.50; <i>Grinnell</i> , \$5,	\$20 50
Total ,	\$131 95

MINNESOTA.

MINNESOTA BRANCH.— <i>Winoona</i> , \$136. Branch total,	\$136 00
<i>Cottage Grove</i> (Par.),	1 24
Total ,	\$137 24

MISSOURI.

MISSOURI BRANCH.—Mrs. J. H. Drew, 3101 Washington Ave., St. Louis, Treas. <i>Amity</i> , \$7; <i>Neosho</i> , for Miss Brown, \$25; <i>St. Louis</i> , Pilgrim Ch., for Miss Kellogg, \$50.50. Branch total,	\$82 50
SUNDAY SCHOOLS, for Parable fund.— <i>Memphis</i> , \$1.75; <i>Henry Creek</i> , \$1.25; <i>St. Louis</i> , 1st Ch., "Coral Workers," \$3.50,	6 50
Total ,	\$89 00

PENNSYLVANIA.

<i>Allegheny City</i> , Plymouth Ch., Aux., const. Mrs. H. C. Dickinson L. M., \$25; "Little Gleaners," \$5,	\$30 00
Total ,	\$30 00

COLORADO.

<i>Denver</i> , for Miss Dudley,	\$23 80
Total ,	\$23 80

KANSAS.

<i>Baxter Springs</i> , Union S. S., "Coral Workers,"	\$5 00
Total ,	\$5 00

NEBRASKA.

<i>Fontenelle</i> ,	\$1 15
Total ,	\$1 15

DAKOTA.

<i>Sisseton Agency</i> , Indian Women,	\$3 35
Total ,	\$3 35

MISCELLANEOUS.

Thank-offering presented at Annual Meeting,	\$28 63
Sale of pamphlets,	8 46
Cash,	1 25
Total	\$38 34
Total ,	\$1,169 09

Board of the Pacific.

OFFICERS.

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EXTRACTS FROM THE SEVENTH ANNUAL REPORT OF THE WOMAN'S BOARD OF THE PACIFIC.

[Presented at the Annual Meeting.]

It is our seventh anniversary. Seven is the sacred number which rounds out the periods of time which our Heavenly Father has assigned us, and, according to Mosaic computation, it marks a week of years, which was made an epoch in the history of God's chosen people.

Especial injunctions were given in this Sabbath year in regard to the poor and the oppressed: "Thou shalt surely give him, and thine heart shall not be grieved when thou hast given him, because for this thing the Lord thy God shall bless thee in all thou puttest thine hand unto." May not this injunction and this promise be our watchwords on this year upon which we have now entered? Abraham builded an altar at each resting-place — at each epoch of his life; so should we erect our altar anew, pouring upon it the "oil of joy," for all the way he has led us, and consecrate thereon the living sacrifice, holy, acceptable unto God.

Our last report recorded, with gratitude, the fact that death had made no inroads in our circle; but hardly was the pen laid aside from the record of this mercy, ere the tidings came to us in our homes of the serious illness of one of our most valued members. Mrs. C. A. Colby, whose death, on October 25th, 1879, we thus mourned, had ever brought to our Board a freshness of enthusiasm

in the missionary cause, inherited from a devoted mother, and fed by an ardent friendship for one of our missionaries, which greatly stimulated our work during the two or three years in which she was personally connected with it. We recall in these moments of retrospection, when we awaken these "memories of the dead," the words of Mrs. Blakeslee on this occasion: "For the next, who should go?" Almost prophetic they seemed, as the calm and trustful spirit seemed to linger "under the shadow of the Almighty." At our last anniversary meeting she was with us; but on Feb. 13, 1879, she passed away; and so, in March, another memorial meeting was held.

The "Column" has been conducted, the past year, on a uniform plan for each month, and has become an indispensable part of our work, as a channel of communication between auxiliaries.

But aside from the divine light, *LIFE AND LIGHT* is our principal source of intelligence and inspiration in this work. Its letters from missionaries in all quarters of the globe; its vivid pictures of life and manners in all these lands; its "department for young people;" its "studies on missionary topics," and rich thoughts on relative subjects, as well as its columns of figures, — all go to make up one of the choicest of our religious monthlies, small though it be. Our own little corner, of which we have not boasted, has also been filled with brief accounts of our work, with letters of our missionaries. Let there be no comparisons made between our little department and those of the other Boards. The "least among the thousands of Judah" has his place to fill as well as the greatest.

The home mission work has come, in the past year, with very strong claims upon our churches, especially in view of the fact that a large proportion of our churches are under the care of the Home Missionary Society, and, consequently, feel that every dollar should be devoted to their own home work. "But he that watereth, shall be watered also himself," and the reflex influence of even a small participation in this which is carried on in obedience to our Saviour's last command, "Go ye," cannot be overestimated.

Copies of letters by our missionaries have been much prized by our auxiliaries, and often called for the past year; but no one having been found who had time and skill to use our "electric pen," but few have been sent. Now this work is soon to be resumed, under the care of a young lady who has kindly offered to undertake it.

Our missionary library has not grown. The books of rare value that were to have come in have not made their appearance; so

that we do not need, at present, any Gothic or other fine building to contain it. It resembles that of Yale College, in the fact that its foundation—its first few volumes—can be carried in a gentleman's handkerchief.

AUXILIARIES.

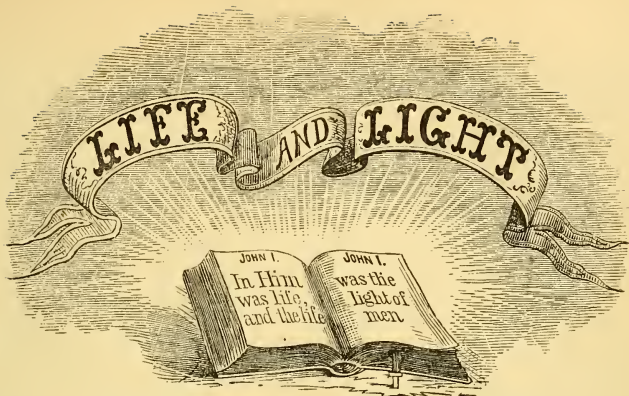
There are, from the seventy or more organized churches of our order in this State, some thirty auxiliary societies to our Board. In many other towns outside of these, are, here and there, those not organized as societies, but whose hearts go out to the missionary cause, and who often send some token of their interest. These will tell their own story of labors and successes, at the meeting in October. We have, also, about sixteen young people's societies, whose pleasant names will be given by one of the home secretaries. These cöoperate with us, more or less, and send their funds to our treasury. These funds are mostly raised by an annual fair, at which articles made by themselves, with the gifts of older friends, are turned into money. These young people are our hope in our outlook into the future. We are but pioneers of what we feel will be a much more extended work when these, who are now in process of training, shall have matured into active, earnest women. All of us, whether mothers or teachers, should, as far as possible, cultivate in our daughters a love of missionary and religious literature, that, in addition to all they acquire in schools and circles for study, they may be thoroughly furnished in mind and heart for this blessed work *of woman for woman* in heathen lands.

STATEMENT OF THE TREASURER OF THE WOMAN'S
BOARD OF MISSIONS OF THE PACIFIC.

Seventh annual report of the Treasurer of the Woman's Board of Missions of the Pacific for the year ending Oct. 6, 1880:—

	General Fund.	Broosa Fund.
Nov. 1, 1879, Cash on hand at last annual report,	\$292 93	\$3,176 31
Received during the year:—		
Cephas auxiliary — First Cong. Church, San Francisco,	274 45	
Delta Sigma Society, “ “ “ “	35 00	
Cephas auxiliary for Broosa fund, \$39, \$30 of which from the Sunday-School, as a thanksgiving offering,		39 00
Plymouth Cong. Church, San Francisco,	164 55	13 75
“ “ “ “ “Little Gleaners,”		150 00
“ “ “ “ “Young Ladies’ Society,”	10 00	
Green Street Church, San Francisco,	33 80	
“ “ “ “ “Centennial Band,”	50 60	
Bethany Church, San Francisco,	46 95	2 30
“ “ “ “ “Praying Band,”	3 05	
Third Church, San Francisco,	52 50	
First Cong. Church, Oakland,	627 35	11 00
“ “ “ “ “Young Ladies’ Missionary Society,”	150 00	

Plymouth Avenue Church, Oakland, \$74.75, of which \$25, a special offering, in memory of the late Mrs. Blakeslee,	\$74 75	
"Little Workers," Plymouth Avenue Church, Oakland, \$60, \$40 of which is for the little Maria in Broosa school,	60 00	
"Busy Ring," of same church, In memory of little Alice Blakeslee, Redwood City,	10 00	\$3 00
" " from Mrs. Fox, to constitute Mary Fairbanks Jewett a life member,	30 00	15 00
Cloverdale,	25 00	
" " "Mountain Bees,"	5 00	
Sacramento, Cong. Church,	88 25	
" " " " Infant class of Sunday-School,	5 45	
Santa Cruz,	50 00	
" " "Cheerful Workers,"	50 00	
San Jose Cong. Church,	40 00	
" " " " "Young People's Missionary Society,"		10 00
Grass Valley, \$93.50, of which \$25 from Rev. F. B. Perkins, in memoriam,	93 50	
Antioch Cong. Church,	15 30	
" " " " from Mrs. S. E. Carrington, toward support of child in Broosa school,	7 45	
Rio Vista,	62 25	
Benicia,	20 40	24 10
" " Thanksgiving offering from church and society,		20 00
" " "Heart and Hand Society,"		2 50
Soquel,	6 00	
Yountville—Mrs. L. D. Bancroft,	5 00	
Merced Falls—Mrs. Nelson,	2 50	
Fairview—Mrs. Woodhams,	2 50	
Riverside,	7 00	
Ferndale,	5 50	
Berkeley,	110 35	
Sonoma,	16 05	5 00
" " "Tendrils,"	8 00	10 00
Santa Barbara,	86 90	
Ventura,	2 50	
Murphys,	4 60	
White River Cong. Church, W. T.,	6 41	
Seattle, W. T.,	5 07	3 00
Anacortes, Fidalgo Island, W. T.,	5 00	
Skokomish, W. T.,	5 00	
The Dalles, Or.,	19 00	
Stockton, Cal.,	34 00	
Saratoga,	1 50	
Copperopolis,	3 00	
Woodland,	28 40	
Mrs. Millett,	5 00	
Petaluma,	27 00	
"Tolman Band," Mills Seminary,	2 50	
Mrs. Blood, of Chico, in memory of Mrs. Colby,		5 00
Mrs. Jeremiah Porter, in memory of Mrs. Blakeslee,		5 00
Los Angeles,	15 25	
Suisun,	3 00	
Martinez,	10 00	
Clayton,	26 00	
Sabbath-School, of Flushing, Long Island, for support of child in Broosa school,	40 00	
Mrs. O. W. Merriam, Chelsea, Mass.,	50 00	
Miscellaneous donations,	8 15	70
Sale Moss Picture from Mrs. Gardner,	75 00	
Special contributions by ladies at annual meeting,	17 25	
Collection on evening of annual meeting,	29 00	
Accrued interest on Broosa Fund,		208 07
Totals,	\$2,976 71	\$3,703 73
Total,		\$6,680 44



FOR WOMAN.

VOL. XI.

FEBRUARY, 1881.

No. 2.

JAPAN.

JOURNEYING IN JAPAN.

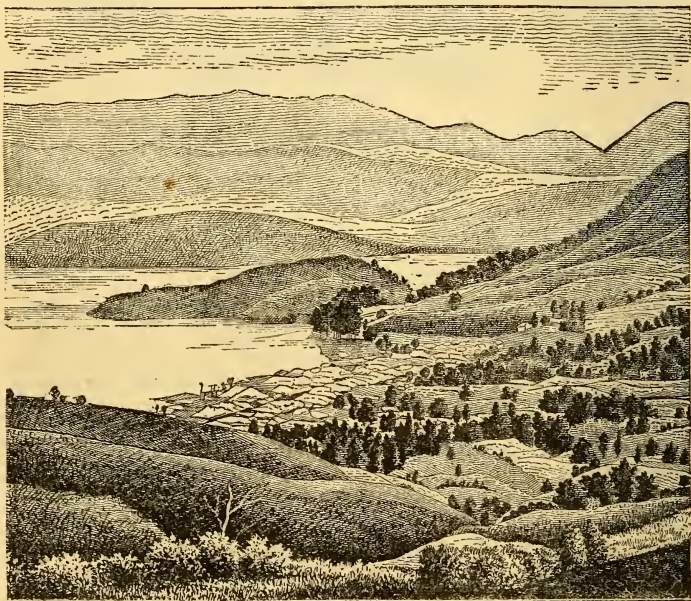
Rev. J. D. Davis and family, of Kioto, recently spent some weeks traveling in the interior of Japan, and we are permitted to insert the following extracts from a letter written by Mrs. Davis to her relatives in this country, describing the journey:—

HAKONE, Sept. 28th.

PERHAPS you will be interested to hear about our journey. We went by ship to Yokohama,—not a long voyage, only two nights and a day,—and had a delightful visit at Dr. Gulick's. There we staid over Sunday, and the foreign church and Sunday-school were a treat to us all; the children, especially, were very happy. Then we went to Tokio—just a pleasant twenty miles' ride on the railroad from Yokohama. As there is no foreign hotel there we went to housekeeping in a small way—that is, boarded ourselves in a quiet little place, where we were very comfortable.

You would have laughed to have seen what empty looking rooms we lived in; indeed, in Japanese hotels the rooms they give people look perfectly empty to a foreigner! They have literally nothing in them but the soft mats on the floor, which serve them for beds, lounges, chairs—almost everything! We always carry our own sheets and blankets, or some light covering; so with the thick Japanese comforters spread on the mats, we have a very good bed. Then, of course, we sit on the floor, and they bring us waiters containing cups, small plates, about the size of

sauce-plates, tea, and a dish of rice, if we wish it. Generally they furnish a small round table, a foot high and perhaps two feet in diameter. So we, with our provisions of bread and butter, canned or dried meat, canned fruit or jams,—just now we can get plenty of fresh grapes,—think we can live pretty well! I do get tired of sitting on the floor; that is the hardest part. We staid three days in Tokio, called on some of the missionaries, and visited the Christian young men—there are quite a number who have come up here from our school in Kioto. Besides this we visited some of



LAKE AND VILLAGE OF HAKONE.

the beautiful places about the city. I was impressed with the greatness of the city—almost a million people! We rode for hours in ginrikshas, and there seemed to be no end to it.

There are said to be about one thousand Christians now in Tokio, with a line of six or eight churches running across the city. There are several other churches besides these, but I heard more particularly about these—torch-bearers that begin to give a little light; but, oh, so little for that million people! Still, it is a beginning, and has almost all been done in the last six or eight years.

I went into a girls' school of forty scholars, and heard them sing one of "Moody and Sankey's" hymns. A very pleasant sight it was.

After leaving Tokio we went back to Yokohama, packed up some things, and started in ginrikshas for this place. We went part of a day's journey out of our way, to see the great Daibutsu (Image of Buddha),—a huge image about fifty feet high. The children climbed up the pedestal; indeed, all the rest of our party—some friends from Yokohama—climbed up and sat down on the hands of the idol; and they all looked like pigmies before him.



FUJI-YAMA.

Then another day and one-half brought us up here to Hakone. This little village, consisting of one street of houses, all with the picturesque thatched roofs, is right on the shore of Hakone Lake—a perfect gem of a lake nestled in among the mountains.

This is already quite a summer resort for Yokohama people; a good many missionaries, as well as others, stay here during the heat. Fuji-yama, the celebrated mountain of Japan, is quite near; indeed, we watch its lofty peak from our piazza, whenever it comes out of the clouds!

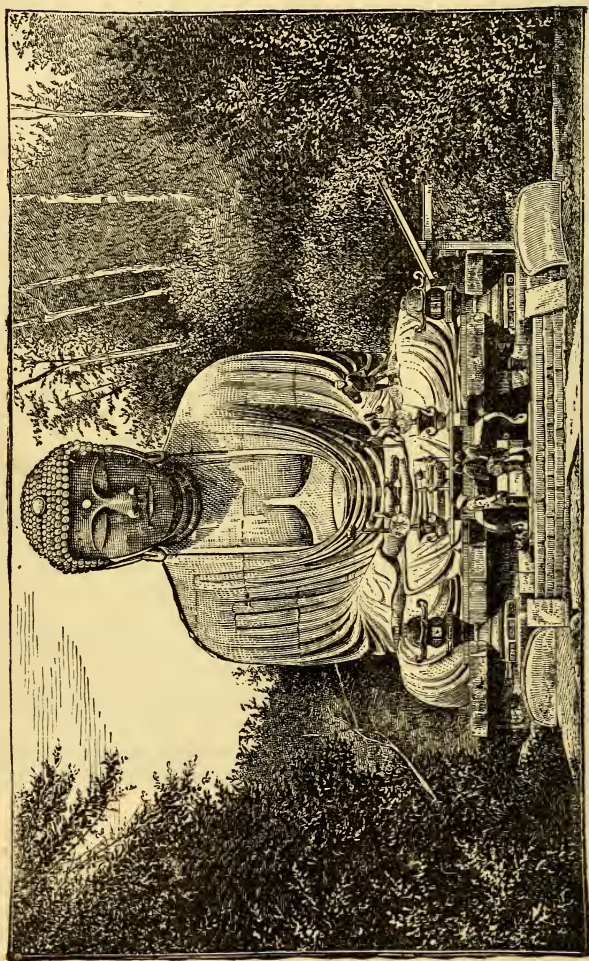


IMAGE OF DAIBUTSU.

I wish you could see our cozy quarters. Our landlady is a Christian woman, who keeps the missionaries from Yokohama, every summer, in her house. There are a few Christians here—the result of their summer labors. She has a good many little foreign conveniences—a table to eat on, a few chairs, etc. We sleep on the floor, but everything is nice and clean; and, best of all, we are right by the shore of this beautiful lake.

I thought this afternoon, as I sat in the sunshine with my knitting down by the shore, while the children got into an empty boat to fish, and afterward made wells in the sand at my feet, that I wished you could enjoy the scene with me. I am sure this is one of the most beautiful spots I ever saw; I keep wondering if this lake, cradled among the hills, does not look something like the Sea of Galilee. When I first came to Japan I suppose I should have been afraid to be left in such a lonely place, with only Japanese people about me; but I never think of that now. Indeed, this dear old woman in the house is as kind and motherly as can be; I can't help loving her; and it is so good to find Christians here. There are only two Christian women and one old man here in this village, though there are six or eight more only two or three miles away. We have had two or three little prayer-meetings together, and it is touching to hear these women pray for others; they feel their loneliness. "Oh, if there were only ten Christians here!" they say. But the heaven is working among all these hills and valleys; and this whole land will be leavened. * * *

October 25th.—We have just reached home; and now I would like to recall and write down some of the experiences of our very pleasant journey home.

We went back to Yokohama, and then to Tokio, stopping over only one night; and from there started on our overland journey home. We rode the first two days in a stage; and I think any of our home friends would have laughed at our "turnout."

Those two first days brought us to Annaka Saturday night, and there we spent the Sabbath. Annaka is the town where Mr. Neesima lived when a boy—his home when he ran away and went to America; and when, after ten years' absence, he came back a Christian man, ready to work for the salvation of Japan, he began to work in his own home, for his parents and relatives, and now there is a flourishing church there of about forty members, with one of our Kioto graduates for their pastor. We had a delightful Sabbath with them there; they were expecting us—and such a welcome as they gave us! It seemed very good to find so many and such warm Christian hearts in that little village among the mountains. Mr. Davis preached, and the day was very full with meetings and

talking with the Christians. Monday morning, early, we got away, laden with messages and letters to Mr. Neesima's family, who all live in Kioto, now; and from parents and friends to scholars in both our Kioto schools.

The next four days we spent in riding up over mountain-passes and down through valleys among the most lovely scenery I ever saw. Just at this season, when the maples, sumac and many other kinds of leaves are changing their color, the mountains and hills were one continual picture. I have heard a great deal about New England autumnal scenery, but I think the colors on these Japanese hills must surpass it in one respect—in that here we have so large a proportion of evergreens, the cedars and pines making a rich dark background, while the maples and other varieties give almost every imaginable shade of red and yellow. In the morning we called the first hills we passed a perfect flower-garden; and we rode for four days through a continual succession of these lofty gardens, until our eyes were almost satiated with color! And to add a grander beauty to the scene, in some places, rising up above and beyond these glowing hills, we could see some of the highest peaks crowned with snow.

I enjoyed the valleys, too, through which we rode. This month is the time of rice harvest; and it seemed that the country was everywhere fairly golden with the ripening grain; and as we came down farthest away from the mountains, the women and girls were cutting it and setting up the bundles to dry; and still farther on they were threshing it—simply drawing the small bundles through something like a coarse comb, which effectually pulls off all the kernels. It seemed like small business, that kind of threshing, when we thought of a woman's combing out all the rice in the country to be harvested.

Then, everywhere, in connection with almost all of the farm-houses, large or small, we saw great water-wheels, undershot and overshot-wheels, for turning or moving the heavy rice-stampers or pounders: this is for breaking or crushing the outside kernel of the rice. In the colder regions, up high among the hills, there was less rice; but everywhere fields of millet and beans, beans, beans, of all varieties. I know that they form a large share of the food of the people, but it was curious to see them growing, cut and drying in the fields, shelled and drying on mats, lining the road on either side through the villages, in front of all the farm-houses—beans, beans!

Our four ginrikshas, wherever we went, the children generally in one, and our traveling-baskets and boxes in another, attracted a great deal of attention. The foreign children, especially, were a

novel sight to them, and everybody, whether at work in the fields or in the villages, stopped to look and wonder, and perhaps follow the wonderful sight. The people are so friendly and kind, have always such smiling, interested faces, that for awhile it is rather pleasant to feel that you are among so many friends. But it grows tiresome after you have been traveling for two weeks, and you can't get to your room in your hotel, no matter how tired and travel-stained you may be, without a perfect swarm of curious faces hanging about your door, hardly to be shut out.

The greatest fault we found with all the Japanese hotels—and we tried a good many—was the paper doors or screens, which are all that divide the guest-rooms; so, of course, we can hear all the noise, and you can't lock people out of the house. It would be comical enough if it was not so uncomfortable, just as you are ready to fall asleep, to hear Japanese guests on one, two or three sides of the room begin some of their long stories! This, of course, was a drawback for nervous people; but we were treated with great politeness and kindness at all the hotels. We tried to scatter some tracts in the places where we stopped, but Mr. Davis was not well, and we did not attempt much Japanese teaching any where but at Annaka.

The last day of our journey brought us to Lake Biwa. We had a pleasant little steamboat ride of four hours took, the cars for another hour, and reached Kioto just at evening, after being on the road from Tokio just fifteen days—exactly three hundred miles to Lake Biwa. I haven't spoken of the signs of heathenism—the nakedness and indecency that we saw so much of in riding through this beautiful land. It has made me think so much, for it is so true, that here,

“Every prospect pleases,
And only man is vile.”

TURKEY.

LETTER FROM MISS STONE.

We are permitted to give the following extracts from private letters from Miss Stone, of Samokov. The thorough organization of the church in that city might serve as a model for many churches in this country:—

* * * THIS has been a day to be remembered all our lives—a day to be glad in—a day in which there has been deep gladness. We have worshiped in the new chapel, and it has been dedicated to God's service. * * *

Until a few weeks ago, the church in Samokov was simply a part of the scattered Bansko church; but when a pastor was

ordained over that flock, it was thought best that the members resident here and in surrounding villages should take letters thence, and a church be organized here. The same council that ordained the Bansko pastor, organized the church in Samokov, at six o'clock, one morning. Not long afterward, Mr. Lee and Mr. Cruikshanks, from America, revisited us, and at a special English service in our school-room, Sabbath evening, Mr. Lee gave a talk upon systematic organized church-work. It seemed to be just what was needed. The new church had been formed, and there were earnest hearts ready to take up whatever work should be laid before them. A schedule of committees and their respective work was drawn up a short time after the gentlemen left us. The whole plan was heartily adopted; and now we have committees on the prayer-meeting, Sunday-school, temperance, the poor, the woman's benevolent society, music, decoration of the church, etc. The city has been districted for visitation by the committee on the poor and the intemperate, and the members are wide awake to improve the opportunity for usefulness which is thus newly opened before them.

Yesterday the temperance committee had charge of the prayer-meeting in the afternoon, and it was a very good temperance meeting. The announcement of the unusual character of the meeting had been made outside of our immediate circle, and it was gratifying to see a number of new faces, from the city, among the audience. One of the theological students led the exercises, after which not a moment was lost, and the meeting was of the deepest interest. A native preacher told his own experience in intemperance, which must have been a revelation to some of his hearers. He is now so well calculated to impress all who meet him with his worth as an earnest laborer, that those who have not known of his days of temptation would not have suspected it. Intemperance is the great bane of the Bulgarians, and the subject yesterday came home to the life of every one who listened, and they were aroused to earnestness of mood which will be perpetuated, I believe, in earnestness of prayer and endeavor to save the lost. Some of our girls are on this committee. One of them took for her part in the meeting the telling of an effective story she found in last week's *Christian Weekly*. She translated it, and then told it in her own words. After this they all sang, in Bulgarian, "Father, dear father, come home with me now." Mr. Bond translated it, but it was new to most of the people. We sang, also, a new temperance song, translated by pastor Tuyoroff, to the tune,

"Our youthful hearts for learning burn,
Away, away to school."

Altogether, it was a very profitable service, and many said we must have one often. But the work will not be done in these meetings only; it is the going about from house to house, the personal interviews, by which men and women will be persuaded to leave their drinking, and find their strength in God.

Yesterday there were a hundred and four scholars and ten teachers in the Sabbath-school. One of the theological students, who is a fine penman, put the lesson for the following week on the blackboard, and yesterday we had the hints from the *Sunday-School Times* translated into Bulgarian, and put quite effectively upon the reverse side of the board. My little ones occupy one corner of the new church, as there is no separate place for us. Two weeks ago the day was so warm and pleasant that I took them out in front of the church, where a pile of timbers afforded seats for them, and the carpenter's bench one for me. There we could sing and pray and recite in concert all we pleased; but it is too cold to do that again. I fear there will not be money enough to build the partition which would shut off a little room, at the front of the church, for our use. Indeed, there is no prospect of any for the present, yet I think there will be some way made for the little ones.

While we have felt somewhat "faint," yet, I can assure you, we are "pursuing." We are spurred on by the opportunities that are so readily opened on every hand, and the more so as we know not how soon a systematic, determined effort may be made to stop the Lord's work in Bulgaria. We do not apprehend that much can be accomplished, even should the Russian priesthood succeed in stirring up the priests of Bulgaria against the missionary work in this land. The day has gone by when this people, as a people, are blindly led by their priests. The idea of liberty is too prevalent here to permit unquestioned dictation, even by the bishops. The power of the state church is not what it once was. Besides, the seed of truth is quite generally scattered through the country, and it cannot be cast out. If persecution comes, may we not hope that it will be but the beginning of greater power to Christ's church there. Pray for the Christians in this land, that they may stand firm for God and the right, come what may. For ourselves we have no fear. We serve the Lord God, and he will never leave one of his own alone. There is a world of comfort in so belonging to Him that there is no place for anxious care concerning ourselves. He cares for all of his, and leaves them free to care for all of his work. O that the coming of His kingdom might be hastened here in Bulgaria!

LETTER FROM MRS. BOND.

PHILIPPOLIS, Sept. 27, 1880.

The following, from Mrs. Bond, to the New Haven Branch, shows anew the benefit of medical knowledge in missionary work:—

* * * SINCE I wrote you I have made my long-desired tour to Yamboul, visiting also Rialudere, and, on my return, Yeni Zagra. I had a very warm welcome from the sisters in Yamboul. Many tears were shed, and many were the expressions of gratitude to God as they recounted to me all they had passed through since my last visit to them, just before the war. Oh, how much they suffered, and how manifest was the Lord's loving care over his own who trusted in him! As I listened, I lived over again the terrible scenes through which we ourselves had passed, and realized with fresh power the faithfulness of the assurance, "A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee."

I was very glad to see signs of spiritual growth among these women, and to know that they had not forgotten the assembling of themselves together, but continued to meet each other for prayer and mutual encouragement, as they had promised to do on my former visit. It was pleasant to see new faces among them, and the cheerfulness with which the different ones took charge of the meetings. There was no holding back under the plea that they had not the talent necessary. Even some who could not read freely, selected a portion of Scripture, and read it as best they could, or got some one else to read it for them. Then they would comment on the lesson that it contained, giving opportunity to those present to express their thoughts and feelings on the subject, as well as to invoke the presence and blessing of the Lord. They were much pleased with the suggestion that they should select some special verse from the portion read each week, and commit it to memory, so that it could be recited and explained at the succeeding meeting. I remember one woman in Eski Zagra, who found it almost impossible to learn to read, but who was able in this way to fill her mind with precious truths, upon which she was fed and nourished from day to day. A special meeting was held, at their request, the day before I left. Over twenty were present; among them the aged mother of the pastor, a lovely old lady, who spoke with childlike simplicity of the Saviour's loving dealings with her, and of the joy she experienced in sitting at his feet and learning of him. We had a good meeting, and many were the expressions of thanks to the friends in America, and many prayers were offered for those who, while enjoying the full light of the

gospel, had not forgotten their less-favored sisters in Bulgaria, who, but for them, might still have been in darkness as to the true way of worshipping the Saviour.

While in Yamboul I found a great deal to do for the sick and feeble; and I was very glad that I had my remedies with me—it was so pleasant to be able to help the dear sisters, as well as those who, though opposers, felt the necessity of medical aid, and to have the opportunity of telling them of the Great Physician of souls. Many who had never before entered the house of a Protestant, were helped and comforted beyond their most sanguine expectations; and I cannot think that they would go away and speak evil of us. They followed me into the different houses, and accosted me in the streets, and gave me scarcely any rest. They often came long before I was up in the morning, fearing that I would start out without their seeing me. All I could say about not being a physician, made no difference; they declared that such and such an one had been helped, and wouldn't I please do something for them.

At Kialudere I had a similar experience—if anything, in a greater degree, for there is no resident physician in the village. It was soon spread abroad that I knew something of medicine, and soon patients began to pour in upon me. I was there but two days, and Pastor Boyadjief and Ageer, the native helper, had all they could do to keep them in bounds. The pastor said to me, “Why, Mrs. Bond, this is like Bethesda.” The old, the halt, the half-blind, and some who had suffered for years came with the most exaggerated idea of my power to help them. Each one brought a little money tied up in a head-handkerchief. They had been accustomed to paying for medicine, and I received pay from those who could afford it, in order to replenish my supply, as well as to encourage in them a spirit of independence. I had with me a little therapeutic key, to which to refer to in case of necessity. One woman noticing that I did not take my book in treating her case, seemed dissatisfied when the medicine was given her, and said, “Will you not look at the book?” “Why?” I asked. “They told me that you looked at a book,” she answered.

Then it dawned upon me that some, in their ignorance, had thought I used witchcraft in treating disease. I then told her what the Bible said about using such practices, and explained to her why I sometimes referred to the book; she seemed satisfied. I was glad of the opportunity to remove such a wrong impression from their minds. I could receive but one at a time, as they confused and tired me, by interfering and explaining to each other what I said as to when and how to take the medicine. Pastor

Boyadjief and Ageer preached the gospel to those outside; I was thankful, as the crowd was so great that I had time only for a few words. A number came as we were about to have family worship both mornings that we were there, and, being invited to be present, did not refuse, but sat quietly, and listened with attention and some interest till we finished. One was heard to say: "That was beautiful. They are not like us; we do not pray that way."

It was with difficulty that we left Kialudere, for news of our presence had reached a village an hour distant, and the sick were being brought from there. Two had been brought in on wagons during the night. How I pitied them in their misery and ignorance! As I sought to heal their poor bodies, my heart was lifted in prayer and earnest desire that they should know their need of a Saviour, and of his willingness to heal their sin-sick souls.

Young People's Department.

INDIA.

A CHILDREN'S CONCERT IN MADURA.

BY MISS CHANDLER.



We are permitted to give the following extracts from a letter from Miss Gertrude Chandler, written to the missionary society in Wellesley College:—

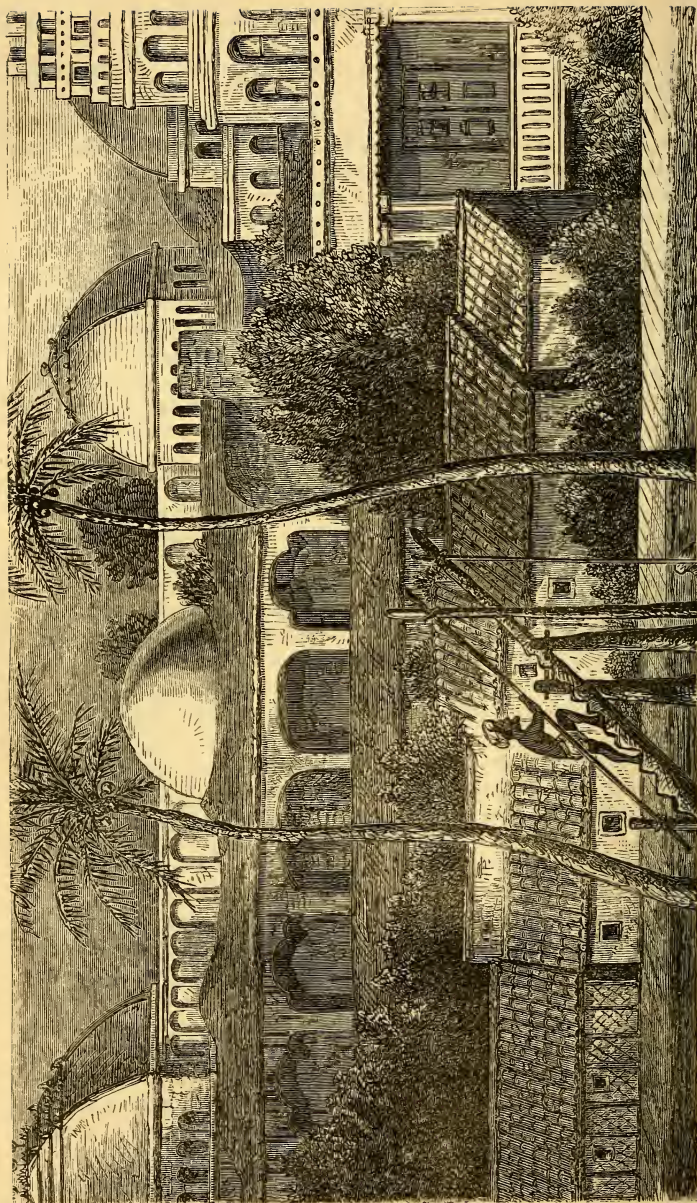
MUST tell you of the children's concert that took place in Madura during the annual mission meeting. It is the third year that such an attempt has been made, and the institution, which is growing in favor, seems likely to be continued. You must not think our concert is gotten up as easily as your Saturday evening entertainments are at college; even including the final concert of the Bethoven Society. As there are no good books of children's songs in Tamil, my brother had the task for two years of compiling one, before the material for the concert could be within our reach. Choosing as a general subject, "Christ as the Children's Lord," he let it be known among the Christians who wished to write a hymn for the new book, that they must confine themselves to subjects bearing upon the childhood of Christ, or Christ's dealings with children. From these he selected the best, gleaned others from various books, and even wrote one

himself, to fill up a gap; then he sent the whole to Madras, to be printed.

When the little music tract was ready it was distributed to all the different boarding-schools in the mission, and each school that was to take part was informed what one piece or two pieces were to be rendered by it alone, and what were the choruses in which all were to join. We had a choir of nine girls to represent Pulney, and I had great aspirations for the quality of the singing which my training was to help accomplish, and in the middle of July went to my brother's station with a main object to perfect myself a little better in some of the weird lyrics that are a little difficult to catch correctly at first. At the end of my intended visit I was taken sick, and my absence of two weeks lengthened to more than five; and after finally reaching home again I had so little strength that the whole of August was gone before I had heard my special choir sing twice for practice. My good brother came to my aid. I sent the girls to be trained the last day or two with his scholars, and recovered my health just in time to attend the meeting in Madura, and accompany a few of the pieces on the organ.

There were about a hundred and twenty children as singers. The night previous there had been a rehearsal, and the next night the church was packed to its utmost extent, many heathen crowding in at the doors after the seating room was fully occupied, and standing in perfect quiet during the whole evening, while at all the windows faces could be seen eagerly peering in through the blinds.

The Tamil people are soon captivated by music, especially by their own style of singing, and often listen a whole night long to a chance musician who may come along and can chant to them the stories of their gods. With three exceptions, all the pieces of that night were set to native airs, and a number of them were accompanied by native instruments solely. One of these was a drum, which was beaten by the hand, only, in a frenzied, fitful way, which doubtless seemed inspired to the Tamil people. Another affair gave forth its one note without intermission, from beginning to end of a piece; while on another similar instrument one man gave the airs successfully. To a Hindu, no concert and no music would be complete without these instruments. Two violins were very cleverly handled to accompany some of the hymns; and cymbals kept time for all and kept all up to time. After listening to some of this native music for awhile, we had a flute solo, with organ accompaniment, played by two of our missionaries. I assure you the natives listened with wonder to such unwonted sweetness.



THE OLD PALACE, MADURA.

I am afraid I have written too long on this one subject, but, as the ministers say, "One word more, and I have done." Some of the English residents of Madura attended the concert, and the judge was so pleased that he begged my brother to have it the next year, in the great court of the old Madura palace, and agreed to see that lights were provided. Of course, with such accommodations, a great many more might come, and so the gospel would be sung to a large multitude. Can't some of you plan to be there?

* * * We have been much troubled of late for enough water to answer our household purposes. Fifty miles south of us the early rains had come, and the vegetation was refreshingly green; but in our vicinity there is much trouble for all, and doubtless there will be a good deal of suffering among the poor people for lack of water. Last Saturday we had to send about half our school-girls two miles away to a river for their bath. Just as we were finishing breakfast, that morning, and planning what must be done for the day, we heard something of a commotion on the veranda, and looking out, found that a good morning's work had come to us outside the usual routine. Twenty-five or thirty clever-looking boys have come with their teacher, from a village three miles away, to pay their respects to us, and expecting to be examined more or less in their studies, and expecting also to be noticed by us in some way. They put heavy wreaths of red oleanders on our necks, and present us with limes, and a plate containing a bunch of plantains, two cocoa-nuts, and other things. There are little boys not so high as the table, and all sizes larger, in various stages of costume, from a yard of white cloth tied in a bunch about the waist on a little one, to the older ones who have longer cloths draped from their waist, and shoulders covered with long-sleeved jackets, — one having on a most gorgeous one of thin yellow silk with a small red figure on it.

We admit the boys into the parlor, gather them around the organ, and I attempt to sing with them some hymn they think they have learned. Each boy starts upon his own particular note, and sings from his own standpoint. They simply have not been taught that unity is desirable in singing the air of a hymn. So I stop them after a line or two, sound the key-note, and ask them to sing with me. In a short time almost every voice is in accord with mine, and after a few trials I show them how they can start from the same note and sing the same air in much better style than at first. By way of an illustration I call in some of our school-girls, and let them sing some lyrics in their hearty, accordant manner, and then dismiss all — and the morning is gone.

I wish, dear friends, that you would pray especially for our board-

ing-school girls these coming months. They need the Holy Spirit among them. They need to apprehend that to become a Christian, implies a change of heart; that it means a living out of principles, not the outward conformance to certain customs. I am feeling the great need of prayer, to influence these souls. They are but children, and need much patience.

ST. THERESA'S HALF-PENCE.

In a cell of her quiet cloister,
Theresa, the novice, knelt,
And poured, in a moan of sorrow,
The pitiful grief she felt.

For life, with its sharp seductions, —
Its bitterness, toil and pain,
Its pleasures that seemed so mocking,
Its laughter that seemed so vain, —

Had sickened her heart with sadness,
And driven her forth to find,
In the depths of the silent cloister,
That solace for which she pined.

But the thought of the poor and wretched,
The lost and the erring, lay
Like a weight on her tender spirit,
That troubled her night and day.

“I sit in my blissful musings,
And prayerfully draw sweet breath,
Whilst those I have left behind me
Are pressing their way to death!

“I dare not be happy, seeing
God's mercy and wrath so braved;
I dare not in calm content me,
That only *my* soul is saved.

“Yet what can I do to help them?
And where have I strength to win
Their hearts from the woes and sorrows,
Their feet from the paths of sin?

“And what can I give the weary,
To lighten their burdens sore,
Since only a single half-pence
Is left of my home-brought store?

“But if in the faith of the Master,
Confiding and strong and bold,

I offer it, he, in his richness,
May swell it an hundred fold.

“Ah, nothing can I and a half-pence
Accomplish, howe’er so small!
Nay, nothing, — but God and a half-pence
Can compass and conquer all!”

—*Good Times.*

Our Work at Home.

THE UNUSED POWER OF THE CHURCHES.

BY MRS. S. H. MARDEN.

As we enter upon the work of another year, we are impressed with the strong necessity of bringing into active co-operation with us the large number of Christian women in our churches who have no vital interest in foreign missions. Of the one hundred and seventy thousand female members in the churches east of Buffalo, less than one-fifth are nominally connected with us, while those who have a real and vital interest in our work would number less than one in twenty. The following paper, read at a meeting of the Norfolk and Pilgrim Branch, contains practical suggestions that may be of use in this direction:—

IN these days of quick thought, open lips and ready pens, it would seem ambitious, not to say audacious, for one to attempt to suggest anything new on this subject; but, indeed, dear friends, my proposition is far more modest. It is only this: to try to look about thoughtfully on the people we know, to use thankfully the material we really possess, and to work earnestly for the cause we already love. I suppose wherever we look at the church and missionary meetings we see the same features—all burdens borne by the same few, brave and patient hearts; another fraction furnishes spasmodic and infrequent help; and a third, and, perhaps, large portion, are of no appreciable account in the active, visible business of the day.

I suppose that whenever we look over a Sabbath congregation, we mark, swiftly, the few spiritual faces and earnest eyes that inspire the preacher and encourage the pastor, and reckon easily the hands that, from Sabbath to Sabbath, fly from home sessions to foreign missions in glad activity; while it takes longer to count the heads that we seldom see except under the best bonnet and on fair days, and the gloved hands that we never shake in the enthusiasm of a meeting like this.

I suppose that as often as we glance with a pleased surprise at the well-filled rooms on circle night, or the goodly crowd at

festivals, the questioning thought will soon follow, "Where are all these happy faces at the time of our missionary meetings? And as we listen to sweet, perhaps trained, voices in singing, or to bright, entertaining conversation, again comes the mental exclamation, "How this logical thought, scholarly habit of expression, how this sweet music and play of fancy would serve in setting forth religious truth, and enliven the hour at our ladies' meetings! How the very inspiration of numbers is denied us in this great company of absentees!

I suppose that when the few rally to any call, we regret the many who make no sign. So far we have facts; but what do they prove? Not, we think, the direful state of things we might at first assume.

If in a family we see the mother and eldest sister, only, and always serving the household and caring for the guest, while the others are useless, we do not conclude that this unequal state of things proceeds entirely from a difference of dispositions in the members, but often from thoughtlessness, ignorance, inexperience and, possibly, from want of management or direction. So in our larger family of a Christian community, we cannot, certainly, feel that there is so much difference in the spirit of individuals as in education and circumstances.

And here is an opening for service that has perhaps been disregarded even by the zealous. No general attacks an enemy with but his own right arm. No mountains are tunneled or rivers turned by a solitary drill or shovel, in ever so willing a hand.

For the sake of the world's need, we should try to help others to their feet. And surely for the sake of those "others" themselves, we should attempt this. We know many overworked wives and mothers; but we also know that there are women to whom an object in life, even though it were an exacting one, would be a mercy; to whom a purpose, true and worthy, would be the unfolding of a new world and the beginning of a real life.

On this point I must snatch just a few lines from the author of "John Halifax," in her gracious book entitled, "A Woman's Thoughts about Women." She says:—

"Each day's account ought to leave the balance of something done; something beyond mere pleasure, our own or another's, though both are good and sweet in their way. Let the superstructure of life be enjoyment; but let its foundation be solid work—daily, regular, conscientious work; in its essence and results as distinct as any 'business' of men."

Each for herself must choose at what point she can best concentrate her energies, or condense desultory tastes, only let each one

have a purpose, and pursue it. And in this campaign where heart-warmth is even more needed than intellectual force or physical strength, is there not an enterprise open to all? For, from whatever corner we start forth, our one ultimate aim is to bring a soul or souls straight to the living, loving Christ. This mission successful, and often enough repeated, and the world is saved. Would that in this purpose we could banish every hindrance of pride and circumstance, and make our way with the open message in our hand: usually we will find our work near at hand.

In this matter of helping others to help, as in every other department, hand-to-hand work is the best. Quiet and constant seed-sowing — by the well-selected subjects of the afternoon chat, or the wise word in the short call; by the story, poem or newspaper article lent with a little painstaking; by the question asked in the street; an incident told in the car-ride; by an invitation to help in the interests of the children; by a well-deserved compliment or word of praise, with the pleasantly put reminder that all gifts ought to serve the great Giver; by a thousand kindly courtesies strewn broadcast,—these small things, done, not in machine-stitch, but by the warm hand and eager heart, naturally, because springing from a great interest and a great love,—all these, multiplied by the whole active membership of the Church, would be a mighty power for missions and for all Christian work.

But now, let us look over our field, and its possibilities, more carefully.

If Mrs. Deacon, Mrs. Minister and Mrs. Secretary have health, ability and enthusiasm, all the better, and we have a beginning. We can only hope always to find dear Mrs. A., with soft gray hair and graces of mind and body, to recommend her religion; or Mrs. B., the sweet young wife and mother, whose refinement and taste make her very bonnet-strings an object lesson in culture to the boys and girls who study her face as teacher and leader,—we will keep them in office, if we can.

We are sure to find Mrs. C., D., E. and F. earnest-minded and well-informed ladies, who are always doing good in their own way, and are ready to fall into line anywhere and at any time for associated duty. But beyond these are Mrs. G. and Mrs. H., who have wealth and generosity, but who do not identify themselves with our aims and plans, and whom no one waits on in conference or solicitation, for fear of intruding. Now, some one in our new ranks must be just the neighbor or old friend who can bring forth a double blessing by carrying straight to these persons a special object, fairly presented. There are the sisters J., who constantly do homely work for humble fare; they will find a place to work in a

line with their prayers, if only you give them the impulse by reckoning them in.

Then there is Mrs. K., whose cardinal virtue is her boundless hospitality; she cannot preach, perhaps she does not pray in public, but she will kindly entertain those who do both, or she will generously help you at any public entertainment, and thereby lay herself liable to more or less interest in the cause she is helping. There is hard-working Mrs. L. and the widow beyond the hollow, who do more for us than we sometimes realize, when, by self-denial and labor, they send their bright and neatly-clad children to every good thing provided for them. Here, it is the word of appreciation and sympathy that is needed, and of friendly cheer. Even severe Mrs. M., and house-devoted Mrs. N., will find some bit of treasure to forward the children's plans, and then will follow, with interest, their investment. There is Miss Q., who can paint; the Misses R., who can sing; grandma, who can knit; Miss S., who is a child-charmer; Miss T., who can point out every available person in the parish, — and all these have a work to do, and are, perhaps, quite willing to do it, if only it is made clear to them. There are the Misses O. and P., who have somehow missed the whole training in missionary and benevolent work, but whose kind hearts, skillful fingers and ready purses are to be had for the asking.

There is Rosa and Buttercup, and even Frolic, who will lend a hand if you will show them where; and then come the whole blessed army of children, who will go where they are led; who will learn what they are taught; whose young voices will enrich our missionary concert, and be heard in our Sabbath service, if we only do our part.

Christian use of time, talent, money, beauty, voice, pen, hand and heart — what wonders might it not work? Humble, patient, earnest service — what would it not accomplish?

Let us beware of too much intensity of will concerning our pet plans or specific objects, but let us hold boldly and bravely to our main purpose. And may the unused power of our churches speedily become their glory.

GOING TO MISSIONARY MEETINGS.

In answer to "Eleven Good Reasons for Not Going to Missionary Meetings" in the November number.

MRS. MEANWELL gives eleven reasons why she did not attend the missionary meeting. Will she look into the place, there, unoccupied, the vacant seat at each of those eleven meetings—a place

where one might have been a power by prayer, and otherwise exerting a world-wide influence for good to many souls.

We cannot say what she gained by her absence, for which she gives her good and weighty reasons; but we do know the delightful stimulus to more efficient work gained by thus associating for the help and encouragement of our sisters who have gone, in our place, to carry the everlasting gospel to the far ends of the earth.

Here is a work which is satisfying. It fills our highest aspirations. It takes hold of what is eternal in its consequences. It is the Master who calls us to it—the work for which He left the glories of heaven to suffer and die.

In carrying the everlasting gospel, the “glad tidings of great joy to all people,” we are co-workers with Him, and rest upon his promise for success: “Lô, I am with you alway, even unto the end of the world.”

See that company of earnest souls who fill the missionary meetings. They are eager for more work, and give the best proof of their success. They come to learn what has been accomplished, what is being done, and the opening for future work.

Where do you hear more touching and soul-stirring appeals than those simple yet eloquent recitals of the way God blesses the scattered seeds of truth, making it bring forth the abundant harvest, showing, as in the ancient day, that he goes before his people, opens the way, and leads them triumphantly through. Can one listen without an earnest wish and purpose to go forward at His command? The watchful ones who are saying, in heart, “Lord, what wilt thou have me to do?” will not ask in vain. God has answered the prayers for open doors in which to enter; has opened them on every side, and in lands hitherto unknown. Thus the work is rapidly enlarging, but the workers are all too few. The call to every Christian, is, Here is a work for you—a place which it is your privilege to fill.

Look into Turkey and India. See those native Christian women and girls starting out, timidly, when not far advanced in their lessons; going to help others, yet behind them, getting courage as they go; reading the Word of God; giving such Christian instruction as they are able; enthusiastic in persuading their people to trust in Jesus; enduring contradiction, patient under persecution, holding on to the faith, and successful in gathering many pupils into schools. Do they not bear their testimony that it is the mighty God who makes up to them the hundred-fold for every personal sacrifice made to give his service the first place?

Surely, the wave of blessing comes back to us from the prayers of those hidden ones of God, whose names are in the Book of life.

The heathen themselves are our helpers—the educated princes and rulers. They see what Christian education is doing for their wives and daughters, and gladly pay for such instruction.

Let us fill our place at the missionary meeting till the Master calls to a higher service, where will be heard the songs of those who were redeemed from among men, “out of every kindred and tongue and people and nation.”

W. W.

ANNUAL MEETING OF THE NEW YORK BRANCH.

BY MRS. C. HAINES.

THE fifth annual meeting of the New York State Branch of the Woman's Board of Missions was held in Poughkeepsie. The natural attractions of the place, added to the cordial hospitality dispensed by the Christian families who so kindly received the delegates, made this meeting one long to be remembered.

Mrs. J. E. Bradley, of Albany, presided most acceptably at the two sessions of the meeting, held in the forenoon of each day.

The usual reports of the home secretary and treasurer were received with interest; that of the latter giving the entire receipts for the year as three thousand six hundred and thirty-five dollars—an increase over the previous year of seven hundred and seventy-four dollars.

The vice-presidents who were present gave us most interesting accounts of how the work progressed “all along the line.” From two of the Poughkeepsie ladies we were favored with Papers, entitled, severally, “The Coming of the Kingdom,” and “The Spirit of Missions.” Another Paper on “Incentives to our Work,” by a Fairport lady, seventy-five years of age, was received with much interest. One of the vice-presidents who had attended the meeting of the American Board of Commissioners for Foreign Missions, at Lowell, brought back to us, in an earnest Paper, much of the spirit and zeal of that grand gathering. Miss Child brought pleasant words of greeting to us from Boston, and in her own earnest way did much to stimulate our enthusiasm. Addresses from two missionaries added greatly to the power of the meeting. Mrs. William Mellen spoke of the missions along the south-east coast of Africa, and told something of the personal work of Mrs. Snidley. Miss Payson, who interested us very much in her work in China, the next day, also had an appreciative audience.

The closing session was saddened by the thought that we should no longer have Mrs. Dr. Holbrook, of Syracuse, on our roll of officers. Rendering most efficient service as home secretary, dur-

ing the five years past, she had greatly endeared herself to the officers, with whom she had earnestly labored for the welfare of the Branch, and also to every auxiliary; to all of whom she has been as a "tower of strength." We shall still have her presence and sympathy, although she is obliged to retire from active service. A resolution expressing our regret, and extending to Mrs. Holbrook our most heartfelt thanks, was unanimously adopted, and with deep feeling.

Mrs. J. J. Hough, of Antwerp, formerly connected with the New Haven Branch, was chosen to succeed Mrs. Holbrook. In a few remarks she accepted the position, though with fear and trembling, lest the work prove too great. The promise, "As thy day, so shall thy strength be," coming from the same encouraging lips that the day before gave us "Incentives to our Work," was at once touching and reassuring.

In this hopeful spirit we go forward to another year of earnest, successful work.

ANNUAL MEETING OF THE VERMONT BRANCH.

THE eighth annual meeting of the Vermont Branch was held at Wells River. The marked presence of the Holy Spirit was attributed, by many grateful hearts, to the prayers offered for many weeks before for God's blessing upon this gathering. From the first, there was a quiet uplifting of heart and mind, an exaltation of thought not always felt, as the wants of a whole world seemed to rise before us, and a glimpse of what our part in its redemption might be.

After the opening service (following the morning prayer-meeting), the words of Scripture were read, and the remarks of the president, Mrs. Horace Fairbanks, gave a spiritual impress to all the after exercises,— "Other sheep I have, which are not of this fold: them also I must bring,"—and brought us at once into sympathy with our Lord, in this work, as in a work "together with Him." The reports of the vice-presidents, and of the secretary, Miss Aiken, showed that earnest work had been done. The announcement of the treasurer that five thousand dollars had been contributed,—one thousand more than last year, and six hundred more than any previous year,—was a pleasant surprise. Mrs. Barnes brought words of greeting from the Woman's Board, and Mrs. Rogers from the New Hampshire Branch. Mrs. Dodge followed with "gleanings from other meetings." Mrs. Richardson, of Broosa, asked, in a few tender words, for two young ladies to go to that field. Mrs. Wild, of Peacham, in a brief address touched upon that most

difficult of all problems, how to interest the large numbers in every church who are too much absorbed in the interests near them, to arise, and look over and above them, to the wants of those more remote.

In the afternoon, Mrs. Lucas, of India, spoke of her school-work there, followed by the report of the corresponding secretary. A glimpse of the life of each of "our own missionaries" during the past year and a message from them, was given, showing how dear the missionary work had become to them, and their dependence upon our prayers.

Miss Savage, of Stowe, gave, in sprightly language, a paper of deep thought on "Our Maiden's Work."

Mrs. Washburn, of Constantinople, gave a graphic account of the changes wrought in Turkey by missionary labor in forty years; also of the "Home at Constantinople, and of Robert College." Mrs. Barnes gave a closing address, which put warmth toward the missionary work in the coldest hearts, and a desire in many to have a larger share than ever before in it.

The welcome given by the ladies of Wells River was such as made every one at home at once. May God bless and reward them for this "labor of love," and may all who were present work more vigorously, because of this "refreshment by the way."

E. J. F.

WOMAN'S BOARD OF MISSIONS.

RECEIPTS FROM NOV. 18 TO DEC. 18, 1880.

MRS. BENJAMIN E. BATES, TREASURER.

MAINE.

<i>Maine Branch.</i> —Mrs. Woodbury S. Dana, Treas.	
Waldoboro, Aux., \$16.75; Hallowell, Aux., \$25; Norridgewock, Aux., \$11; Machias, "Umzumbi Circle," \$9.36; Waterville, Aux., \$22.02; Bethel, 1st Ch., Aux., \$5; Ellsworth, Aux., \$40,	\$129 13
Total,	\$129 13

VERMONT.

Vermont Branch.—Mrs. Geo. H. Fox, Treas. Newport, Aux., \$7; Barton, Aux., \$10.50; Cambridge, \$13.10; Hartford, \$22; Barnet, Aux., \$3; Westminster, Aux., \$4.85; Middlebury, Aux., \$74.60; Norwich, Aux., \$4; Essex

Junct., Aux., \$7; Alburgh Springs, Aux., \$6; Rutland, Aux., \$9.55; St. Johnsbury, So. Ch., \$20. Ex., \$10. Bal.,	\$171 60
Total,	\$171 60

MASSACHUSETTS.

Berkshire Branch.—Mrs. S. N. Russell, Treas. Williamstown Sen., Aux., \$135.60; Gt. Barrington, Aux., \$16; Hinsdale, Aux., \$21; Monterey, Aux., \$20; Dalton, Aux., \$18.35; Lee, Jun. Aux., of wh. \$100 const. L. M's Miss Hattie H. Ball, Miss Hattie A. Moore, Miss Nina Ball, Miss Ella Broadwick, \$175, \$385 95

Berlin.—Mrs. Catherine Larkin, 1 40

Chelmsford.—A Friend, 75

<i>Dover</i> .—2d Ch., "Mission Circle,"	\$5 00
<i>East Falmouth</i> .—Aux., \$8.12; "Helping Hands," 50 cts.,	8 62
<i>Essex No. Conf. Branch</i> .—Mrs. J. A. Perkins, Treas. Newburyport, No. Ch., "Mission Circle," \$86; Haverhill, "East Parish Mission Circle," \$5,	91 00
<i>Essex So. Conf. Branch</i> .—Miss H. K. Osgood, Treas. Lynn, Central Ch., Aux., const. L. M. Mrs. Mary E. Burnham, \$25; 1st Ch., \$50; Salem, Tabernacle Ch., Dr. Choate's S.S. Cl., \$66; Gloucester, Cong. Ch., \$78,	219 00
<i>Falmouth</i> .—Aux., add'l,	6 30
<i>Georgetown</i> .—Miss Bateman's S. S. Cl.,	30 00
<i>Hampshire Co. Branch</i> .—Miss Isabella G. Clarke, Treas. East Amherst, Aux., \$32.33; Northampton, Aux., 1st Ch., \$67; Huntington, "Mission Circle," \$2; Hadley, Aux., \$33.88,	135 21
<i>Holbrook</i> .—Mrs. C.S. Holbrook, \$25; Mrs. Thayer, \$5,	30 00
<i>Lawrence</i> .—Mrs. Benj. Coolidge,	3 80
<i>Lowell</i> .—1st Ch., Aux., of wh. \$50 const. L. M's Mrs. Mary A. Ranger, Miss Sarah R. Harlow, \$156.37; High St. Ch., \$80.50; John St. Ch., \$52; Elliot Ch., \$21; Mrs. Leonard Kimball, const. self L. M., \$25,	309 87
<i>Marion</i> —Aux.,	5 00
<i>Middlesex Branch</i> .—Mrs. E. H. Warren, Treas. Holliston, Aux., \$40; "Open Hands," \$225; "Miss'y Workers," \$15; Natick, "Miss'y Helpers," \$3.25,	283 25
<i>Norfolk and Pilgrim Branch</i> .—Mrs. Franklin Shaw, Treas. Hanover, Aux.,	13 00
<i>Norfolk</i> .—Mrs. Levi Mann,	4 40
<i>Phillipston</i> .—Aux.,	14 00
<i>Provincetown</i> .—Aux.,	13 60
<i>Quincy</i> .—Mr. F. Hardwick's S. Cl.,	52 80
<i>Springfield Branch</i> .—Miss H. T. Buckingham, Treas. Springfield, 1st Ch., Mr. Frank Brewer, const. L. M. Miss Helen Morris, \$25; Westfield, 1st Ch., A Friend, \$10,	35 00
<i>So. Wellfleet</i> .—Aux.,	15 00
<i>Suffolk Branch</i> .—Miss Myra B. Child, Treas. Boston, Central Ch., \$292; Roxbury, Elliot Ch., Aux., \$11.62; "Anderson Circle," prev. cont. const. L. M. Miss Fanny L. Rogers, \$5; Immanuel Ch., of wh. \$25 const. L. M. Mrs. Ann J. Ward, \$42.21; Cambridge-	

port, Pilgrim Ch., \$37.20; East Somerville, Franklin St. Ch., Aux., \$20.50; Dorchester, 2d Ch., Mrs. Nathan Caruth, \$50; Chelsea, 1st Ch., Aux., \$15.10; "Lamplighters," \$6.85; "Mission Circle," \$7.31; West Roxbury, Aux., \$52; Allston, "Cheerful Workers," \$13; Waverly, A Friend, \$1; Auburndale, Mrs. S. L. Wright, const. L. M. Alice Gordon Gulick, \$25,	\$578 79
<i>Townsend</i> .—Aux., add'l,	1 00
<i>Worcester Co. Branch</i> .—Mrs. G. W. Russell, Treas. Westboro, Aux., \$30; Princeton, Aux., of wh. \$25 const. L. M. Mrs. G. M. Howe, \$26.65; Lancaster, Aux., \$24; Royalston, Aux., \$92; "Mission Band," \$10; Oxford, Aux., \$15; Grafton, Aux., with prev. contri. const. L. M's Mrs. A. M. Bigelow, Mrs. J. B. White, Mrs. T. Dudley, \$43.44; Athol, Aux., with prev. contri. const. L. M's Mrs. Henry Southard, Mrs. Nettie Spaulding, Mrs. Lilian Stevens, Mrs. Henry A. Blake, \$25.50; Paxton, Aux., \$11.20; Winchendon, Aux. ("Mission Circle"), \$5.64; prev. contri. const. L. M. Mrs. N. W. Wyman, of wh. \$25 by Mrs. D. Foster, const. L. M. Mrs. A. L. Litchfield, \$92.36; Leicester, Aux., \$10, "Strawberry Hill Gleaners," \$5; West Boylston, Aux., const. L. M. Miss Martha L. Rice, Worcester, \$26.25; Shrewsbury, Aux., of wh. \$25 const. L. M. Mrs. L. E. Colton, \$33.25; Leominster, Mrs. G. H. De Bevoise, const. self L. M., \$25; Worcester, "Woman's Miss'y Asso.," Mrs. A. H. W., \$10; Plymouth Ch., \$26.35; Salem St. Ch., \$43.50; Millbury, 2d Cong. Ch., of wh. \$25 const. L. M. Mrs. H. L. Ainsworth, \$30.15; Whitinsville, Aux., \$24; Warren, Aux. \$10,	619 29

Total, \$2,771 03

LEGACY.

<i>Boston</i> .—Legacy of Lydia D. Leonard,	\$250 00
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RHODE ISLAND.

LEGACY.

<i>Providence</i> .—Legacy of Mrs. Sarah B. Chapin,	\$500 00
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CONNECTICUT.

<i>Eastern Conn. Branch</i> .—Miss M. I. Lockwood, Treas. Nor-	
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wich, 2d Ch., \$39; Dayville, "Youths' Mission Circle," \$22; Pomfret, Aux., \$17.35; "Little Women," 45 cts.; Stonington, 2d Ch., \$10.61; Thompson, "Young Ladies' Mission Circle," \$5; Williamantic, \$7.50,	\$101 91
<i>Groton.</i> —S. S., const. L. M. Miss Anna B. Clarke,	25 65
<i>Hartford Branch.</i> —Mrs. Chas. A. Jewell, Treas. Bristol, Aux., \$77.50; East Windsor, Aux., \$7; Unionville, A Friend, \$30; Windsor, Aux., \$25 by Mrs. William Pierson, const. L. M. Mrs. A. B. Brown; \$25 by Miss Olivia Pierson, const. L. M. Mrs. W. A. Lovell; Hartford, Centre Ch., Aux., of wh. \$25 by Miss E. Church, const. L. M. Miss Julia A. Graves, \$431; "Little Dorcas Mission Circle," \$17,	612 50
<i>New Haven Branch.</i> —Miss Julia Twining, Treas. Bethlehem, of wh. \$2 fr. "Willing Hands," \$12; Bridgeport, South Ch., "Mission Circle," \$35; Chester, 30; Colebrook, "Cheerful Givers," \$5; Danbury, \$52.20; East Haddam, of wh. \$15 fr. "Phoenix Band," \$45; Haddam, to complete L. M. Mrs. Cephas Brainerd, \$21; Harwinton, \$17.22; Kent, "Mission Circle," \$6; Litchfield, \$25 fr. Mrs. Deming, to const. L. M. Mrs. Allan Mc Lean, \$34.61; Madison, of wh. \$55 fr. "Willing Hearts," \$165; Meriden, Centre Ch., \$25; Middlebury, \$6.30; Middletown, 1st Ch., \$60; Millington, of wh. \$2.24 fr. "L. B. A. M. F.," \$5.57; Naugatuck, \$35.25; New Britain, \$52.40; New Canaan, \$10; New Hartford, \$25 fr. "Valley Workers," \$71; New Haven, College St. Ch., \$18; Davenport Ch., of wh. \$22 fr. S. S. classes, \$55; North Ch., \$10; New Preston, \$40; Norfolk, "Mountain Wide Awakes," \$30; Prospect, "Gleaners," \$35; Salisbury, \$32.80; Saybrook, \$23.50; Sharon, "Busy Bees," \$10; Southbury, \$10; South Canaan, \$15; Torrington, \$12; Watertown, fr. Dr. John De Forrest, to const. L. M. Miss Mary A. Smith, \$25; West Chester, \$12; West Cornwall, "Mission Bank Society," to const. L. M. Miss Harriet J. Pratt, \$25; West Haven, "Missy Seed-Planters," \$5;	
Winsted, of wh. \$25 fr. Mrs. Lavinia Hall, to const. L. M. Mrs. Jane H. Wetmore, \$77.30; Woodbridge, \$20,	\$1,144 51
Total,	\$1,884 21
LEGACIES.	
<i>Norwich.</i> —Legacy of Mrs. Harriet P. Williams,	\$1,000 00
<i>So. Windsor.</i> —Legacy of Elizabeth D. Willey,	50 00
NEW YORK.	
<i>New York State Branch.</i> —Mrs. G. H. Norton, Treas. Morristown, Aux., \$12; Hamilton, Aux., \$25; Philadelphia, Aux., \$10; Walton, Aux., \$13; Antwerp, Aux., \$30; Buffalo, Aux., const. L. M's Mrs. Mary R. Stearns, Miss Sarah A. Calhoun, \$50,	140 00
<i>Colymans.</i> —Miss Catherine Ten Eyck,	14 40
<i>Hopkinton.</i> —1st Cong. Ch.,	11 00
<i>Oswego.</i> —Cong. Ch.,	20 00
Total,	\$185 40
PENNSYLVANIA.	
<i>Neath.</i> —Aux.,	\$5 00
Total,	\$5 00
OHIO.	
<i>Gambier.</i> —Aux., \$9; Mrs. Sawin, \$6,	\$15 00
<i>Mansfield.</i> —"Children's Hour," const. L. M. Miss Holen M. Hurst,	25 00
<i>Pomeroy.</i> —Welsh Cong Ch.,	7 50
<i>Vermillion.</i> —Mrs. E. S. Morgan,	1 00
Total,	\$48 50
NEBRASKA.	
<i>Nebraska City.</i> —"Golden Link Mission Circle,"	\$17 00
Total,	\$17 09
CANADA.	
Canadian Woman's Board,	\$113 00
Total,	\$113 00
General Funds,	\$5,324 85
LIFE AND LIGHT,	847 17
Weekly Pledge,	6 22
Leaflets,	1 62
Legacies,	1,800 00
Total,	\$7,979 26
MISS EMMA CARRUTH, Ass't Treas.	

Board of the Interior.

CHINA.

LETTER FROM MISS DIAMENT.

THE best work of the year, and, I may say, of years, has been the class of helpers' wives which I had during last winter. Their homes being in or near Yüchow, they had never had much instruction, excepting such as their husbands could give them during their brief visits at home, and what they had received from missionaries when touring in that region. The two who came first and who know the most, after finishing the elementary books, read (studied) Matthew, Mark, and a part of Luke. They also memorized John. The two little girls did the same, but had not finished John; they are now going on with it, though one has returned to her home. One woman, who was not a Christian, was in the class with the girls. She came later and left earlier, and when she came knew nothing. She joined them when they began Mark, finished that, and learned eight chapters in John. She and the little girls were received into church-membership in March. This woman was at first unwilling to come, and her husband hired her, by the promise of a new gown. She seemed to stand out against all religious influence, for a time, but was ambitious to learn to read as well as the others. After a little a look of interest came into her face. She began to think, and soon became in earnest, and willing to give up all for Christ. The girls had been baptized in infancy, having Christian parents. The elder, Mrs. Fend, promises fair for a Bible-woman. She has gone home to work there, but writes that although at first the women and girls were interested to hear and learn, after awhile the landlord objected to their meetings and singing, and the parents of some of the children objected to their learning to read. She will need to be "as wise as a serpent, and as harmless as a dove."

There has been a boys' school here, under the care of Mr. Sprague. Mrs. Sprague has endeavored to visit their homes, occasionally, when she could secure an invitation. I accompanied her last spring on several of these visits. We were received very politely. In only a few places were the little ones hidden away, lest we should cast upon them an "evil eye." The women listened

quite politely as we read and explained to them a few verses; but we usually felt that their politeness was forced. Their boys were taught in our free school, so that they felt some obligation. In a few places there was more cordiality and interest, and we felt that our efforts were not in vain. The boys' school is quite full, now, and I shall probably give some time to it.

There are a great many theaters in Kalgan. They are movable, being held near a temple, for the entertainment of the gods, as well as of the men and women. One is held at our gate three or four times a year. The stage is built just over the gate, and we must stoop at right angles as we pass under it. It brings some women to see us, but they are not usually in a state of mind disposed to hear; they want to see. A company came a few days ago; after they had been amusing themselves for awhile with my mirror, they sat down and listened with seeming interest while I read and talked to them. They are surprised that we can read their books; so I usually read a little, to fix their attention on what I want to say. Some women have just come in, but they passed by my door and went to Mrs. Roberts'. The baby attracts them more than anything I can offer; they may come in here before they leave. Here is where the mothers have an advantage over us single ladies—they can come nearer to these mothers. We are strangers, hardly human, in their estimation, though I think the Christians appreciate and approve of our position here.

One company of women after another came, until our rooms were full. They were not much inclined to hear, but a few did listen, while some of the old women attended to what was said. One woman, glancing around, said, "I do not understand their gods;" — the pictures and brackets suggested the idea. I pointed to my father's and mother's pictures, told them who they were, and they asked if I worshiped them. "Oh, no; I only look at them." "Don't you burn incense, or place food, before them?" "No, no; when I think of them I look at the pictures, and remember their words." You see how very careful we must be.

JAPAN.

LETTER FROM MISS KELLOGG.

WE reached Yokohama safely Tuesday evening, but did not go on shore until Wednesday morning, for it was after eight before we anchored in the bay of Yedo. Yokohama was a beautiful sight in the distance, its myriad lights apparently dancing on the water's edge. The *sampans* and hotel-boats were very amusing as they

came out to the steamer and crowded around, making an almost deafening noise as they contended for a load. About nine they were all driven away, and then almost perfect quiet reigned on deck, as we sat enjoying the glorious moonlight.

The China party were to sail Wednesday evening, but I decided to remain over, a week, as I wished to see something of Yokohama and Tokio, and had been invited by one of our fellow-passengers, Mrs. Prof. Marshall, to make her a visit in Tokio. Mr. Marshall is Professor of Natural Philosophy in Kobu-dai-gakko. They are Scotch people, and very charming. So I said good-bye to the China party; and very sorry I was to do so. I had, however, a most delightful week, seeing a great deal in a very short time. I was at Yokohama until Saturday, when I went to Tokio. I went with Mr. and Mrs. Davis, of Kioto, who were in Yokohama, resting, and with Dr. Gulick and his daughter on a most interesting excursion to Dai Buttz, taking my first experience of sleeping on the floor in a Japanese inn, and riding on a man's back through the surf at Enoshima, and enjoying all the new sights and experiences. Saturday it was my privilege to attend an all-day missionary conference of ladies at Tokio, meeting a great many of the workers in that part of Japan.

The sail from Yokohama to Kobe was an extremely rough one, but I was not seasick. Several missionaries came on board to meet me, so I felt at home at once. Since Miss Stevens' marriage, Miss Gardner has been alone at Osaka; so I went home with her, and we shall probably keep house together. It seems, now, as if "the lines had fallen to me in pleasant places."

It has been a sad time in which to arrive, for one of the missionary ladies has just died—Mrs. William Curtis. She had been ill all summer, but was not thought fatally so until about the time of our coming. She was ready and glad to go, comforting every one else; but she suffered much. Sunday night, O Zen San, a Bible-woman, died of consumption. Pray for the afflicted friends.

TURKEY.

LETTER FROM MISS BROWN.

Miss Brown and Miss Tucker, who are to be associated with Mrs. Coffing and Miss Spencer in work at Hadjin, Central Turkey, and among the outlying villages, have recently arrived upon the ground. We have permission from friends to present the following vivid picture of the traveling party during the last stage of their journey, and of the "Hadjin Home," in which some of our young readers feel the interest of stockholders. Shall it not enlist more fervent prayer and more cheerful offerings for work there and in other similar fields?

HADJIN, Oct. 16, 1880.

WE reached Hadjin safely, yesterday, but have only time to write a hurried letter before the muleteers return to Adana.

As to our journey from Adana, Mr. and Mrs. Lee left, Monday morning, for Marash, two days by carriage and two on horseback. About four in the afternoon our caravan was ready to start. At the head, Mr. Montgomery, Laura, on Mrs. Montgomery's horse, and I on Miss Spencer's; then three pack-horses, with boxes and bales strapped on each side, and, crowning their huge packs, three girls going to the Hadjin school; then more horses, similarly laden, with muleteers behind, to push them along; then pastor Sarkis, who had come down from Hadjin, to meet us; next the "Turkish Government," to protect us from robbers. His costume consisted of very soiled white pantaloons; another article of clothing resembling a night-shirt, worn outside, and supposed to have once, in some remote period, been white; several yards of fancy calico wound around his waist; a tattered remnant of a government jacket, its brass buttons shining out pompously, and protruding from it a dangerous-looking weapon. His jetty locks were covered with a faded fez, with several yards of soiled bleached cotton wound around it. Hearing Mr. Montgomery translating some Turkish for me, he remarked, pityingly, "It must be that that young lady's father don't understand Turkish," and seemed astonished to learn that there were no Turks in America. Last of all came Garabet, Mr. Montgomery's Armenian servant, mounted on a huge pack, and hugging a great jug of water.

Several members of the Adana church rode a couple of miles out of the city with us, to wish us God-speed upon our way. On reaching the green outside of the city we found some twenty-five girls and young men, waiting to bid us good-bye. We camped that night three hours from the city, and had a delightful time. Garabet built a blazing fire while we made up the beds in the tent. The next morning we woke at half-past three, and had breakfast, expecting to start immediately, but found that the men could not get the fetters off from Mr. Montgomery's horse. They worked at it an hour and a half, while Laura and I sat on some shawls and sang everything we could think of, to while away the time. At length, about sunrise, they succeeded, and we, rejoicing, started on our way.

Our path lay that day over the plain, and the sun poured down its burning rays. Soon, however, a cool wind started up, making it very comfortable. At noon we camped for a few hours. An accident occurred here somewhat like that at one of the stopping-places of Horace, on the journey to Brundisium. Garabet started

the fire for dinner, but thinking it was not going to burn, went off to hunt up wood. The "Government," pastor Sarkis and the muleteers were sitting under a stone bridge, a little way off, while the rest of us were in the tent. Suddenly, Marshall, Mr. Montgomery's little boy, hearing a crackling, looked out and exclaimed, "Oh, papa, everything is burning!" Sure enough, the fire had spread, and saddle-bags, beds and everything were in imminent danger. Some one cried "Fire!" The "Government" rushed up from the bridge, thinking we had been attacked by robbers, and had called for him to fire at them. Pastor Sarkis called out for water, and all rushed to get things out of the way. In a few moments the fire was extinguished, poor Garabet's coat being the only loss. Presently he came up with his load of wood; mournfully he took up his coat and shook his head. Mr. Montgomery gave him an old one of his; but all the afternoon he wore a grieved look, as if we blamed him for what had happened. The muleteers kept scolding him about it, and we felt sorry for him.

At the end of the second day we began to get into the mountains. It grew colder, but we had plenty of wraps, and every night built up a rousing camp-fire and made coffee or tea. The second night we heard jackals howling in the distance, but slept peacefully, and started the next morning at sunrise. We generally stopped a couple of hours in the middle of the day, for dinner and rest. We enjoyed every moment of the journey, horseback-riding and all, and shall often think of the week with pleasant memories.

We passed clumps of oleanders growing in great quantities by the side of the mountain streams. On the mountains we saw red poppies and crocuses everywhere. Along the road are all kinds of pines and firs. Occasionally we passed a caravan, or natives driving flocks of goats. By the way, I can't tell a man from a woman, here. The women wear close blue trousers and short white jackets. Yards of cloth are around their heads. The men have white or striped cloth gowns over their pantaloons. Both wear the fez, and carry weapons of some kind.

Thursday night, our last out, we were on the top of the Taurus Mountains, and it was very cold. In the morning we started, at sunrise, to descend the mountain. The horses had to pick their way very carefully down the rocky path; but it was so steep that we preferred to walk and roll down, ourselves, independently. I don't wonder now that there is no regular mail to Hadjin. About noon, Friday, turning a bend in the road we saw Mrs. Coffing, Miss Spencer and Mrs. Montgomery, with the children, coming to meet us. They had heard, from some one coming to Hadjin, where we had spent the night, and had been waiting several hours under the

trees for us. Riding a little farther, we came to a tree where twenty-three of Mrs. Coffing's girls were waiting. As we rode up they sang a Turkish song of welcome, and said, "Hosh gelden." We came on through Hadjin, up the mountain-side, to the "Hadjin Home," — truly an oasis in the desert.

Hadjin looks just like a series of mud shelves on the mountain-side. I saw but little of the city. Will write more of it when I have seen more. The people are so degraded! The streets are odoriferous. It has the name of being the dirtiest town in Turkey. The "Home" is about ten minutes' walk from the city. Barren mountain-sides rise up almost perpendicularly on three sides. It is east of the city, and seemed a pleasant retreat — a bit of America — as we were ushered into the large, sunny sitting-room. All the rooms are upstairs. The whole of one side of the sitting-room has glass windows, given up to plants — Madeira vines, ivy, which grows wild on the mountains, geraniums, etc. The carpet is of ingrain, red and green. Two lounges, on either side of the room, are covered with scarlet and black chintz. Opposite the plants is a large book-case, with glass doors, containing books, specimens of minerals and other curiosities. The walls are covered with pictures and brackets. In one corner is Mr. Montgomery's small portable organ. The room is large, sunny, and decidedly home-like. The rooms we are to have are very pleasant: one opens out of the sitting-room; the other is on the next floor above. We shall use one for a sitting-room, the other for a bedroom.

Mr. Montgomery is going to be at Adana, this winter. Mrs. Montgomery is going to Cesarea, for a few weeks, and then, perhaps, to Adana. Miss Spencer will go there, too. We shall be here with Mrs. Coffing. We are perfectly well, are going right to work, and shall have no time to be homesick.

AFRICA.

LETTER FROM MISS PINKERTON.

Miss Pinkerton, on account of impaired health, has been spending several months at Stetenbosch, near the Cape, and in the following letter describes the circumstances attending her return: —

It is a long time since I have sent you any report of the Umzumbi Home, but the Father has kept me so busy "waiting," that I've not been able to do so; and even now he gives me strength for very little indeed of either writing or work. I do the general planning and directing of the school, of the gardens, etc., keep the accounts, and baste a little sewing.

The "coming home" was very pleasant, and the welcome and greeting with which I was received were very comforting and assuring. We had been winding up and down over the hills for four days, trying to keep our restless spirits, which longed to take unto themselves wings and fly onward, timed down to the slow pacing of the oxen, till we were very weary with our efforts; and very glad were we to see the tops of the buildings at Umzumbi, peeping at us from between the trees that intervened, as we gained the top of a high hill, two miles from the station. This point in the road is the spot where all coming to our Home from the north, see, for the first time, our beautiful little valley with the mountains round about, and the place where all who are leaving us turn to have a last view of our cozy retreat.

I need not tell you I enjoyed the picture as we drove down the hill and on through the valley. Suddenly, as we turned around a clump of trees and bushes, about a mile from the houses, we saw a company of twenty or twenty-five girls immediately in front of us. My heart beat quickly with the rush of mingled emotions as I perceived that the school had come out to escort us the remainder of the way. For a moment they stood, as they sang a short song of welcome; then they clustered around the carriage, that each might shake hands and speak a word. The faces were bright and happy, and many of the girls had improved so much it was a great pleasure to look at them. Then on we moved, the girls singing English songs as they followed us, till we stopped at the Home, where Miss W. and Mrs. B. stood waiting. I was led into our little sitting-room, so clean and fresh, and redolent of the perfume of flowers. The first object which attracted my eyes was a motto, "Welcome Home," in pure white letters on a bright, richly colored background, and I laid myself down to rest on the old familiar lounge, with the feeling, "Yes, I am at home again, tenderly welcomed and glad to be here, though 'tis my foreign home, and I can do so little." At tea-time I found every lamp, picture, shelf, and, indeed, every available spot, adorned with the beautiful wild evergreen vine.

We have twenty-two boarders,—a full house, a busy, happy household,—Seven little girls from four to ten years of age, the others ranging from thirteen to sixteen. The studies pursued are reading, both English and Zulu, writing, arithmetic, geography, translating from English into Zulu, Bible lessons from "Line upon Line," Proverbs and the Testament, and also simple dictation lessons in astronomy and physiology once each week. Sometimes drawing lessons take the place of the dictation exercises, by way of variety. Friday afternoon there is a singing lesson for an hour,

when new songs and hymns are learned, and some of the young people of the station often join us.

In answer to questions, I would say that ready-made dresses, skirts, aprons, chemises, which can be used for those who come to us without garments, or as rewards at the close of the year, or on a Christmas-tree, are always acceptable. The list I have given above includes all the garments they use, aside from handkerchiefs. Several have written thus: "We wish to clothe a pupil in your school." I cannot consent that this be done. We give a kraal girl, who has no clothing when she enters, one suit. Afterward she is required to earn for herself; but we often help the needy in the indirect ways of which I have spoken.

DAKOTA.

LETTER FROM MISS COLLINS.

The following letter was received too late for insertion in the December number, but loses none of its interest by the delay:—

FORT SULLY, Oct. 18, 1880.

I HAVE again reached my home and field of labor. It is, indeed, with a thankful heart that I come back to this work so strong and well and ready to begin another year's service.

I compare this coming home with my first coming among the Indians. I well remember with what fear and trembling I came, and how I daily prayed that the Lord would give me grace to lay aside self, and begin a new life in him. The Indians seemed shy, and the girls were silly, and giggled at the least thing; so sometimes I wondered how I should ever learn to love them and to labor for them, because I was interested in them personally. I then had no way of communicating with them, and knew nothing of the workings of their minds. I only saw the little outside life, and did not even understand that. Now, how different! The women and girls do not now all look alike to me. I see in their faces their characters expressed; and I find some noble characters among them. One woman, who is very tall and large,—one whom a person unacquainted with the Indian character would call a coarse and savage woman,—has shown as fine and noble a character as I have ever seen. She has a husband and four children, one a daughter. Both she and her husband are very fond of their children and of each other. A third party came along to mar their happiness in the person of an evil woman. She was an outcast, and set her heart upon having this man, Good Bear, take her for a wife; but he, of course, would not do it. She followed him up, and although he did not take her to his home, yet he went on a trip with her out to Spotted Tails. His wife was full of sor-

row. She said: "The father of my children is not a bad man; she alone is bad." The husband returned, and his wife gladly received him, and all went well. In a few months the woman returned with an infant. Still Good Bear's heart did not relent. She was not a good woman, and he could not take her as a wife. She harassed them continually, and the heart of his wife was touched. She said: "It is my husband's child, and I cannot see it suffer so. The mother leaves it without food, and goes off all night, and no one cares for her or the child." So she told her husband that she would take the little sickly infant and bring it up as her own; and she did so. The mother, being entirely baffled, left, and returned to her former home at Spotted Tails. The little baby boy was a source of great care. The father purchased a cow, and the wife learned to milk, so that the baby should have food suitable; and as the wife came to school daily with baby and bottle, and was so tender and careful with the crying child, I could but look at her in amazement. She said: "I cannot study very much; the baby cries so at night I am sleepy all day long. I have mercy upon the baby because it is forsaken by its mother, and because it is the child of my husband, who is a *good man*. She was an evil woman."

The news has just reached me of the death of the unfortunate babe. Now, is not such a woman as that one worth saving? She has a beautiful little daughter, and she said to me, one day: "Winona, I give my little girl to you. I want her to learn the ways of white people." She said: "I cannot yet read the Sacred Book, but she can, and she reads to me. I love to go to church, and I try to follow in the good way." She is noble in every sense of the word.

The Christian women here are growing in grace wonderfully. At our prayer-meetings on Friday one woman said: "Some of the women do not come to the meetings. How can they grow in grace and knowledge and good works, and not always come to the meetings?" One old grandmother said: "I love the meetings; I rejoice when I can come. I am not a very good woman, nor a very wise one, but, although I am old, I am trying hard to learn to read the Bible. I am not learning fast, for my eyes are poor, and my mind is not as it was when I was a child; so when I learn a thing I must say it over and over again, or else I should forget it." She had on a new calico dress, made as a white woman's; and she said after meeting, as we walked along together, "Winona, do you see my new dress?" I said, "Yes; did you make it?" "Yes," she said. "My husband said to me, 'I will buy you a new dress, if you will make it as a white woman makes hers;'" and I said to him, "I would make it so if he would call me by my

English name.' " Her name is Sarah; and she said: " He said he would; so he calls me Sala, and I wear a white woman's dress."

The Dakotas have no *r* in their language, and it is with difficulty that they learn to pronounce it at all. They usually give it the sound of *l*. One woman said, "We have one good habit now." I said, "What is that?" "When you first came among us, to teach us, we never ate together at morning, noon and night; we ate when we were hungry. Now we do not do so; we have three eatings each day, and all in the house eat at the same time. I think that a good work." Well, so it is a great step toward civilization. When I review the work of the past five years, and see what has been done for these people, I feel truly glad that the Lord has permitted me to help in this work; and I think of the time now going to waste among the other Dakotas, who are just as bright and intelligent as these Indians, and who are ready for the gospel—are even asking for it; and yet there are none ready to tell the glad tidings of great joy! Is it not possible to awaken an interest in these, our own wards, our people, who are true-born Americans, living in heathen darkness in our midst? Tell the new ministers, who are just taking up a life-work. Tell them of the noble lives of Dr. Riggs and Dr. Williamson. Tell them of the blessings called down upon them by these grateful people. Ask them to "come over and help us." We want them; we need them; and the Lord has need of them here.

Home Department.

STUDY OF MISSION FIELDS.

1881.

JANUARY.—Annual Review.

FEBRUARY.—China.

MARCH.—China.

APRIL.—China.

MAY.—Papal Lands.

JUNE.—Papal Lands.

JULY.—Turkey.

AUGUST.—Turkey.

SEPTEMBER.—Turkey.

OCTOBER.—Africa.

NOVEMBER.—Africa.

DECEMBER.—Africa.

HELPS FOR STUDY OF MISSIONARY TOPICS.

THE interest expressed in the plans for study of Mission Fields offered last year, encourages us to present a new series for the year to come. For various reasons, in introducing such a course of lessons, it seemed important to take a brief glance at each field under the care of the American Board, within the year. Accord-

ing to our new programme, however, it will be seen that we devote three months to each country, excepting in the case of Papal Lands, to which but two months are assigned. Our intention is to divide and sub-divide the general topics suggested, so that many persons can share in the exercises of each meeting, and thus give variety, while no one need feel burdened by the effort required from herself. To those looking for helps in preparing the lessons, we offer the following hints:—

Maps of the different countries which pass under our review will be found quite essential, to give clearness and definiteness to our ideas of them, and force to the comparisons suggested between these countries and those with which we are more familiar. Such an appeal to the senses often impresses more deeply upon the mind facts which, at first thought, may seem to have little, if any, connection with such a representation of the country and its surroundings. The pamphlet of maps issued by the American Board can be obtained by sending directly to Mr. C. N. Chapin, Congregational House, 1 Somerset Street, Boston, Mass., or to the Secretary of the Woman's Board of Missions of the Interior, 75 Madison Street, Chicago. These maps are small, but can readily be copied, either on cloth or paper, on an enlarged scale, by one who has given any attention to map-drawing. Many young persons are very skillful in such work, and would gladly aid thus in promoting the interest of a meeting.

Bartlett's "Sketches of Mission Fields," to which we have often referred, will be found greatly useful. The very moderate terms at which these can be obtained, thirty cents for the set of eight, or six cents for a single copy, place them within the reach of all.

"History of Missions of the American Board," by Dr. Anderson, in four volumes,—including missions in India, in the Hawaiian and Micronesian Islands, and to the Oriental Churches,—will be forwarded, post-paid, at the rate of one dollar and fifty cents per volume, or four dollars and fifty cents for the set, on application to the Congregational Publishing Society, Congregational House, Boston.

"Woman's Work in China," a magazine issued semi-annually at Shanghai, includes among its contributors missionary ladies of different denominations located in different provinces. It combines, therefore, much valuable information as to social life and customs, with a view of the various encouragements and hindrances to missionary service which are to be met with in different parts of that vast empire. The subscription price is sixty cents per annum, including postage, and orders should be sent to Miss A. C. Safford, care Presbyterian Mission Press, Shanghai,

China. Small sums may be remitted in postage-stamps or green-backs. Those sending subscriptions should remember that *five cents postage* is required for letters to China.

"The Gospel in all Lands," published monthly by Eugene R. Smith, 64 Bible House, New York, \$2.50 per annum, also contains information respecting the work of all denominations, and is a valuable aid in the study of Missions. The number for March, 1880, will be found specially helpful in connection with the lessons of the present quarter.

School geographies, encyclopedias, biographies, the missionary periodicals of our own and other denominations, histories and books of travel, may all be made serviceable to those seeking information. Articles discussing important social and political questions closely relating to the progress of missionary work, often find place in our literary magazines; for instance, in *Littell's Living Age* for Nov. 13, 1880, is a paper on "England's Opium Dealings with China," which has special interest in connection with the question in the present number, in regard to treaties with that country.

A list of books "concerning Missions and Missionaries," is given on the cover of "Sketches of Mission Fields," before referred to. They can be obtained at the prices there stated, post-paid, through the office of the *Missionary Herald*, Congregational House, Boston.

Will not the friends who have found our former course of lessons useful, direct the attention of others to this new series, and to the importance, in this connection, of subscribing for *LIFE AND LIGHT*, and of preserving the numbers for future reference? We earnestly desire that effort be made in each auxiliary to secure new subscribers and the renewal of former subscriptions early in the year.

IN MEMORIAM

As we enter upon this new series of Missionary Lessons, we are reminded of her who guided our thought in Scripture-reading and study through the months of the last year—Mrs. Mary S. Thacher. Her earthly work is done. In a distant land, with brief warning, the summons came; and she has gone home. In a note accompanying one of the last lessons, she wrote, "I do not reach my ideal, ever;" but now we may think of her as "satisfied," beholding the face of her Lord in righteousness, having awakened in his likeness. May the memory of her sweet and saintly spirit, her enthusiastic love and devotion to the cause of Christ, at home and abroad, still live in our hearts—an example and incentive in every good word and work. A more extended notice of Mrs. Thacher may be expected later.

CHINA.

BY MRS. MOSES SMITH.

- Bible name of China? Isa. xlix. 12.
 By what name do the Chinese call the empire?
 Where is China? In what zone?
 How do the Chinese construct a map of the world?
 What is the area of territory?
 Lay the United States, including Alaska, on China; with how many Great Britains could you gem the edges?
 Compare the Hoang Ho and the Yang-tse-kiang rivers with the Ohio and the Mississippi. Locate and describe the cities of Peking, Foochow, Canton and Nankin.
 What proportion of the world's population is in China?
 How many Chinese die daily?
 What three religious systems prevail in the empire?
 Which is the oldest?
 Confucius, his character and teaching. At what time did he live?
 What notable event in Jewish history at this time?
 What event in Grecian history?
 When was Christianity first preached in China, and by what people?
 Some account of Romish missions in China.
 Who was the first Protestant missionary? Date? When was the Bible translated?
 Biographical sketch of Robert Morrison.
 By what two treaties was all China opened to missionaries?
 What has already been done to give the gospel to China?
 What is the present need of laborers in the field? (*Missionary Herald*, December, 1880.)
 What part of the people are yet unreached?
 Relate the incident of giving a heathen temple for Christian worship. (*Missionary Herald*, April, 1879.)

RECEIPTS OF THE WOMAN'S BOARD OF MISSIONS
 OF THE INTERIOR.

FROM NOVEMBER 15 TO DECEMBER 15, 1880.

MRS. J. B. LEAKE, TREASURER.

OHIO.

OHIO BRANCH. — Mrs. Geo. H. Ely, of Elyria, Treas. *Ash-tabula*, S. S. (Par.), for Bridgman Sch., \$5.98; *Bristolville*, S. S. (Par.), \$2.73; *Cleveland*, Euclid Ave. Ch., \$20; *Huntington*, Mrs. E. C. West, \$5;

<i>Madison</i> , for Miss Parsons,	\$7.85;	<i>Oberlin</i> , "Willing Workers,"	\$4.48;	<i>Paddy's Run</i> , for Miss Collins,	\$10.15;
<i>Twinsburg</i> , for Miss Parmelee,	\$25.	Branch total,	\$81 19		
<i>Brighton</i> , S. S. (Par.),	\$1.50;	<i>Ruggles</i> , S. S. (Par.),	\$6.42,	7 92	
Total,				\$89 11	

MICHIGAN BRANCH.

Mrs. Geo. H. Lathrop, of Jackson, Treas. *Alamo*, \$6; *Detroit*, First Ch., "Ft. Wayne, Mission," S. S. (Par.), \$5.60; *Grand Rapids*, Mrs. Withey, for Bridgman Sch., \$10; *Galesburg*, \$16; *Greenville*, const. Mrs. E. Middleton, L. M., \$27.50; *Jackson*, First Ch., for Miss Hollister, \$110; *East Side*, for Kobe Home, \$3.50; *Memphis*, \$5; *Metamora*, friends, for Miss Pinkerton, \$5; *Paint Creek*, "Golden Rule Band" (Par.), \$3; *Pinckney*, \$5; *Pontiac*, for Marash scholarship, \$8; *Port Huron*, for Miss Pinkerton, \$21.19; *Romeo*, from Miss T. S. Clark, for Mrs. J. W. Parsons, of Nicomedia, const. Miss A. K. Fairfield L. M., \$25; *South Haven*, \$5; *Waconsta*, \$5; *Webster*, of wh. \$2 for Bridgman Sch., \$1 for Marash, \$3. Branch total, \$263 79

Total, \$263 79

ILLINOIS.

Blue Island, \$4.11; *Chicago*, First Ch., Mrs. Myron W. Pinkerton, \$1; *Bethany Ch.*, \$12.31; *New England Ch.*, for Miss Chapin, \$24.40; *South Ch.*, \$19.50; *Tabernacle Ch.*, \$2.90; *Union Park Ch.*, "Mission Band," \$79; Total from *Chicago*, \$139.11; *Danvers*, \$22; *Evanston*, for Miss Porter, \$20; *Geneseo*, S. S. (Par.), add'l 10 cts.; *Greenville*, for Bible-women, \$10; *Highland*, Aux., \$14; a Friend, \$5; *Kewanee*, S. S. (Par.), \$10; *La Moille*, S. S. (Par.), \$3.50; *Lyonsville*, \$15.85; *Oak Park*, for Manisa, \$15.90; *Princeton*, \$23.05; *Quincy*, Mrs. A. W. Bradbury, \$4; Mrs. Lucy Harding, \$1; *Roseville*, for Mariam Torosian, \$6.46; *St. Charles*, S. S. (Par.), \$6.75, \$300 83

Total, \$300 83

WISCONSIN.

WISCONSIN BRANCH. Mrs. R. Coburn, of *Whitewater*, Treas. *Arena*, Aux., \$6.50; Birthday gift, Mrs. E. R. Boon, \$1; *Brandon*, \$4.60; *Janesville*, const. Miss Susan Jeffreys L. M., \$25; *Lancaster*, Mrs. Eaton's birthday

gift, \$1; *Ripon*, const. Mrs. M. W. Hargrave L. M., \$25; *Stevens' Point*, Mrs. E. J. Montague, \$5; *Whitewater*, for Miss Taylor, \$3.25. Expenses, \$1.40. Branch total, \$69 95

SUNDAY SCHOOLS, for Parable fund.—*Blake's Prairie*, \$2; *La Crosse*, \$10; *Mt. Sterling*, Gay's Mill S. S., for Bridgman Sch., \$1.58; *Platteville*, \$17.03; *Racine*, "King's Young Daughters," \$5; *Green Bay*, S. S., for pupil in Bridgman Sch., \$32.10, 67 73

Total, \$137 68

IOWA.

IOWA BRANCH.—Mrs. E. R. Potter, of *Grinnell*, Treas. *Alden*, \$2; *Eddyville*, \$1.21; *Grinnell*, "Busy Bees" (Par.), \$5; *Miles*, \$13; *Monticello*, \$12.52; *Montour*, "Willing Workers," for Samokov pupil, \$5. Branch Total, \$38 73

Council Bluffs, Mrs. H. M., \$1.33; *Denmark*, \$47.75; *Genoa Bluffs*, S. S. (Par.), \$1.62; *Glenwood*, S. S. (Par.), \$1.85; *Seneca*, \$5, 60 55

Total, \$99 28

MINNESOTA BRANCH.

Mrs. J. W. Strong, of Northfield, Treas. *Glyndon*, (Par.), \$3; *Sauk Centre*, (Par.), \$3.53; Aux., \$22.91, \$29 44

Total, \$29 44

MISSOURI.

MISSOURI BRANCH.—Mrs. J. H. Drew, 3101 Washington Ave., St. Louis, Treas. *Kansas City*, \$11.80; *Springfield*, for Miss Brown, \$50; *St. Louis*, 3d Ch., for Miss Kellogg, \$24; *Pilgrim Ch.*, for the same, \$2.50. Branch total, \$88 30

Cameron, S. S. (Par.), for Hadjin, 2 00

Total, \$90 30

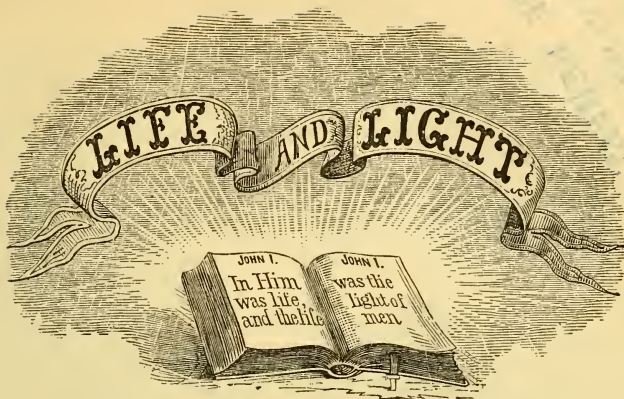
MISCELLANEOUS.

Sale of pamphlets, \$10 16

Total for the month, \$1,020 59

Previously acknowledged, 1,169 09

Total since Nov. 1, \$2,189 68



FOR WOMAN.

VOL. XI.

MARCH, 1881.

No. 3.

CHINA.

A RAINY DAY.

BY MRS. S. E. PIERSON, OF PAOTINGFU.

YESTERDAY brought me such a new, pleasant experience, that I would like to write to our home friends about it. It had rained all day Saturday, and as the clouds still looked threatening on Sabbath morning, we knew the mud would make the roads impassable for our women and the children. Five of our women and four children live in one court, not far from here, and after some discussion it was decided that I should don waterproof and rubbers and go to them, since otherwise they might not receive any instruction. They would also find it hard to keep the Sabbath by themselves; more especially as it happened to be one of the great Chinese feast-days, when nobody works, but every one is visiting her neighbors, and passing away the time in idle talk—the Chinese idea of spending a holiday properly.

My heart misgave me when I thought of taking the responsibility of a whole preaching service, for when leading our little prayer-meetings with the women, I often find that a fifteen minutes' talk brings me to the end of my ideas on any one subject; and to preach a whole sermon!—I was sure I could not do it, and suggested that one of the helpers should preach there, while I remained at home, a listener. My husband offered to give me the leading thoughts of his intended discourse; and as my going and remaining with the

women and children all day, seemed the best plan for them, I fortified myself as best I could with notes and references, and all too soon the hour for service arrived.

I picked my way carefully through the filthy, sticky mud, which is much worse than anything we know at home, being mixed with all kinds of rubbish and uncleanness, the odor of which is not improved by soaking. We ladies seldom go out alone, but this time I thought there would be few people out, and it would be foolish to give any one the trouble of accompanying me. How-



CHINESE WOMAN, MOTHER-IN-LAW AND CHILD.

ever, the dog followed without any consent, and I could not drive her back. In passing through an open space two men came running out, to see the foreigner's rain-clothes, I suppose. One of them squatted by the road-side, so as to look up under my umbrella, and called to his companion to come quickly. I took no notice of them, even when I felt something hit my arm; but just then I was not sorry that the dog was near, in case of need. I soon turned a corner, however, avoiding their rudeness, and proceeded undisturbed the remainder of the way. Perhaps I should add that

rudeness is not common here now. In the neighborhood where we live the people are accustomed to seeing us go back and forth, and we are rarely troubled by unpleasant language, or followed by curious crowds, as at first.



A STREET SCENE IN CHINA.

When I arrived at my destination the women seemed glad to see me, and I invited them to meet in the room of helper Meng, which is light and convenient; and very soon all were assembled, ready to hear what I had to say.

Let me introduce to you the individuals composing my audience.

Two are the wives of helpers Meng and Frango: the former a Christian of many years' standing, and much better acquainted with the truth than the rest; the latter is not a Christian, and has but recently come to Paotingfu, where she is to be taught, and we hope will accept the truth. The third is the wife of our teacher in the language, and has been under instruction for nearly a year, having recently united with the church. Of the other two, one is a bright young woman who has been coming to us for more than a year, and was one of the first in this city to accept the truth and be baptized; the other is a woman of forty-five, very friendly, and professing to believe in, and pray to, Jesus daily, but, in reality, too shallow-minded to understand anything but the outlines of truth, and constantly sinning, because of a son who smokes opium, and whom she reviles and abuses in anything but a motherly way.

These five women and three children seat themselves before me, Turk fashion, on the kang, and I attempt to lead their devotions. All goes well until after the first singing, when, as I am reading the Bible account of Naaman, and his cure by Elisha, the mother-in-law of our bright young woman comes in, pipe in hand, makes her bow to me, and inquires, in a loud voice, if my baby is well, and if she can walk yet. She climbs up on the kang, as she speaks, and I quickly remind her that we are having a meeting, after which I shall be happy to talk with her. She bids me proceed with my reading, signifies her intention of being silent, and I finish the passage without further interruption. The long prayer and second singing also proceed quietly; but just as I have announced my text, a loud voice at the other end of the court calls the mother-in-law, who, with an answering shout, hastens out, leaving both doors open, admitting the dog, who has with difficulty been persuaded to remain outside. Now, all is confusion. The dog runs about, seeking me, and two or three give directions for driving her out, while one seizes a club, and, standing in the doorway, becomes an object of terror to the nonplused dog, and the occasion of more and excited directions. Meanwhile, one of the little girls, taking advantage of the tumult, jumps down and runs to the wash-basin, declaring that her hands are very dirty, and she must wash them. There is nothing to be done but to wait for the subsiding of the tumult, and when all are in their places again, I may proceed.

My text was taken from the story of Naaman, and the subject had two divisions: first, the little maiden, and how God used her; and, second, the great man, and what God gave him to do. I wanted to keep the attention of the children, and succeeded in

doing so to some extent; but both children and elders were frequently diverted by a little five-year-old urchin, who made faces, pointed at them, reached after the cat, turned over the leaves of the hymn-book, and finally tried to make me laugh, by kneeling in front of me and opening his eyes very wide. I spoke to him at each fresh disturbance, and at last he lay down and slept; then I began to get near to my hearers. Having their attention uninterruptedly, I gained in courage, and felt, when I had finished, that the Lord had helped me. With a prayer that the words



A CHINESE BOY.

spoken in weakness might be powerful for good to all present, I closed the meeting; and then, as they did not seem inclined to separate, I suggested that we should sing several familiar hymns, as those I had selected for the service were not so. Then their united voices rose in such hymns as, "There is a happy land," "I want to be an angel," and, "Jesus loves me." Perhaps I should have said that the only two on whom I could at all depend for help in the service of song, had been Mrs. Meng—toothless, and unable to carry a tune correctly—and our teacher's little girl of eleven years. The little five-year-old tried to sing in a loud voice, following two

耶穌門徒 歌詩格律

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A CHINESE HYMN.

“Jerusalem, My Happy Home.”

words behind, and I allowed myself to be thrown out by their mistakes; so I fear the effect would not have been considered entirely artistic by an intelligent American audience. However, I may say here, that the children learn to sing nicely, and both young and old are very fond of the hymns; they learn them by heart, and prefer the hymn-books to the catechism, for a reading-book. We feel that hymns are a means of instruction not to be despised, and use them a great deal in our teachings. After we had sung until I, at least, was tired, I told them I had brought a lunch, and would eat it while they studied the Sunday-school lesson for the afternoon; so we separated, and spent an hour or more in studying and reading, eating a little and drinking tea. I occupied myself most of the time with the three men who are learning to read, and the others studied by themselves. The Sunday-school lesson was upon the raising of Lazarus, and two of the men recited the seven or eight verses perfectly. The Chinese commit to memory easily, and it is in this way, rather than by merely reading, that they become familiar with the Bible. After questioning the women who recited, and bringing out the incidents of the miracle, the other women were able to tell what had been discussed; and after an hour of such pleasant talk we sang our hymn, and closed with prayer. We were sadly interrupted at one time by a scene so characteristic of heathen custom in governing children, that I must tell you of it. When the service began our little five-year-old did not appear, but his voice calling "Mamma" soon assured us of his proximity. She went to him, and we heard some words of demand, and refusal; then the mother returned, leaving the child crying. This soon became unendurable, as his voice was very loud, and interfered sadly with our study. So the mother went out again, and we heard the discipline of blows; after which the crying proceeded louder than ever. Suddenly the door flew open, and the mother entered, her face white, and her black eyes shining with anger. Approaching her daughter she demanded a toy, which it seems she had taken from her brother and hidden. The girl looked at her mother, but did not move at once; whereupon a heavy blow came down upon her head, followed by others upon her shoulders and back, and in a moment she lay upon the ground looking up into her mother's face, both hands outspread, as if to protect herself from further blows, and a most agonized expression of terror upon her face. I saw she was afraid to move, and her mother stood over her demanding the toy she had hidden; so I reached over, and taking her hand, bade her do at once her mother's bidding. She staggered to her feet, falling against the door in her anxiety to keep out of her mother's way. Both then went out,

and for a few moments there was such loud wailing on the part of both the children that it was impossible to proceed with the lesson. I felt sad, but it was not the time for reproof. The mother returned to the room, her face still white; but soon after I was made happy by the entrance of the girl carrying her little brother, both faces radiant as the sun shining after rain. The storm had blown over, and there was a great calm.

To return to my pleasant home after six hours' absence, and find the little daughter with outstretched hands ready to welcome me, was sweet indeed; and I felt a new thrill of gratitude to the Father, who gives me work to do for him in this heathen city, and so bright a sunbeam to cheer me when weary.

WOMAN'S BOARD OF ARMENIA.

Our readers will well remember the account sent us by Mrs. Wheeler of the formation of this Board. The following, from the president, has just been received:—

HARPOOT, Dec. 1, 1880.

DEAR SISTER IN CHRIST,—Mrs. Wheeler has written to you about the organization of the Woman's Board of Armenia, and, may be you know, it was decided to send one-third of the income to your treasury, and thus to have a share in the good work you are doing in the world. Accordingly I send you fifteen dollars, through Mr. Allen, as your share. Fifteen dollars will go to the work in Koordistan, and the remaining fifteen dollars for other purposes. This sum was raised in this city, together with its two branches. We have not yet received what the sisters in Diarbekir have raised.

We have read, from time to time, of the large sums you have spent for Christ's kingdom, and we know the small sum we send is like adding a drop of water to the ocean. But, regarding the very hard times we have had here for several years, our sisters have done pretty well.

War and famine have done great mischief in Turkey, and are still doing. Our government affairs are not in a good state; its money has been changed thrice in a very short time, causing great loss. Our streets and houses are full of beggars, who have come from the famine; and the poor workman finds no work to earn his daily bread. For these reasons we have been deprived of the privilege of collecting money for the Armenia College. The result of the first year of the Woman's Board of Armenia has been more than we expected, regarding the above-said difficulties, and we are compelled to believe we shall see yet greater things.

My dear madam, it is but fair to say that the American ladies are doing a noble work worthy to be held as an example to every woman who calls herself a Christian. We thank you, with all our hearts, for all the money you have spent, the sacrifices you have made, and the missionaries you have sent for our Saviour's kingdom, and for our own dear nation. We cannot reward you, but our elder Brother has promised you a reward of many crowns — and all his promises are yea and amen.

Dear sister, as you have encouraged us to begin this work, we ask, also, your prayers, that we may stand firm, and go on.

I have just come from our sisters' prayer-meeting. They wished me to write you their love and thanks. Please give my salutations to all the ladies that love the work of Christ in Harpoot. I have many things in my heart which I would like to write you, but writing in English is difficult for me; so begging pardon for the mistakes in my letter, I remain, yours in Christ,

HOREPSIMA SHIMARONIAN.

Young People's Department.

FRAGMENTS.

GIVING TO THE LORD.

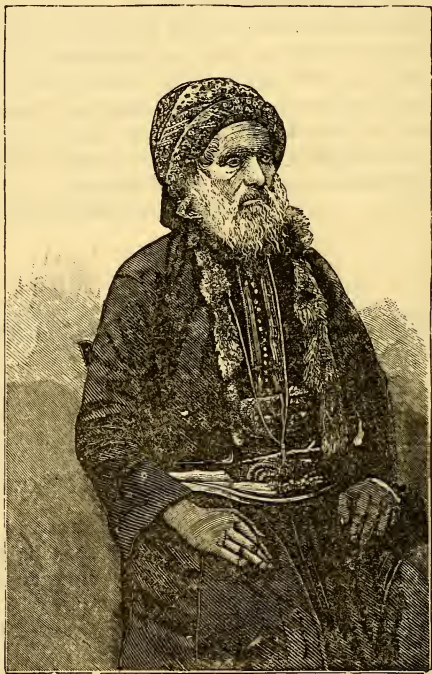


IMES are very bad!" said a man to his fellow-traveler. "Men are not so religious as they used to be. They try nowadays, in their avarice, to cheat even God out of his dues, his just tribute." Then he proceeded to illustrate the present fact and future consequence by a little story.

"There was once a man who had been quite unsuccessful. Drought or locusts had for several years blighted his fields, and they had made but small returns for the good seed he had sown and the labor he had bestowed. At last he had an inspiration. 'I will take a partner. Yes, and a Partner who is all-powerful. He shall impart his needed blessing, and I will do the work, and we will divide the harvest half and half.' The human partner labored industriously, the divine imparted His blessing, and the locusts

dared not approach, but instead, gentle showers fell at the right moments, and the harvest was a wonderful one.

"Our farmer went among his friends rejoicing over his success, and applauding his own sagacity in the selection and election of a partner. Then came the reaping, and at last the sheaves were stacked about the threshing-floor in immense hillocks. When the threshing was over came the division of profits. The divine Partner seemed very indifferent. He manifested himself neither to eye



A WHITE-TURBANED MOSLEM.

nor ear, while the human partner, with joy and exultation, calling his neighbors to see the abundant and undeniable proofs of his wise choice, prepared to fulfill his engagement. One measure of the golden grain he threw before him for his Partner, the next behind, for himself.

"After a little he began to think that his Partner was getting a pretty big pile, and thought that an occasional extra measure for his own heap would not be detected. Still, the pile before him

increased so rapidly that the 'occasional extra measure' became an extra two, three, five, ten for himself to one for his Partner, without any apparent effect on the growth of the pile before him. Here his conscience was utterly routed, and fled the field. 'What's the harm?' quoth our farmer. 'I worked early and late; I sweltered under the noonday sun; I drove trespassers away; the whole is my right.' So saying, he made one heap of the whole.

"At this juncture the sky suddenly was overcast, angry mutterings were heard, and soon the winds and torrents were let loose, and swept the field of its contents, animate and inanimate. Helpless and terrified, the faithless man was swept into a cave, and a scorching, blinding flash of lightning opened the spiritual eyes so willfully closed, and the awe-struck culprit tremblingly awaited his doom; while from his ashen lips escaped the cry: 'Alas! woe is me! My Partner has lighted his torch, and is coming to seek me!'

"This," said my fellow-traveler, "is the way many men seek to grasp all, and make no return for God's wonderful mercies."

Who was my fellow-traveler? Not a Greek priest, nor a Protestant minister, nor a Jewish rabbi, but a white-turbaned Moslem.

It seemed to me his little parable was not altogether inappropriate to some Christian communities.

FROM A TURKISH SERMON.

I WILL not deny, O ye true believers, that there are many good and admirable persons among the Christians, but you well know that, being Christians, the doors of Paradise are forever barred against them. They may obtain, as it were, the overplus, the fleeting drops that escape from the overflowing cup of the Eternal and Almighty One's blessings; but as for any real participation in the ineffable delights of the realms of the blest, *that* is reserved for the followers and faithful believers in Mahomet, the ever-blessed Prophet of the Highest — Glory be to God! ("Glory to God!" and "Amen!" uttered in deep groans by the pious of the congregation.) Then the preacher threw in a little illustration.

A *hodja* (teacher), one winter's day, being in company with a Christian priest, and to test him a little, begs for some grapes. "Certainly," replied the priest, and went out immediately. The *hodja*, incredulous, and at the same time curious, sent his attendant to follow and see where the priest was so sanguine of finding grapes in midwinter. The youth pursued the priest for some distance, when the latter flew up into the sky; the youth did likewise. At last he saw that they were approaching Paradise. The priest did not waste any time knocking at the gate,— within which

all manner of fruits could have been found, but which would never open to him, — but scrambled along the wall, till he found the superabundant branches of the heavenly vines trailing on and outside the celestial walls, when he hastily gathered a few luscious clusters and returned to his guest.

Oh, my hearers! what are the few clusters which have been crowded outside, to the wilderness of delightful things within!



A CHRISTIAN (ARMENIAN) PRIEST.

God grant that we may partake of them! (“Amen!” “Amen!” most fervently from the congregation.) How earnestly should we, the heirs to all this bliss, strive to win others likewise to the heirship of the Eternal One — praise be to His name forever! Now, let us with one voice utter our creed. And the whole audience, as one man, utters the “Laillaha,” — the battle-cry which curdled Christian blood not so very long ago. “Once more!” exclaims the

preacher; and again they repeat it, their gruff, bass voices showing, however, more excitement. "Once more, for the love of God!" cries the preacher; and the excitement becomes almost painful. After again impressing on them the duty of converting the Christians, he warns them against unbelief. "If there is a Moslem here who has the minutest fraction of doubt as to the truth of these things, be it known to him that everlasting damnation awaits him. The gates of Paradise will stubbornly refuse to open to a Moslem who doubts in the slightest degree." And now the domes of the mosque echo to the almost frenzied chanting of, "God is great, and Mahomet is his prophet!"

MAGNESIA.

H. G. P.

Our Work at Home.

ANNUAL MEETING.

"TRULY, the light is sweet," saith the preacher, "and a pleasant thing it is for the eyes to behold the sun;" and surely the "clear shining of the sun after rain," never seemed sweeter or pleasanter to the friends of the Woman's Board than on the days of its last annual meeting. To this sunlight outside was added a bit of summer inside the church, in the form of a beautiful arrangement of callas, roses and smilax that greeted each new-comer with a warm and fragrant welcome. Although the violent storm on the Monday previous to the meeting doubtless kept away some who would otherwise have attended, the audience gradually increased from the opening, until, on Tuesday afternoon and Wednesday, the church was completely filled.

The meeting opened on Tuesday morning, January 11th, at ten o'clock. Mrs. Bowker, President, conducted the devotional exercises, which consisted of an ascription of praise to God for all his benefits, in an anthem by a quartette of ladies and gentlemen; prayer and praise and Scripture-reading,—all bearing the same impress of joyful thanksgiving for the blessing that had rested upon the Board.

After a cordial welcome extended by the President to all the friends who were assembled, the Annual Report was presented by Mrs. S. B. Pratt, Assistant Recording Secretary. It was admirable in manner and in matter, and showed that there was just cause for

rejoicing over what had been accomplished during the year. Mrs. B. E. Bates, Treasurer, gave the total receipts of the year as \$127,968.17. This includes a gift of \$25,000 from Mrs. A. P. Stone, of Malden, for the endowment of the female department of Armenia College; and \$10,000 received from the Otis Fund, for the enlargement of the Constantinople Home.

After the reports, Miss A. P. Ferguson, Principal of the Huguenot Seminary in Wellington, South Africa, made a very interesting address. She spoke of Africa as a goodly land, abounding in figs and pomegranates, callas and smilax, growing wild in great profusion. It is like Palestine, in its climate and abundant fruits. It is often supposed that there are no inhabitants in Africa except the colored natives and missionaries; on the contrary, Cape Colony was settled about the same time as New England, by the Huguenots, who had had much the same influence there as the Puritans in America. At the beginning of this century the colony passed into the hands of the English. About sixty years ago a godly man, anxious for the evangelization of the people with whom he lived, sent to Scotland for clergymen to labor among the colonists. Among those who responded to the call was Rev. Andrew Murray, whose family of eleven children have been a great blessing to Cape Colony. One of the sons, Rev. Wm. Murray, moved by reading the life of Mary Lyon, had a desire for a Mt. Holyoke education for the girls in the adopted country, and wrote to the seminary in South Hadley for teachers, to establish a similar institution in Wellington. At about the time of the arrival of the letter in America, a little company were gathered together in Africa for special prayer, that their great desire for education might be granted. That same night Miss Ferguson and her friend Miss Bliss decided to go together, to take up the work. In due course of time this decision reached the patient waiters in Africa, and another meeting, for thanksgiving, was held. The Lord had given them more than they had asked; they had asked for one, and he had sent two.

Miss Ferguson and Miss Bliss arrived in Wellington in the autumn of 1873. They received a cordial welcome, and found a building partially erected, awaiting their supervision. This building was soon finished, and in January, 1874, the school was commenced, receiving the name of Huguenot Seminary, in honor of the original founders of the colony. There were forty pupils the first term, and soon after the beginning the school was blessed with a powerful revival of religion, by which nearly the whole family of boarding scholars were brought into the church. According to the old-time custom at Mt. Holyoke, the pupils were

required to spend a half-hour in solitary meditation and prayer. In the very first half-hour of this kind, one of the girls gave her heart to Christ.

Eleven similar institutions have since been established,—eight in Cape Colony, two in the Transvaal and one in Orange Free State. Good missionary work has been done by teachers and pupils among the colored people, and through the inspiration of the Woman's Board in America, a missionary society has been formed, whose receipts the last year were about six hundred dollars, and which has already sent a missionary into the Transvaal. Miss Ferguson spoke, in closing, of the oneness of her work with that of the Board,—“not one in organization, but one in the Master,”—and made an appeal for the sympathy and prayers of all present, in her labors, so like those of our own missionaries in Africa.

At the close of this address the meeting was resolved into a devotional meeting. Many promises were repeated, and one prayer followed another in quick succession, serving to make the half-hour that followed one of the most profitable in all the sessions.

TUESDAY AFTERNOON.

After partaking of a bountiful collation, the ladies again assembled in the church at two o'clock. The exercises opened by singing, a solo being given by Susan C. Gould, whose voice has often given us such delight in our meetings. Mrs. H. F. Durant, of Boston, gave notice of a proposed change in the Constitution, to be acted upon at the next meeting of the Board, in April. The officers for the ensuing year were elected, and prayer was offered in their behalf by Miss E. S. Gilman, of Norwich Town, Conn. The reports of the various Branches were then presented. As we have not the space to give more than the merest mention of these reports, we defer them till the next number. The brief view they give of the work of our Branches, side by side, cannot fail to be interesting to our readers.

The reports were interrupted by a bright Paper from Mrs. Barnes, on the “Bureau of Exchange,” which will be given in a future number.

After another hymn, “Friends of Christ, be up and doing,” finely rendered by Miss Gould, the exercises of the afternoon closed with an address by Mrs. L. E. Caswell, who spoke of a recent visit she had made to her former home among the Senecas, drawing the contrast between their present condition and that of eleven years ago. She gave a description of her first separation from them, when the little mission church was decorated

by them for a Christian wedding, the first they had ever seen. Fathers, mothers, children and dogs attended. They had erected a bower before the pulpit, with the motto, in evergreen letters, "The Lord bless thee and keep thee, and cause his face to shine upon thee." This was from people who a few years before would never have had such delicate thoughts, or, much less, have put them into action. Last autumn, when she returned for a visit, they had a public meeting in the same church, and "made many talks," to tell her how glad they were to welcome her. Two of the talks made quite an impression upon her; one was amusing, the other stirring. One old man said he had "been very anxious about her all these years. I didn't know how she would get along with that man; but now I see her, I shall never be anxious any more. She looks happy; I think she has loved the life toward the rising sun. I think her husband is good to her; I don't think he beats her at all." The other "talk" was by a man who had had quite an unusual history.

When she first went to the Senecas she took a class of twenty-five little boys, and devoted herself specially to their religious training, thinking that in the future they would be a great blessing or a great curse to the tribe. She had also a class of little girls. The girls soon showed interest, which deepened more and more, and manifested itself in changed lives. But the boys showed no change. They were made the subjects of special prayer, but when she left them only three were Christians. One of the unconverted ones became a drunkard. His wife was a Christian, and after many attempts at reform, when she was on her death-bed, he made a solemn promise never to touch liquor again. Within twenty-four hours after the promise he gave way again, and became intoxicated. He came to the conclusion that if he was to be saved from his dreadful habit, it must be from some power outside himself. The teachings of his early years came back to him, and he became a Christian. He immediately began to labor among his friends and acquaintances, and quite a remarkable revival followed. On her recent visit she found a Young Men's Christian Association and a Temperance Society organized among them, and their future seemed very hopeful. Mrs. Caswell gave, in closing, an Indian temperance song, which charmed all present by its weird melody.

The meeting adjourned till half-past ten the next morning.

EVENING SESSION.

A large audience of ladies and gentlemen assembled in the church at half-past seven o'clock. Rev. A. C. Thompson, of the

Prudential Committee of the American Board, presided, and gave a hearty indorsement of the work of the Woman's Board. The first speaker was Rev. E. K. Alden, D.D., who congratulated the Board on its success during the thirteen years of its existence, spoke of the large number of Christian women who were engaged in it, the efficacy of their labors, and the wonderful power of their prayers. He was glad to notice, in the evening papers, that although much had been accomplished, it was felt that the work had but just begun.

Rev. Mr. Harding, of the Mahratta Mission, then made a most interesting address, giving various incidents of missionary work showing the remarkable power of the gospel in heathen lands.

Rev. S. E. Herrick spoke briefly of the effect of missionary work upon those who remained at home, the reflex influence being a full compensation for any self-denial.

The last speaker was Rev. N. G. Clark, Foreign Secretary of the American Board. He dwelt upon the encouragement he had received from the members of the Woman's Board, relating several instances of the way in which they had made bright spots in the work of the Board. Twenty years ago there were only five single women in mission fields; ten years later there were forty; to-day there are eighty-five. Statistics were given showing that other departments of the work abroad had increased in the same ratio. The speaker closed with a stirring appeal for a large increase of laborers, with the corresponding support of the Christian women at home.

The meeting closed with the doxology.

WEDNESDAY MORNING.

The "sweet hour of prayer," conducted by Mrs. Palmer, of Chicopee, on Wednesday morning, was, as usual, a most delightful prelude to the exercises of the day. It brought all hearts to feel their oneness in Christ, which was the theme of the opening services in the church at half-past ten o'clock. After Scripture reading,—from the seventeenth chapter of John,—Mrs. Dr. Butler, Methodist missionary, led in a prayer of reconsecration to missionary work.

Mrs. Wardlaw, of the London Missionary Society, who was present, gave salutations from the Old World. She referred to the thirteen years of missionary life she spent in India, as still a fragrant memory. The society in London which she represented had been in existence for eighty-five years, commencing its labors in the South Sea Islands. It now has missionaries in Africa,

India and Madagascar. Interesting details were given of the work in these countries, and in closing, Mrs. Wardlaw expressed the hope that England and America would, hand in hand, carry the gospel to all the world.

Mrs. Dr. Butler presented greetings and congratulations from the Foreign Missionary Society of the Methodist Episcopal Church. She said that the Woman's Board was formed one year and a quarter before the Methodist Society, and had kept in advance ever since, so that she could give greetings as to a beloved elder sister. After thirteen years of existence, she could only say, "What hath God wrought?" "To Him be all the glory." Mrs. Butler then went on to say that this woman's work was prophesied five hundred years before Christ, by Zechariah, in the vision of the woman pressed down in an ephah, "with the weight of lead upon the mouth thereof." This was thought to represent the degradation of woman in heathen lands; while those who were trying to lift them out of it were symbolized by the two women with "the wind in their wings; for they had wings like the wings of a stork: and they lifted up the ephah between the earth and the heaven." "Are we possessing ourselves of our great privilege?" she asked. "Are we all lifting to the best of our ability? Are you lifting, friends? Our Master bids us do this work. He that loved woman so much that she was the chosen instrument of his coming into the world, manifested himself to her first after his resurrection, and gave to her the first commission—'Go tell.' May the Lord recompense your work, and give you a full reward; may your garments always be white—the emblem of purity; and your head lack no ornament—the emblem of consecration."

Greetings from the Baptist Board were presented by Mrs. Dr. Hovey, who said that she rejoiced most heartily in the success of the Board, and in the large sum paid into its treasury. It is a great satisfaction, also, to notice the extension of foreign missionary interest among Christian women of all denominations. By a careful estimate, however, it has been found that of every dollar given to religious and charitable societies, ninety-eight cents goes to work at home, and only two cents to foreign lands. This is no time to remit our efforts for either cause, but rather should there be an increase of all Christian labor. The Baptist Board now has under its care fifty-five missionaries, sixty-five Bible-women, thirty-seven schools, with twenty-five hundred scholars. A new undertaking the past year has been the establishment of a Home for Missionary Children, which promises to be a successful enterprise. Mrs. Hovey closed with a hearty Godspeed in the work.

A letter was read from the Woman's Board of the Interior, con-

taining sisterly greetings, and closing with the wish, "May the Master himself be so consciously present at your meeting that it shall be indeed a spiritual feast, strengthening you greatly for the labors of the coming year, which, we trust, may be to you a year of the truest and highest prosperity."

A Paper on "Progressive Work," was then read by the Home Secretary, which will be given to our readers at another time.

The closing address of the morning was from Miss E. C. Parsons, of the Constantinople Home. She said that she had been told of a brilliant lecture upon Constantinople, to be heard here and there this season, that it does not contain a single reference to the gospel work in that city. It is true, that if one brings thence the report of a mere traveler, or artist, or lover of the picturesque and historical, there is much to be said about this venerable city. One might dream away days, floating in a *caïque* on that blue Bosphorus, beneath the shadow of her palaces, listening to the call of the *meuzzin* from her minarets; catching glimpses of bright eyes through latticed windows; and fancying the Turkish women sitting in groups near the water's edge, in their many-colored *feridjès*, only so many gay poppies—scarlet and yellow and purple and blue. But if one goes through this world listening to the cry of its woe, and watching for the dawn of that new day when it shall be "done on earth as it is in heaven," Constantinople is the place for something besides a grand panorama and picturesque costumes.

A contrast was then drawn between the unhappy, aimless-looking women in Constantinople, and the bright, intelligent faces we see in America. No one who has never been in the East, can know what that contrast is—can imagine the vacant faces, the empty talk, the degraded lives of women in Turkey. Dr. Goodell used to say, "The kingdom of Christ hasn't come yet on these hills;" and it is true that the "open sore of the world," as Dr. Livingston called it, needs healing in Constantinople. An instance was given of an Armenian mother whose son had died under afflictive circumstances, and who poured out her grief into the ear of the missionary, saying, over and over again, "He was so young, so beautiful, so tall, so strong! He could learn anything." She had been so ill from sorrow that the house had been turned upside down on her account. She hadn't "looked in a mirror for more than thirty days." This was a great contrast to the strong, sustaining power of an American mother in time of affliction. The Home looks forward to its proper work, which is to gather in many Turkish girls through the years to come, and show them the great salvation, and the better way of living.

Miss Parsons then went on to say that if any young lady proposed to go on a mission from any feeling of romance or love of adventure, she would tell her that work in the Home required the same persevering love that carries the city missionary up the most rickety stairs in Boston; the same faith that is demanded to labor in Straight University, or at Atlanta, or on our frontier. The teachers there must be mothers, as well as teachers. They must give the sitz bath, and apply the mustard paste, and care for the bruises of the little girl who has fallen from the swing; they must see that they write their letters home, mend their stockings and tell the truth; they must watch the development of conscience, and pray God to lead them into his kingdom.

Great gratitude was expressed for the proposed enlargement of the Home building, and it was stated that the crowded state in which teachers and pupils were now living, could not be continued permanently without detriment to the *morale* of the school. Not only must all new applicants be refused, as is now being done, but as many as twenty boarding scholars, who are there, with money in hand, to pay their tuition, must actually be sent away unless there are more dormitories.

"We are singing hallelujahs, to-night," Mrs. Williams wrote, after the news came of this provision; "and we recognize it as like so many other events in connection with the school—the token of 'the good-will of Him who dwelt in the bush.'" "Another such token," continued Miss Parsons, "is in the fact that the school was small in its beginning. If it had begun as a large enterprise it could not have been molded so well. And where are those stones that used to be thrown at children coming to school on our premises ten years ago? and the heavy suspicion directed toward us even three years ago? He who sent a rumor into the camp of the Assyrians, and they fled by night; the same who, when the Armada was prepared to throw itself against Protestant England, to destroy it, He who then 'caused his wind to blow, and the ships were scattered,'—he has cared for your Home, over there, and given us the hearts of the fathers, and a place in the confidence of the people."

Mention was made of the responsiveness of the girls, especially, in connection with the preaching of various missionaries in the Home, and a brief account given of a benevolent society among the girls, with its monthly meeting and its contributions of twenty-one dollars the first year, and forty-two the second. Reference was made to the "gracious visitation of God's Spirit" in the Home the past year, coming, as it did, not among any clique of friends or one nationality, but among the pupils in general, including five nationalities.

The address, which was full of interest and sprightly incident, closed with a tribute of gratitude for the hundred-fold reward received in the work of the Home, and of thankfulness that our heavenly Father had committed such great trusts to women, and given them the strength to care for them.

WEDNESDAY AFTERNOON.

At the afternoon session, after the remaining reports of Branches and Conference Associations had been given, Mrs. Harding, of the Mahratta Mission, was introduced, and said that after hearing all the stirring words of the morning, it required courage for a missionary to come forward and speak of the work being done. Referring to Mrs. Bowker's remarks Tuesday morning, Mrs. Harding spoke of the feeling of union between the workers here and those in foreign lands, and the quick sympathy which causes any special impulse here to be felt at once abroad. Many interesting incidents connected with the work in India were then related, showing the effect of the Christian religion upon the women and girls, making them over into earnest, intelligent women. Instances of persecution were also mentioned, the victims suffering long and patiently while standing firmly by the faith they had professed. In closing this most interesting address an appeal was made for new workers in India, where so many are falling, worn out in the service.

The "Missionary Call" was then sung, by request. It was very effectively rendered by Mrs. Caswell, assisted by two young ladies, who helped to form a fine trio.

An able Paper was then given by Mrs. Alice Gordon Gulick, of Santander, Spain. By a series of vivid pictures she wrought out the contrast in the religious condition of the people in the days of Queen Isabella, and at present under her son King Alphonzo. There is now much more freedom; and although other religions than the Roman Catholic are only tolerated, yet Protestants can worship unmolested in temples consecrated to the service of God. The work of evangelization goes on, and from several centers light is diffusing itself through the adjacent towns and villages. Some of the churches in these places have suffered much from enemies; and many of the members have safely passed through trials that would test many a church-member in our own land. The missionaries have established six day-schools, with about one hundred and twenty members; and special mention was made of an interesting class of girls in Santander, which it was hoped would grow into a permanent training-school for girls.

Mrs. Gulick spoke of the work of Ignatius Loyola, and of the

baneful influence of his followers upon the Spaniards, and closed with a little Spanish poem, which she gave as a word of cheer to all Christian workers, and which has been translated by Longfellow as follows:—

“ Let nothing disturb thee,
Let nothing affright thee.
All things are passing;
God never changeth.
Patient endurance
Obtaineth all things.
Who God possesseth
In nothing is lacking:
Alone God sufficeth.”

This was followed by a very interesting Paper, by Mrs. Barnes, on the young ladies who had gone out during the year. Their first impressions of the work to which they had given themselves were brought out by bright bits taken from their letters, and the audience were let into their inner lives in a way to bring them into thorough sympathy with them.

Mrs. Bowker then introduced Mrs. Snow, of the Micronesian Mission, saying, that as she was soon to return to her work in the islands, this might be the last opportunity of many present to see and hear her. Mrs. Snow said that she had met the friends so often in this country that she believed now they would prefer that she should “go and do, rather than say anything more.” She had had many misgivings as to whether it were best for her to return, as there were so many obstacles in the way; but a letter received the day before from the Woman’s Board of the Pacific Islands had strengthened her in her purpose. She felt sure that the hand of God was leading her back to her islanders, whom she loved so well. She made an earnest appeal to the young ladies present to help her in finding a young missionary to go out with her. When she went from island to island to visit her brown-faced children, she needed a daughter who should stay at home to care for the children who were left behind. The address closed with a touching appeal for the prayers and sympathy of all present to follow her in her work, tearfully adding, “Pray especially that I may have strength to tell our people of the death of their ‘good father Snow.’”

At this point in the meeting three young ladies who were soon to go out as missionaries, and who were sitting side by side in the audience, sent up a request for prayers—not for themselves, as would seem natural, but for their “mothers and the friends to be left behind.” Mrs. Palmer, of Chicopee, offered prayer in response to the request.

A letter was read which accompanied a watch given to the Woman's Board by a gentleman, at his death. His wife had recently died, and the daughters sent the watch, to be disposed of at the meeting. After the session closed it was proposed that friends should subscribe, and the watch be given to Mrs. Snow; and quite a sum was raised for the Board in this way.

After a vote of thanks, a few closing words, and prayer by Mrs. Bowker, closed a meeting which was said to be, like so many others, "the best meeting ever held by the Woman's Board." The Master himself did seem consciously present, and it was indeed a spiritual feast which cannot fail to give strength for the labors of the coming year.

WE wish to ask our friends who send their subscriptions for LIFE AND LIGHT in stamps, to send those of small denominations—ones, twos or threes. When stamps come in large quantities (as they sometimes do—one or two hundred dollars' worth in a month), they must be sold for the benefit of the magazine, and it is difficult to dispose of the large denominations. Ones are the most desirable, as they are used, to some extent, in mailing LIFE AND LIGHT.

WOMAN'S BOARD OF MISSIONS.

RECEIPTS FROM DEC. 18 TO DEC. 31, 1880.

MRS. BENJAMIN E. BATES, TREASURER.

MAINE.		
<i>West Pembroke</i> .—From grand-		
ma and myself,	\$1 40	
Total,	\$1 40	
VERMONT.		
<i>Granby</i> .—A Friend,	40	
Total,	40	
LEGACY.		
Legacy of Miss Mehitable Ri-		
der, of Waitsfield, Vt.,	\$499 37	
MASSACHUSETTS.		
<i>Andover</i> .—So. Ch., Aux.,	\$75 00	
<i>Franklin Co. Branch</i> .—Miss L.		
A. Sparhawk, Treas. Buck-		
land, Aux., \$12.15; East		
		Charlemont, \$4.10; Green-
		field, \$25.23, \$41 48
		<i>Freetown</i> .—Cong. Ch. and Soc., 7 24
		<i>Groveland</i> .—A Friend, 80
		<i>Methuen</i> .—Aux., 30 00
		<i>Norfolk and Pilgrim Branch</i> .
		—Mrs. Franklin Shaw, Treas.
		Quincy, Aux., \$25; Wey-
		mouth and Braintree, "Wil-
		ling Workers," \$50, 75 00
		<i>No. Falmouth</i> .—Aux., 20 00
		<i>So. Attleboro</i> .—1st Cong. Ch., 11 16
		<i>So. Braintree</i> .—Memory of
		Little Amy, 2 00
		<i>So. Hadley Falls</i> .—Cong. Ch.
		and Soc'y, 3 65
		<i>Suffolk Branch</i> .—Roxbury,
		Highland Ch., Mrs. S. N.
		Stockwell, const. L. M. Miss
		E. Josephine Page, \$25; Dor-
		chester Village Ch., of wh.
		\$25 const. L. M. Mrs. Edwin
		Ruggles, \$40; Brookline,

"Little Women," Aux., \$53;	
Cambridgeport, Pilgrim Ch.,	
"Young Ladies' Mission Circle," \$18.25; Chelsea, 1st Ch.,	
Aux., \$64.62; Somerville,	
Winter Hill, Broadway Ch.,	
\$9.36; Watertown, Aux., \$30;	
Newton Centre, "Young People's Mission Circle," \$100;	
Newtonville, Central Cong. Ch.,	
Aux., const. L. M. Mrs. E. W. Greene, \$25,	\$365 23
Taunton.—Aux.,	104 00
Webster.—Cong. Ch.,	8 00
Wellesley. — "College Miss'y Soc'y,"	200 00
Woburn Conf. Branch.—Mrs. N. W. C. Holt, Treas. Maplewood, Aux., \$10.50; Lexington, Aux., \$15.65; Burlington, Aux., \$17; Wakefield, Aux., \$43; Bedford, Aux., \$5; "Woburn Workers," \$55; Winchester, Aux., \$17.50; No. Woburn, Aux., \$2; Malden, Aux., of wh. \$25 by Mrs. J. W. Sweetser, const. L. M. Mrs. Julia Dexter, \$72.80; Miss Silvester's S. S. Cl., \$7.20,	245 65
Farmouth.—Aux.,	6 50
Total,	\$1,195 71

CONNECTICUT.

Columbia.—Seven Annual Members,	\$7 00
Norwich.—"Change,"	20
Talcottville.—"Ladies' Benev. Soc'y,"	6 00
Windsor Locks.—A Friend,	5 00
Total,	\$18 20

INDIANA.

Lowell.—Mrs. E. N. Morey,	\$2 00
Total,	\$2 00

ILLINOIS.

Lewistown.—Mrs. Mary P. Phelps, const. L. M's Miss Elizabeth Mighill, Miss Julia M. Mighill, Rowley, Mass.,	\$50 00
Sterling.—Mrs. Nathan Williams,	5 00
Total,	\$55 00

General Funds,	\$1,272 71
LIFE AND LIGHT,	1,178 83
Weekly Pledge,	2 00
Leaflets,	95
Legacy,	499 37

Total, \$2,953 86

JANUARY 1 TO JANUARY 13, 1881.

MAINE.

Maine Branch.—Mrs. Woodbury S. Dana, Treas. Bangor, Aux., \$20.34; Gorham, Aux., \$50; Lebanon Centre, "Little Cedars," prev. contri. const. L. M. Miss Emma F. Dodge, \$10; Union Aux., \$5; Harpswell Centre, "Willing Helpers," \$2.78; Brunswick, Aux., \$72; Portland, State St. Ch., Aux., \$86.13; High St. Ch., \$11.93; 2d Parish, \$47.54; A Friend, \$5; Munson, Mrs. E. C. Tenney, const. L. M. Miss Sarah E. Emerson, \$25,	\$335 72
Brewer, Aux.,	5 75
Total,	\$341 47

NEW HAMPSHIRE.

New Hampshire Branch.—Miss Abby E. McIntire, Treas. Amherst, Aux., \$30; "Carrier Doves," \$17; Bath, Aux., \$21.66; West Bath, Aux., \$6.34; Campton, Aux., \$26.70; Concord, "Wheeler Circle," \$40; "Miss'y Helpers," \$60; Exeter, Aux., \$22; Hanover, Children, \$30; Haverhill, Aux., \$13; Hollis, Aux., \$12.55; "Pansy Circle," const. L.	
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M. Mrs. Nellie L. Hardy, \$30.45; Keene, 1st Ch., "Young Ladies' Circle," \$10; Mt. Vernon, Aux., \$26.30; "Buds of Promise," \$13; Orford, Aux., \$16; Plymouth, Aux., \$39.50; Salmon Falls, "Willing Helpers," \$25; Walpole, Aux., prev. contri. const. L. M. Mrs. F. L. Allen, \$12. Ex., \$57.50. Bal.,	\$394 00
West Stewartstown.—Mary L. Colburn,	2 40
Total,	\$396 40

VERMONT.

Vermont Branch.—Mrs. Geo. H. Fox, Treas. Dorset, Aux., \$40; Burlington, Aux., \$15; "Mission Circle, \$40; Springfield, Aux., \$13; Morrisville, Aux., \$12.83; West Brattleboro, Aux., \$12; Bridport, Aux., \$10; Rutland, Aux., \$15.80; West Westminster, Aux., \$5; Williamstown, Aux., \$6.75; East Berkshire, Aux., \$10; Essex Junction, Mrs. H. M. Seaton, \$5; Vergennes, S. S., \$40; Manchester, Aux., prev. contri. const. L. M's Mrs. S. S. Cone, Mrs. L. H. Heminway, Miss Kellogg,	
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\$57.51; Rupert, Aux., const.	
L. M's Mrs. Elijah Barton,	
Mrs. Sansie Youlon, \$50. Ex.,	
\$2. Bal.,	\$330 89
<i>Bennington Centre.</i> —1st Ch.,	
S. S.,	30 00
<i>Springfield.</i> —A Friend,	40
Total,	\$361 29

MASSACHUSETTS.

<i>Andover.</i> —Aux., \$118.10; Mrs.	
Charles L. Mills, const. L. M.	
Miss Mary B. Mills, \$25; West	
Parish, "Juv. Missy Soc'y,"	
\$85,	\$228 10
<i>Attleboro.</i> —A New Year's gift,	5 00
<i>Berkshire Branch.</i> —Mrs. S. N.	
Russell, Treas. Williams-	
town, "In His Name Aux.,"	
\$100; Hinsdale, "Golden	
Links," \$22; Blackinton,	
Aux., \$30; Pittsfield, 1st Ch.,	
\$24.85; So. Ch., \$1.46; Monte-	
rey, "Young Ladies' Sewing	
Soc'y," \$5; Gt. Barrington,	
Aux., \$44.91; Mrs. Sumner's	
S. S. Cl., \$5.09,	233 31
<i>Chelmsford.</i> —Central Cong.	
Ch.,	12 00
<i>Essex No. Conf. Branch.</i> —Mrs.	
J. A. Perkins, Treas. Haver-	
hill, No. Ch., "Pentucket	
Mission Band,"	86 00
<i>Essex So. Conf. Branch.</i> —Miss	
H. K. Osgood, Treas. Mid-	
dleton, Aux., \$6; "Young	
Ladies' Aux.," \$5; Salem, So.	
Ch., Aux., \$10; Lynn, No.	
Ch., \$18; Central Ch., Aux.,	
const. L. M. Miss Martha	
Towns, \$25,	64 00
<i>Everett.</i> —A Friend,	10 00
<i>Franklin.</i> —Aux.,	10 00
<i>Gardner.</i> —1st Cong. Ch. and	
Soc'y,	5 01
<i>Hampshire Co. Branch.</i> —Miss	
Isabella G. Clarke, Treas.	
Northampton, Aux., 1st Ch.	
Div., \$35; So. Amherst, Aux.,	
const. L. M. Mrs. Foster	
Meekins, \$25; East Hampton,	
Aux., \$182.31; So. Hadley,	
"Faithful Workers," \$6; Wil-	
liamsburg, Mrs. Helen E.	
James, const. L. M. Mrs.	
Linda M. Hawks, \$25,	273 31
<i>Haverhill.</i> —West Cong. Ch.,	1 24
<i>Hingham.</i> —Evan. Cong. Ch.,	1 30
<i>Littleton.</i> —"Woman's Mission	
Circle,"	7 50
<i>Middleboro.</i> —Aux.,	15 07
<i>Middlesex Branch.</i> —Mrs. E. H.	
Warren, Treas. Hopkinton, a	
few ladies,	15 00
<i>Nahant.</i> —Mrs. W. H. Johnson,	5 00
<i>Nantucket.</i> —Aux.,	26 20
<i>Norfolk and Pilgrim Branch.</i>	
—Mrs. Franklin Shaw, Treas.	
Brockton, Aux., \$30; Rock-	
land, Aux., \$13.40; Weymouth	

and Braintree, Aux., \$12.50;	
Kingston, Aux., \$10; Easton,	
Aux., \$8.50; Plymouth, Aux.,	
\$75; So. Weymouth, Aux.,	
\$40; Abington, Aux., \$14.10,	\$203 50
<i>Plympton.</i> —A Friend,	70
<i>Stoneham.</i> —Friends,	3 25
<i>Suffolk Branch.</i> —Miss Myra B.	
Child, Treas. Boston, Mrs.	
C. C. Coffin, \$1; Miss E.	
Pierce, \$1; Mrs. G. Collamore,	
\$5; A Friend, \$5; Central	
Ch., S. S., \$11; Berkeley St.	
Ch., "Young Ladies' Mission	
Circle," \$76; So. Boston,	
Phillips Ch., Aux., \$7.02; S.	
S., \$114.73; "Pine Needles,"	
\$30; Roxbury, Immanuel	
Ch., Aux., \$4; "Helping	
Hands," \$39.50; Walnut Ave.	
Ch., Aux., \$45; Eliot Ch., A	
Friend, const. L. M. Miss	
Sarah E. Leavitt, \$25; Dor-	
chester, A Friend, \$2; Brook-	
line, Mrs. Tyler's Infant Cl.,	
\$11.10; Cambridgeport, Pros-	
pect St. Ch., Aux., \$43.13;	
"Bearers of Glad Tidings,"	
\$30; Chelsea, Central Ch.,	
Miss Gracie B. Allen, \$5.04;	
Mrs. R. N. Allen, \$1; Jamaica	
Plain, Central Cong. Ch.,	
Aux., \$72.10; East Somer-	
ville, Franklin Ch., Mrs. Buz-	
well's S. S. Cl., \$50; "Square	
Circle," \$50; Allston, "Cheer-	
ful Workers," \$12; Brighton,	
"Whatsoever Band," \$25;	
Waverly, Mrs. J. D. Butler,	
const. L. M. Miss Jennie But-	
ler, \$25; Newton Centre,	
Aux., \$9.40; Auburndale, Miss	
L. L. Mitchell, \$1; Walpole,	
Aux., of wh. \$25 const. L. M.	
Mrs. Elbridge Smith, \$44,	745 02
<i>Wagooit.</i> —Aux.,	4 00
<i>West Barnstable.</i> —Aux.,	5 00
<i>West Boylston.</i> —Aux.,	30 00
<i>Woburn Conf. Branch.</i> —Mel-	
rose, Aux., \$93; Reading,	
Aux., \$19.50; Lexington,	
Aux., of wh. \$25 by Mrs. C. C.	
Goodwin, const. L. M. Miss	
Elsie L. Shaw, \$40.83; Win-	
chester, "Eddie's Mission	
Circle," const. L. M. Bessie	
Marion Gulick, \$25; Wil-	
mington Cong. Ch., \$25,	203 33
<i>Worcester.</i> —Mrs. E. C. Crane,	15 00
<i>Worcester Co. Branch.</i> —Mrs.	
G. W. Russell, Treas. Fitch-	
burg, Rollston Ch., Aux.,	
\$68.94; West Brookfield, Aux.,	
\$65; No. Brookfield, \$33.78;	
Gilbertville, Aux., const. L. M.	
Mrs. W. D. Brown, \$33; Clin-	
ton, Aux., \$14.64; Baldwin-	
ville, Aux., \$7; Ware, Aux.,	
of wh. \$75 const. L. M's Mrs.	
George K. Cutler, Mrs. Lu-	
ther Chapin, Miss Hattie	

Bense, \$122.75; Uxbridge, Aux., \$29; Milbury, 1st Ch., Aux., of wh. \$25 const. L. M. Mrs. D. T. March, \$36; Mrs. H. L. Bancroft's Infant Cl., \$20, \$430 11

Total, \$2,637 95

LEGACY.

Legacy of Harriet Stimpson, Cambridge, \$100 00

CONNECTICUT.

Black Rock.—Cong. Ch., \$8 00
Cromwell.—Cong. Ch., 16 58

Eastern Conn. Branch.—Miss M. I. Lockwood, Treas. Norwich, Broadway Ch., \$5.30; Thank-offering, \$20; Chaplin, Aux., \$15; "Happy Workers," \$40; New London, 1st Ch., \$28.24; No. Stonington, \$12; Mystic, \$9.75, 130 29

Guilford.—Miss Lydia C. Dudley, const. L. M. Miss Nettie E. Dudley, 25 00

Hartford Branch.—Mrs. Chas. A. Jewell, Treas. Hebron, Aux., \$15; Hartford, Wethersfield Ave. Ch., \$40; Park Ch., Aux., \$100; Pearl St. Ch., \$127.44; Asylum Hill Ch., Aux., \$184.59; Centre Ch., Aux., \$4.50; "Doreas Mission Circle," \$22; Ellington, "Earnest Workers," \$47; Rockville, Aux., \$12, 552 53
Milford.—1st Cong. Ch., 1 00

New Haven Branch.—Miss Julia Twining, Treas. Bethlehem, "Willing Hands," \$9.45; Bridgeport, of wh. \$25 fr. Mrs. Marcus De Forest, const. self L. M., \$25 fr. Mrs. John B. Hincks, const. L. M. Miss Jennie I. Hincks, \$15 fr. So. Ch., "Mission Circle," \$197.54; Bridgewater, \$40; Colebrook, \$8; East Haven, \$15.43; Essex, \$10; "Kent Mission Circle," \$32; Litchfield, \$41.84; Haddam, "Willing Workers," \$10; New Britain, Centre Ch., \$75.01; So. Ch., \$25 fr. Mrs. Chas. Nichols, const. L. M. Mrs. Wm. C. Williams, \$25 fr. Miss Jennie E. Case, to const. L. M. Mrs. Edwin P. Auger, \$148; New Haven, Centre Ch., \$235.13; East Ch., \$16.28; Fair Haven, 1st Ch., of wh. \$25 fr. Miss Mary Riley, const. L. M. Miss Sarah H. Wheaton, \$167.75; No. Ch., of wh. \$25 fr. Mrs. J. N. Adam, const. self L. M., \$98.50; 3d Ch., \$100; Yale College Ch., \$196; West End In-

stitute, "Mite Box," \$5.07; Northford, of wh. \$25 const. L. M. Mrs. Chas. Foote, \$30.34; Norwalk "Mission Circles," \$48; Plantsville, \$45; Ridgefield, "Cheerful Givers," \$5; Salisbury, \$11.60; Sherman, \$2.50; Southport, Cong. Ch., S. S., \$30; Stratford, \$30.55; Waterbury, 1st Ch., \$66.75; 2d Ch., \$91; Westville, "Young Ladies' Mission Circle," \$40, \$1,806 74
Wethersfield.—Miss F. Wright, 2 00

Total, \$2,542 14

NEW YORK.

New York State Branch.—Mrs. G. H. Norton, Treas. Anon., \$1; Ellington, \$17; West Bloomfield, of wh. \$25 const. L. M. Mrs. Jane Hale, \$30; Homer, \$15; Smyrna, \$40; Lockport, \$7; "Mission Circle," \$20; Clifton Springs, Mrs. Anna J. Warner, \$1; Rochester, "Mt. Hor Miss'y Friends," \$8; "Cheerful Workers," 6.25, \$145 25

Albany.—"Morning Star Mission Circle," 40 00

Brockport.—Mrs. Mary J. Holmes, 40 00

Mt. Morris—Presb. S. S., 30 00

New York City.—Mrs. Geo. F. Betts, 20 00

Troy.—"Desert Palm Mission Circle," prev. contri. const. L. M. Mrs. C. M. Cushman, 5 00

Watertown.—Miss P. F. Hubbard, 1 00

Westmoreland.—Cong. Ch., 14 60

Total, \$295 85

OHIO.

Windham.—"Mission Band," \$34 60

Total, \$34 60

MICHIGAN.

K. F. H., \$3 50

Total, \$3 50

MINNESOTA.

Austin.—"Scatter Good Soc'y," \$5 00

Total, \$5 00

General Funds, \$6,618 20

LIFE AND LIGHT, 1,537 24

Weekly Pledge, 7 16

Leaflets, 1 68

Legacy, 100 00

Total, \$8,264 28

MISS EMMA CARRUTH, Ass't Treas.

Board of the Interior.

CHINA.

A WALK UPON THE WALLS OF PEKING.

BY MISS HAVEN.

Of the home of our missionaries in Peking, Miss Haven writes, in reply to inquiries:—

ALL foreigners are in the Tartar city. One of the missions—the Methodist—has a chapel in the Chinese city, but no foreigner would think of living there. We live in the main part of the Tartar, or Manchu City. No foreigners are allowed to reside in the Imperial City, and, until lately, have been looked upon as intruders, even when simply passing through that part of it which is nearest the “Forbidden City.” Into the latter, not even a Chinaman may enter; only Manchus are allowed there. The name by which the place where we live goes in Peking, may be translated, “Lamp Market Mouth” (or opening).

She gives the following interesting account of a walk around the wall of the Tartar City:—

Yesterday, Miss Chapin, Miss Kirkby and I went around the wall of the Tartar, or Manchu City. The length is said to be about sixteen miles. The height is fifty feet, and it is twenty or thirty feet broad. Of course, at the gates it is much wider. One of the ladies of the Methodist Mission went with us as far as the top of the wall, to show us the way; and as the members of that mission are well known to the gate-keeper, we had no difficulty in getting up.

Arrived on the wall, we felt the change in the air immediately. We could get a fine view of the city, too. On one side was the Chinese City, with the Temple of Heaven rising in the middle; on the other the Manchu City, of which the most prominent objects were the yellow roofs of the palace courts, gate-ways and houses.

We stopped at one of the busy gates and looked down; but, though we were so far above the crowd, we were soon noticed, and thought best to pass on. The walk is very good. There is a stone path the entire distance, and it is in good repair. I did not know there was so good a bit of paving in all China. But it is not

in all places equally broad. Sometimes it is only a foot-path, and the thorny date-bushes would catch our clothes, if we were not careful. We passed three gates, then turned the corner of the wall. Here it forms, not the division between the Chinese and Tartar city, but between Peking and the outside world. Over the plain we could see the mountains, and from one point a white speck, which, we all agreed, must be our own pagoda. At the middle gate of that side the keepers stopped us, and said we could go no farther. They had positive orders from their chief to let no one pass. We insisted that we were only foreigners—said we had no business to accomplish up there, but had come up only for a walk. Still they shook their heads. Well, we wanted to sit down and eat our lunch, there. “Oh,” they said, gladly, “sit down and eat, and we will watch you.” So they formed a circle about us, and watched every mouthful. We answered all their questions, drank their tea, and made ourselves so generally agreeable, that when we were ready to go they allowed us to pass, on the ground that we “had no business up there,” and were foreigners.

We went on, still enjoying the beautiful views. But at every gate they stopped us, asked us what our business was, etc. At last, when we were three-quarters around, we were again told that we must go down. We were rather tired of this, and asked why. Other gate-keepers had said it was because a child had been murdered up there, and no Chinamen were allowed on the wall. We had passed it off by saying we were not afraid; but in this instance we were told that the body was still untouched, and must remain so until the murderer was found to bury it, so that the circumstantial evidence might be as complete as possible. When the gate-keeper learned where we had come up, and where we intended to go down, he said we could go on, as we had already passed the spot where it lay.

While we stood parleying with the guard, we heard a noise of many voices singing in concert, and asked what it was. The guard said it was a school. We found some stones, climbed up, and put our heads through the battlements. As we looked down we saw a strange sight. About a dozen boys, in a uniform of pants, and nothing else, were each drawing a huge bow, so that both arms were stretched to the utmost. They were motionless as so many statues, except that they kept up the monotonous chant we had heard. Not a muscle swerved. The left fore-finger was also extended, stiff and unwavering. We waited to see how long they would keep it up, but became tired and stiff with our position before the master gave the word of command for them to stop. Of course, it would be impossible for them to maintain

that position so long, unaided; and after a time we noticed that under each arm there was a kind of crutch. Against the wall the little fellows were hung up, to accustom their little arms to the position. All they had to do was simply to stand still. The master, meanwhile, sat before a table in front of them, enjoying his tea.

A TOUR IN THE PROVINCE OF SHANTUNG.

BY MISS PORTER.

On the West River, 115 miles from Tientsin,
OCT. 22, 1880.

I WANT to improve some of the quiet hours of boat-life to write you, and am sure you will be glad to know that Miss Chapin and I, at last, have the opportunity of going together to do some country work. Last week we visited a village, eighty miles from Tientsin, on the Great Chai River. Now we are on our way, up another stream, to a place about one hundred and twenty miles from Tientsin. We have no foreign companions, but we two, a native helper, and my servant, make up the party. No foreign lady has ever been to this region before, and the gentlemen have made only a few visits; so we expect to find much curiosity, and to have much less time for quiet instruction than in our last week's visit, when we were protected from a mere rabble by the Christians, and had a most satisfactory stay. The little circle of church-members where we are now going have all been gathered in since the famine, and the work began in the relief given to a family of refugees who found their way to Peking, where they were housed, fed and instructed for a time, and then sent back to impart the knowledge they had received, to others.

OCT. 25th, Monday. We reached our destination the afternoon of the day on which I wrote these opening sentences, and had a visit of two days and a half at the village of the Wang family (Wang Chia Chuang),—days full of work and of most agreeable disappointments. We put our bedding and indispensable luggage on a wheelbarrow at the boat-landing, and walked to the village, so we reached there quite unannounced; but the Sun family gave us a warm welcome, and the school-house, consisting of one good-sized room, with a small bedroom adjoining, was placed at our disposal.

You've heard me tell of country experiences—the noisy, curious crowds, the incessant questioning about food, clothing and habits, and the difficulty of securing attention to anything more impor-

tant; the weariness of futile efforts to secure any regard for the message of Christ's love. We went anticipating just such unsatisfactory work here. We found, instead, a little circle of earnest hearers, interesting, warm-hearted women, some of whom knew a little of the truth, all willing, some anxious to learn more.

Among our first surprises was the proposal of two or three little boys to sing to us. They commenced, "When He cometh," and although the time had variations unknown in the books, it was sung sweetly by the choir of child-voices. In the evening a company of young men gathered, and some among them had really good voices. One sang falsetto, and kept more nearly to the notes than one often hears a Chinaman. They are very fond of the hymns, and here, a hundred miles from any other Christians, spend long hours together going over and over, "Precious Name," "Sweeping through the Gates," "Take the name of Jesus with you," and other strains which have become the watch-words of the followers of Jesus the world over. Their teachers have been two young men from the Tungcho school, who spent a few months with them last summer, and Mr. Roberts has helped them, on his brief visits. Miss Chapin was constantly in demand, and drilled most patiently, and left them feeling wonderfully happy over their acquisitions. Even the women, who cannot read, know some strains of the hymns, and hummed them over and over. Another surprise was the number of persons who seem to have entire confidence in our good intentions, and interest in Christian truth. No rabble of outsiders was permitted to annoy us. All who wished to hear were cordially invited, but our host said, decidedly, that no *men* should come in but those who were known as desirous to be instructed in the doctrine, and no women who would not listen courteously. He is evidently a man of influence in the village, for there was no attempt to set aside his instructions, although when we walked through the village to his house, before we met him, we were followed by a noisy crowd. He and his family are the center of our work,—a real patriarchal family, living on their ancestral place, and forming a class by themselves—a very hopeful community of intelligent, warm-hearted farming people, self-respecting and hospitable. The men of the families all read, and, strange to say, for twenty or more years none of them have worshipped idols or ancestral tablets. Their houses are comfortable, but, owing to drought this year, they are again extremely poor, and before the spring crops can be gathered many of them will be reduced to beggary or starvation. They told us this, not despairingly, but with cheerful faces, looking forward to a better year, and hoping in some way to be tided over this.

During our two days with them every hour was full of teaching of one kind or another. Girls and women sat about us on the "kang," reading the few sentences that they know, or learning new ones, or listening to expositions, as simple as we could make them, of Christian truth. Many begged for medicine, but my little case was not in such constant requisition as at the village where we were last week; and most of our time was given to telling, in one form or another, "the old, old story." The patriarchal system is most bewildering to outsiders. Every one speaks of the relations according to generations, as fathers or mothers, brothers and sisters, or grandsons and daughters, without reference to nearness or remoteness of kinship. You ask one whom you know, pointing to an old lady, "Who is this?" He promptly answers, "My grandmother." You innocently imagine that you know their relationship, and, with much painstaking, put the slippery fact among the things to be remembered. Before long in comes another matron, and again you ask, "And who is this?" Another paternal grandmother! Politeness forbids close questioning, so you tuck that away as something "to be investigated;" and after a day or two it dawns upon you that great aunts are all "grandmothers," cousins are brothers and sisters, and great nephews and nieces are "grandchildren." Miss Chapin and I worked over the problems all the time we stayed, and recited our solutions to one another whenever we had a chance for English conversation; but we did not get all the families straightened out before we left, and to-day, on the boat, we break the silence occasionally with, "Which man's daughter is such an one?" I invited one bright young woman to go with her husband to Peking, to study, this winter, and wish we might have some girls for the school; but all of suitable age are betrothed, and we fear their mothers-in-law will not consent. We shall look with much interest and hope to the growth of the work among this truly lovable people.



A WORD TO YOUNG LADIES.

BY MISS HAVEN.

Other missionaries would doubtless be glad of such help as is suggested by Miss Haven in the following extract from a letter to a mission band. She speaks only of the benefit which she and her work are to receive; but the young minds thus interested and employed for others, cannot fail to find some precious fruit for all such labor. We commend the thought to them and to their older friends:—

I HAVE a request to make of you. You know I am a novice, and

everything comes hard to me. I cannot get ideas and language to clothe them in, too, so I want you to help me about it. I do not suppose you can aid me much about the language; that is a thing I must do myself, by much patient digging. But you may like to send me a few ideas—it is so much easier to translate with a teacher something already written, than to do our own thinking, and then think into Chinese. So whenever you find a nice story in a newspaper, that you think the girls would like to have me read to them Sunday evening, just cut it out and give to some of my friends to send to me. Anecdotes, too, such as I could by and by use in prayer-meeting or Sunday-school, would be very useful. These little scraps would be the more helpful if you would write upon each the truth they were intended to illustrate. Then all I would have to do would be to slip them into envelopes with other matter on the same subject, and they would be ready for service. Or, if your pastor or any other friend uses an illustration or brings out a thought that pleases you, you might write it out on a piece of paper, and label it according to the idea brought out in it. In this way you will be doing direct missionary work, and I shall only be your interpreter. In selecting stories, try and not have anything in them which only an American would understand. Aside from this, you can let what pleases you be a pretty fair test of what would please these girls.

Home Department.

STUDY OF MISSION FIELDS.

CHINA.

BY MRS. MOSES SMITH.

1881.

JANUARY.—Annual Review.

FEBRUARY.—China.

MARCH.—China.

APRIL.—China.

MAY.—Papal Lands.

JUNE.—Papal Lands.

JULY.—Turkey.

AUGUST.—Turkey.

SEPTEMBER.—Turkey.

OCTOBER.—Africa.

NOVEMBER.—Africa.

DECEMBER.—Africa.

GIVE facts relating to the antiquity of the Chinese nation.

As early as the time of Abraham, or two thousand years before Christ, China had a stable government. How much earlier is this than the first reliable history of the Roman empire?

What is the present government? [On account of the minority of the Emperor, for twenty years two women have managed the affairs of the empire.]

Where is the seat of government?

Characteristics of the people?

How are parents regarded?

What customs have the Chinese which are exactly diverse from ours?

What are "pagodas"?

Describe the "Temple of the Seasons," at Peking.

In what estimate is woman held in China?

State facts relating to the seclusion of young women.

Occupation of women. (*Life and Light*, November, 1879.)

Dress, betrothal, marriage, infanticide, and the selling of little girls. (*Life and Light*, March, 1879.)

Widows, binding of feet. (*Life and Light*, October, 1879.)

Names of women. (*Life and Light*, February, 1880.)

Girls. (*Life and Light*, May and June, 1879.)

What does Christian education do for girls in China? (*Life and Light*, October, 1879.)

What proportion of the women of the world are Chinese? (*Life and Light*, March, 1879.)

How many Woman's Boards have missionaries in China?

Give names of missionaries in China supported by the Woman's Board of Missions. (See "Annual Report of the Woman's Board of Missions, 1880.")

Missionaries of Woman's Board of Missions of the Interior, in China. ("Report of Woman's Board of Missions of the Interior, 1880.")

Where are they stationed?

Boarding-schools for girls. (*Life and Light*, February, 1880.)

Number of pupils in schools. (*Missionary Herald*, January, 1881.)

RELATIONS OF THE WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

IN response to questions from friends in different parts of the country, the Woman's Board of Missions of the Interior presents the following statement:—

The Woman's Board of Missions of the Interior is not *auxiliary* to the Woman's Board of Missions located at Boston. The two Boards are distinct organizations, with different charters and different constitutions.

The Constitution of the Woman's Board of Missions of the Interior binds this organization to do foreign missionary work through the agency of the American Board of Commissioners for Foreign Missions, and its charter was granted for this purpose.

Any society contributing annually to the Woman's Board of Missions of the Interior, we consider an auxiliary.

The aim of this Board has been, and is, to have an auxiliary in every one of our churches, and to have every woman in each church as member of the auxiliary.

While we do not believe it is wise, or for the interests of either Home or Foreign Missions, that in general one society should combine the two objects, we have always left that point to be decided by ladies of the local church.

Though we do not prescribe methods for our auxiliaries, yet, when more than one branch of work is undertaken by a society, we would emphasize the importance of appointing separate treasurers, and urge that a distinct contribution for each cause be asked of every woman.

The STATE BRANCHES of our Board are such, by virtue of their being organized for the most efficient carrying out of the object of the Woman's Board of Missions for the Interior, and, therefore, as STATE BRANCHES, can only work for the same object as the Board.

By order of the Executive Committee,

MRS. MOSES SMITH,	<i>President.</i>
MRS. E. W. BLATCHFORD,	} <i>Secretaries.</i>
MISS M. E. GREENE,	

OUR MISSION BAND.

I WONDER how many Mission Bands, throughout all the land, held their meetings last Saturday afternoon. What a goodly company they would be if we could bring them all together, some day, and hear from every one something about their work. But I think that among them all there would not be found a brighter or bonnier set than the fifty-three boys and girls who met in the vestry of our church last week, for the meeting of the "Sunbeam Band and Opportunity Club." They are of all ages, from fourteen-year-old Harry, who towers above everybody in the society, to baby Frank, who came in his mother's arms and nestled there, "good as gold," all through the meeting. Besides the children,

about a dozen ladies and one or two gentlemen sat a little apart from the rest; for the good times enjoyed by our society are rehearsed at home by enthusiastic members, and almost every meeting brings some of their friends to listen to the exercises, and share their pleasure. The seats for the members of the society were drawn close about the wide platform where the officers sat, the little ones being placed in front. Ah! such a cluster of fresh, sweet baby faces, like apple-blossoms touched by early sunshine; and at precisely three o'clock the bell rang, and the "meeting came to order." Our twelve-year-old president opened the great Bible and read the parable of the "ninety and nine" and the lost piece of silver, saying simply, as he did so, "I shall read something that shows us what a great love God has for the heathen, and the kind of spirit all of us ought to have." Then he led in the Lord's prayer, and after roll-call by the two secretaries, — boy and girl, — the minutes of the last meeting were read and approved.

Then followed the entertainment which the members of the Society take turns in providing for the meetings. This time it consisted of a missionary dialogue, given by six of the boys and girls, and occupying about twenty minutes' time.

We have been giving a series of these "talks" all through the year, very simply written and arranged, so as to form a kind of progressive course of missionary instruction such as all children need, and enjoy when it is given them.

The first dialogue was just a talk, such as any half-dozen children might have together over their lessons, bringing in the word missionary, its derivation and meaning, and the object of the missionary work. The children looked up on the globe the countries where missionaries were laboring, and ended by reading the last command of Christ, and talking about it a little, so as to draw out the full meaning of the words.

The second step was a set of questions, prepared, to be asked by the president, and answered by several members of the band. In them the command of Christ was again repeated, and the work of the first missionaries was spoken of. The missionary map was explained, and the field of Paul and the other apostles was pointed out, and compared with the progress now made in the work of evangelizing the world. They explained, too, what the American Board is, and how it receives and pays out its funds. (We think it best not to take it for granted that the children understand these things, as we have heard of older people who did not.) Our own work was spoken of, the amount of money we are pledged to raise, and the way in which it reaches its object; and, finally, the number of Protestant Christians in the world was compared with

the number of people who know nothing of Christ; and the facts were left to impress themselves on the minds of the children.

Soon after this the story of "Moffat's life in Africa" was told by two of the members; and last week the dialogue consisted of another simple talk about "heroes," in which the stories of Livingstone, Harriet Newell, Hans Egede and Miss Nicholson were told, with an incident from the account of the Madagascar Mission in the *Missionary Herald* for August. The boys and girls looked up the stories themselves, and told them in their own words; and we think an impression was made that will never be quite erased. It is certain that the high courage and earnest faith of these "heroes of the cross" was never so fully realized by some of the older listeners, as when, in the midst of the dialogue, Paul's account of his own sufferings for the cause of Christ was read by one of the boys. Besides these exercises, which occur once in two or three meetings, several afternoons have been spent in making scrap-books, to be sent to different missionary schools and hospitals abroad. The younger ones enjoy these meetings extremely, and the oldest members of the society are not above taking pleasure in the pretty work.

Twice during the year the society has held a social meeting, at which only members were permitted to be present. At these meetings, after the opening exercises, which are never interfered with, the time is spent in play, until five o'clock, when a light supper is served and the meeting adjourns. I must add one fact, which gives deep satisfaction to the directors of the society, — even the smallest children seem to enjoy the order and precision of the regular meetings more than the combined luxuries of "Ring around the Rosy" and sponge-cake. I suppose a good deal of the talk of the older ones shoots over the bright heads of these fair little sunbeams; but they are very happy in listening, and we think that an atmosphere is forming about them in which they will grow to that strength and courage in Christ's work which, as Ruskin says, "is best symbolized by a green springing bough, the perfect type of vital strength and beauty."

It is this end that we are trying to accomplish in all our work among these fresh, opening lives. We want to fill them with pure, warm heart-love toward all the millions of darkened souls who need their help; love that shall rise up in deeds of blessing, and prayer that the Lord may show them more and more what to do for him. In other words, we are trying to lead our sunbeams into the full light and glory of the command, "Thou shalt love thy neighbor as thyself," and to bring them to understand the grand truth that lies at the very fountain-head of all Christian growth:

"God would that in a ring,
His blessings should be sent
From living thing to thing,
But nowhere stayed or spent.
And every soul that takes,
But yields not on again,
Is so a link that breaks
In heaven's love-made chain."

DETROIT.

ALICE M. EDDY.

IN MEMORIAM.

"DIED, in London, England, on the 11th inst., Mrs. Mary Shipman Thacher, wife of the late George Thacher, D.D., formerly President of the State University, of Iowa."

This brief notice was a shock to hundreds of readers of the *New York Tribune*, for a life superlatively dear to many hearts was ended; a ministry the world could poorly spare was closed.

In South Britain, Conn., May 9, 1830, Mary S. Smith was born of parents consecrated to missions; and who, thwarted in going to China, perpetuated in their four children the sacred flame. Left fatherless when six months old, she passed into the home of her grandmother. Her earliest memories were of "lying on a little blue chest" and listening to the *Herald*, and other missionary papers. Thus was inspired that zeal for the salvation of *all* souls that molded her life into the expression of all Christian virtues and graces.

Her school-days were passed in New Haven, where she was sent by her brother, Rev. E. P. Smith, who died, under circumstances so sad, on the coast of Africa, in the service of missions, in 1876. Though always frail, the brilliancy of her mind and magnetic Christian character won life-long friends, who recall with delight, even now, her consecrated student life.

As a pastor's wife at Derby and Meriden, Conn., in New York City, in Keokuk, Waterloo and Iowa City, Ia., her influence can hardly be estimated. Her active brain planned, and other minds executed, her missions of love, till the Sunday-school, the church, the community and the wide world heard the telephonic call, and wrought their best for her.

From the time when Titus Coan left for the Sandwich Islands, her thought for missions never failed, and each out-going worker was followed by her prayers, her sympathetic words and deeds, whether he sought the frontier of our own land or the remote islands of the sea. Wherever she went a mission circle was formed, and the little ones she taught are now among the heathen, carrying her spirit. Her last work before leaving her country was to form a society of "Juniors." And when one asked, "What shall we do for missions when you are gone?" she smilingly replied, "You must be ready to take my place."

The work she specially sought from the time of her husband's death, was to use her residence in Iowa City as a home for those children of missionaries who must be left in this country; and the voyage was undertaken in quest of health and strength, to gather such little ones about her, and give them an education in our university town.

No words can express what she was to her friends. "Mary, you are an angel," her husband said, with his last panting breath; and the home, the needy, the suffering and sorrowing echoed in heart what her modest presence never allowed in words. Her "whole life was radiant with a winning benevolence which made her a favorite with every one whom she met."

"Calm on the bosom of thy God,
Sweet spirit, rest thee now:
E'en while on earth thy footsteps trod,
His seal was on thy brow."

S. C. P.

LEAFLETS OF W. B. M. I.

THE following pamphlets and leaflets, issued by the Woman's Board of Missions of the Interior, can be obtained by applying to Secretary W. B. M. I., 75 Madison Street, Chicago, Ill.:—

"Ten Years' Review," by Mrs. E. E. Humphrey, price 6 cents;
"Literature of Missions," by Mrs. L. C. Purington, 5 cents a copy—50 cents a dozen; "Parish of Fair Haven," by Mrs. Emily Huntington Miller, 5 cents a copy—50 cents a dozen; "Tamil Women," by Mrs. H. K. Palmer, 3 cents a copy—30 cents a dozen.

"Young Ladies' Manual for Foreign Mission Work," by Mrs. L. C. Purington, 5 cents a copy—30 cents a dozen.

"How to Manage a Missionary Society," by Mrs. S. J. Rhea;
"Thanksgiving Ann." Each of the above, 2 cents a copy, or 15 cents a dozen.

"Shall we Combine Home and Foreign Work?" "Woman's Boards—why they exist;" "Constitution for Mission Bands," 12 cents a dozen; single copies furnished gratuitously.

Annual Reports of W. B. M. I., 15 cents each.

"How They Build in China," by Miss Porter.

Missionary Parable for the Children, by Miss Sarah Pollock; single copies furnished gratuitously.

We also have on hand "Historical Sketches of the Missions of the American Board," and pamphlets of Missionary Maps, published by the A. B. C. F. M. The Historical Sketches comprise eight pamphlets, as follows: Africa; Turkey; India and Ceylon; China; Japan; Sandwich Islands, Micronesia and Marquesas; North American Indians; Papal Lands.

These sketches may also be obtained by sending to Charles Hutchins, No. 1 Somerset Street, Boston, Mass.; they are sold at 6 cents a copy, or the set of eight sketches for 30 cents. The Pamphlet of Maps, comprising maps of all the missions of the American Board, is sold at 10 cents a copy.

RECEIPTS OF THE WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

FROM DECEMBER 15, 1880, TO JANUARY 15, 1881.

MRS. J. B. LEAKE, TREASURER.

OHIO.

OHIO BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. *Cincinnati*, Vine St. Ch., for Miss Collins, \$50; *Cleveland*, 1st Ch., for Miss Collins, \$10; *Cleveland Heights*, for Miss Maltbie, \$22; *Elyria*, for Miss Maltbie, \$42.73; *Huntsburg*, for Miss Parsons, \$5.50; *Iron-ton*, "Cheerful Givers," \$3; *Jefferson*, for Mrs. Renville, \$8; *Kirtland*, for Miss Parsons, \$5; *Painesville*, Aux., for Miss Parsons, \$76; Bible Cl., for Miss Parsons, \$25; *Sheffield*, for Miss Maltbie, \$3; *Springfield*, \$22; *Tall-madge*, Aux., \$21.91; "Cheerful Workers," \$13.50. Less amt. paid toward printing Annual Report, \$9.84.
Branch total, \$303 30
Cincinnati, 7th St. S. S., "Lit-tle Cell-Builders" (Par.), \$9.10; *York*, \$15, 24 10
Total, \$327 40

MICHIGAN.

MICHIGAN BRANCH.—Mrs. Geo. H. Lathrop, of Jack-son, Treas. *Allegan*, \$10; *Aug-usta*, Mrs. Updyke, \$1; *Al-pine and Walker*, \$11; *Belle-vue*, Gracie and Fanny Hance, Christmas offering, \$2; *Char-lotte*, \$25; *Chelsea*, \$10; *Detroit*, Woodward Ave. Ch., to complete pledge for 1880, \$5; 1st Cong. Ch., to com-plete Mrs. Coffing's salary, \$88; "Sunbeam Band and Opportunity Club," for sch. at Batalagundu, \$35; "Young Ladies' Circle," of 1st Cong. Ch., \$96; *East Saginaw*, for Miss Shattuck, \$91.75; *Fre-donia*, for Miss Spencer, \$8; *Grass Lake*, \$14; *Grand*

Blanc, \$40; *Jackson*, 1st Ch., to complete Miss Hollister's salary, \$40; *Kalamazoo*, Plymouth Ch., \$3.50; *Lan-sing*, Plymouth Cong. Ch., \$28; *Litchfield*, \$11; *Mich-igan Center*, \$8; *Morenci*, \$6; *Olivet*, for Miss Spencer, \$21.45; *Portland*, of wh. \$10 is pledge for building fund, \$17; *Sandstone*, for Bridg-man Sch., and with prev. cont. const. Mrs. Benjamin Trumbull L. M., \$17.43; *Utica*, for Miss Pinkerton, \$7.63.
Branch total, \$596 78
Armada, S. S (Par.), \$7.34; *Clinton*, \$10; *Detroit*, "Sun-beam Band and Opportunity Club," of 1st Ch. (Par.), \$60; *St. Johns*, S. S. (Par.), \$2.51, 79 85
Total, \$676 63

ILLINOIS.

Alton, Ch. of Redeemer, \$10.55; *Aurora*, 1st Ch., \$29.55; New Eng. Ch., \$5; *Blue Island*, \$15; *Bowmanville*, S. S. (Par.), \$2.60; *Canton*, for Bi-ble-reader at Talas, \$15; *Cam-bridge*, Aux., \$3; S. S., infant Cl. (Par.), \$3; *Champaign*, for pupil at Samokov, \$10; *Chesterfield*, \$6; *Chicago*, 1st Ch., for Miss Patrick, \$26; New Eng. S. S. Cl., No. 7, "Truth Seekers," for village school-teacher in Turkey, \$25; Union Pk. Ch., for Miss Haven, const. L. M's Miss Emma H. Smith, by self, Miss Faith Helmer, by Mrs. Wm. H. Rice, Mrs. C. H. Case, by self, \$107.50; Taber-nacle Ch., Mothers, \$2.25; Young Ladies, \$2.75. Total from Chicago, \$163.50. *Ev-anston*, for Miss Porter, \$4; *Galva*, \$25.60; *Geneseo*, \$63.-68; *Geneva*, \$9.25; *Granville*,

\$10.50; <i>Huntley</i> , \$6.57; <i>La Moille</i> , \$7.40; <i>Lyonsville</i> , Aux., with prev. cont. const. Mrs. Robert Vial L. M., \$3.75; S. S. (Par.), \$4.34; "Mission Band," \$1.39; <i>Moline</i> , Aux., for Bridgman Sch., \$10; "Pansy Band," of wh. \$15 for the same, \$28; <i>Onarga</i> , \$20; <i>Pecatonica</i> , \$5.07; <i>Serena</i> , Mrs. J. H. Hall, \$5; <i>Sycamore</i> , Aux., \$20; S. S., for schools in India, \$31.36; <i>Wau-ponsee Grove</i> , S. S. (Par.), \$6; <i>Waverly</i> , for Miss Evans, const. Mrs. Lizzie Reed L. M., \$21; <i>Wythe</i> , for teacher at Gemerek, \$5,	\$531 11
Total,	\$531 11

WISCONSIN.

WISCONSIN BRANCH. Mrs. R. Coburn, of Whitewater, Treas. <i>Beloit</i> , 2d Ch., \$5.05; <i>Ft. Atkinson</i> , Aux., \$2.18; Millie C. Brandel, 68 cts.; <i>Royalton</i> , \$5; <i>Rosendale</i> , \$10; <i>Whitewater</i> , for Miss Taylor, \$3.10. Expenses, 52 cents. Branch total,	\$25 49
<i>Beloit</i> , 1st Ch., \$37; <i>Mazomanie</i> , \$5; <i>Oconomowoc</i> , \$10; <i>Oshkosh</i> , Aux., for Miss Ward, \$25; S. S. (Par.), add'l, 50 cts.; <i>Sparta</i> , "Children's Mission Band," for pupil at Samokov, \$34,	111 50
Total,	\$136 99

IOWA.

IOWA BRANCH.—Mrs. E. R. Potter, of Grinnell, Treas. <i>Burlington</i> , \$10; <i>Davenport</i> , for Miss Day, \$13.50; <i>Genoa Bluffs</i> , for Miss Hillis, \$4.75; <i>Grinnell</i> , Aux., for the same, \$35; P., thank-offering, \$3; <i>Le Mars</i> , "Cheerful Givers," \$6.30; <i>Montour</i> , for A. K. Hissar, \$17; <i>Muscatine</i> , "Mission Circle," const. Mrs. E. Banks and Mrs. H. M. Dean L. M's, \$50; <i>New Hampton</i> , \$2.40; <i>Toledo</i> , Mrs. E. N. Barker, for Hadjin sch., \$5; <i>Tabor</i> , for pupil in Miss Townsend's sch., and with prev. cont. const. Mrs. E. G. Platt, of Carlisle Barracks, and Mrs. E. B. Johnson, of Tabor, L. M's, \$25. Branch total,	\$171 95
<i>Chester Centre</i> , Christmas gift, \$1; <i>Clinton</i> , S. S. (Par.), of wh. one-half from Inf. Cl., \$2.60; <i>Davenport</i> , S. S. (Par.), \$7.50; <i>Garden Prairie</i> , Boys and Girls (Par.), \$16; —,	

Mrs. M. A. Smith, \$5; <i>Mag-notia</i> , S. S. (Par.), \$4.76,	\$36 86
Total,	\$208 81

MINNESOTA.

MINNESOTA BRANCH.—Mrs. J. W. Strong, of Northfield, Treas. <i>Austin</i> , "Scatter Good Soc'y," for girl at Harpoot, \$5; <i>Minneapolis</i> , 1st Ch., for Miss Barrows, \$25; <i>Plymouth Ch.</i> , for the same, \$44.49; <i>Northfield</i> , "Carleten College Soc'y," for two girls in Hadjin, \$17; <i>Owatonna</i> , "Merry Hearts," for pupil at Samokov, \$22. Branch total,	\$113 49
<i>Marshall</i> , "Willing Workers,"	5 00
Total,	\$118 49

MISSOURI BRANCH.

Mrs. J. H. Drew, 3101 Washington Ave., St. Louis, Treas. <i>Amity</i> , "The Jewels," for Miss Brown, const. Miss Etta Hastings L. M., \$29; <i>Republic</i> , \$6.25; <i>Sedalia</i> , \$10; <i>St. Louis</i> , 1st Ch., for Miss Kellogg, \$11.12,	\$56 37
Total,	\$56 37

KANSAS.

<i>Manhattan</i> , Mrs. Mary Parker, \$10; <i>Topeka</i> , \$5; <i>Sedgwick</i> , <i>Plymouth S. S. (Par.)</i> , \$1.25,	\$16 25
Total,	\$16 25

NEBRASKA.

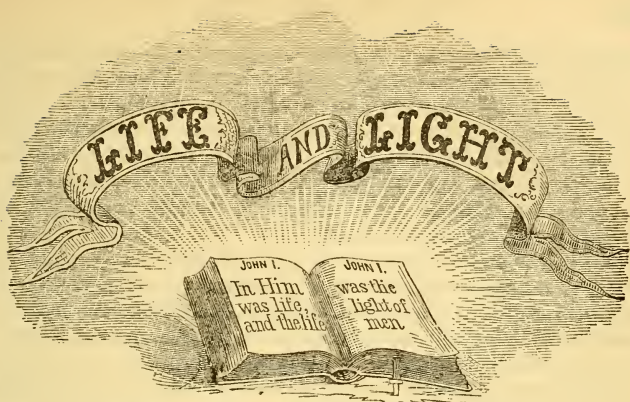
"Woman's Missionary Association," Mrs. A. F. Sherrill, of Omaha, Treas. For Miss Van Duzee; balance in treasury, \$12.71; <i>York</i> , 50 cts.; Mrs. Barrows, \$1; <i>Camp Creek</i> , \$4; <i>Omaha</i> , Aux., \$15; "Children's Band," \$2.17,	\$35 38
Total,	\$35 38

PENNSYLVANIA.

<i>Centreville</i> , S. S. (Par.),	\$3 00
Total,	\$3 00

MISCELLANEOUS.

Sale of pamphlets;	\$10 16
Total for the month,	\$2,120 59
Previously acknowledged,	2,189 68
Total since Nov. 1, 1890,	\$4,310 27



FOR WOMAN.

VOL. XI.

APRIL, 1881.

No. 4.

CEYLON.

LETTER FROM MISS LEITCH.

MANEPY, Dec. 16, 1880.

TIME has flown so swiftly of late that I cannot realize that it is a year and seven weeks since we left America, over nine months since we landed in Jaffna, and ten weeks since we came to Manepy. These last nine months have been the busiest, and, I think, all things considered, the happiest months of my life. I can truly say that I have never for one moment regretted my coming, but have felt thankful to God for permitting me to be a co-laborer with the missionaries in this field.

As you may know, there are about 250,000 people in Jaffna. Laboring among them are one family under the English Church Mission, two under the English Wesleyan Mission, and five under our own; which allows an average of 30,000 people to each missionary family. What would any pastor at home think of such a charge?

Manepy is one of the smaller stations, and we have within its boundaries only about 10,000 people. There are two Christian churches,—one here at the station, the other at Navaly,—numbering together one hundred and four communicants. We have one pastor, and another to be ordained very soon. As helpers, we have two catechists and two Bible-women. These last do much faithful house-to-house work in the villages, hold cottage meetings and

Sabbath services, and assist in our large tent-meetings. The church-members, as a whole, are active and earnest. They have surprised us by their willingness to co-operate with us and act upon our suggestions. As far as I have means of knowing them personally, I am led to think that they are truly God's children, really changed by the Holy Spirit. The missionary cause would not have been a failure here had it done nothing more than save and bless these men and women.

We have within the Manepy district eight Sabbath-schools, with thirty-four teachers, and an average attendance of eight hundred scholars. Three of these have been organized the last two months, and all have increased in their attendance. This station Sabbath-school was increased from not quite one hundred to two hundred and thirty-five, and will, I hope, number three hundred before New Year's. If you could look in upon us with our eighteen teachers and classes nicely graded, our "International Lesson Leaves," and Moody and Sankey hymns in Tamil, our organ and blackboard, you would forget, for the moment, I think, that you were in a heathen land.

There are in the Manepy district ten day-schools, supported mainly by government grants, but under the direction of a Board of Education, composed of native Christians and missionaries. In these schools are thirty-one teachers, the majority of whom are Christians. The total number of Christians is over a thousand. This is a large field, and we hope to make the most of it. The teachers, both Christian and heathen, were delighted with our proposition to come once a week and devote an hour to the study of a Bible lesson. We sold several hundred copies of the Gospel of Matthew, in Tamil, selected a verse of Scripture to be learned and a portion to be read each day, secured the coöperation of the teachers in teaching the lesson every day, during the first hour in the morning, and mapped out the schools for our weekly round of visits.

The plan has succeeded thus far beyond our highest expectations. The teachers have entered heartily into it, for they know that our weekly visits will prove a real encouragement to the schools and an honor to themselves, so highly are the missionaries esteemed throughout Jaffna. The moment we are seen approaching the school, all lay aside their books, and when we enter they rise and give us salaams. The seats have been already arranged, and we take our different classes and go over the different lessons of the week, which have been so well prepared that only once have we had reason to complain. We try to make the lessons enjoyable, and slowly, but surely, we hope to win our way into the confidence of the children, and make them our friends. The end of all is to win them to Jesus Christ.

Sixteen young men are studying medicine in the medical school under the charge of the mission at the station. As they come from heathen homes, they find, after having lived under Christian influence for some time, that their old faith is shaken, and their minds are full of doubts. To meet these doubts we asked them to write out any points that were troubling them, or questions they would like to ask, and on each Monday afternoon we would answer them, as far as we could. Since then the questions have poured in upon us, and the eagerness with which they lean forward and listen to our answers, and the remarks they make in return, show that the difficulties are real, and their minds alive and active.

I will give you a few specimens of their questions: "What is religion?" "What is the cause of the existence of the different religions?" "What are the evidences that the Christian religion is true?" "What are the external evidences that Christ was a revelation of God rather than Mahomet and Buddha?" "If Christ paid the penalty for our sins, why did he not suffer to all eternity?" "Why did God place the forbidden fruit in the garden, when he knew Adam would disobey?" "Why was Jacob blessed instead of Esau?" "Why did the angels fall from heaven—is it a place of temptation?" "What will become of the soul between death and the judgment?" "If the doctrine of transmigration is not true, why are men born blind or deformed, if not for some former sin?" etc.

Since they themselves ask these questions, we have an opportunity to tell them some truths, using some of Mr. Joseph Cook's arguments, from which they cannot get away, and which are destined to stay in their minds until they are either answered or accepted. We have had their cheerful assent, thus far, to all we have said. We have allowed them perfect freedom of speech, and have endeavored never to leave a point until it was fully understood. Our hearts yearn over these sixteen young men in their opening manhood. Will you not pray with us that they may truly find the light of life?

We have a meeting for mothers and children on Tuesday afternoons, which usually numbers fifty or sixty. The Christian women lead in prayer, repeat verses, and take turns in leading the meeting and explaining the Scripture lesson. My great desire and hope for Manepy, is, that every Christian woman may take it up as her work to teach some three or four heathen women to read the Bible. This would be a permanent influence, reaching out into the heathen homes, and, step by step, the heathen mothers might be led to pray to God, to come to church, and, finally, to Jesus. The seclusive and exclusive habits of Eastern women, together with caste

distinctions, and their strong prejudices against the Bible and the Church, make it very difficult to carry out this plan; still, "with God all things are possible." The women have already made a beginning, and twelve pupils were reported at our last meeting, besides the fourteen which the Bible women reach regularly.

In the moonlight evenings, through half of the month, we have tent meetings, which are quite largely attended. We have a good-sized meeting-tent, received from Madras, which our coolies can put up in forty-five minutes, and take down in fifteen. If we go out with the tent, organ, lamps, hymn-books, etc., we are almost sure to have a good audience in almost any village. We have had from one hundred and fifty to two hundred at these gatherings.

The rainy season is upon us now, which makes it a little difficult to get about through the muddy fields and lanes. The rice-fields are flooded, but our coolies are always ready to take us anywhere and in any weather. These coolies are really a great comfort, and for our work far preferable to a horse, as they are useful in many ways besides drawing the bandy. They have begun to learn to read, and are making good progress. It is interesting when we are in the schools to see them sitting outside, studying their books in the interval of waiting. The three whom we employ regularly have learned the Lord's Prayer in Tamil, and their voices join with ours every morning as we repeat it at the close of our prayers. They go to church and Sabbath-school, and are learning for the first time of God and Jesus Christ. It is our prayer that they may soon truly know our Saviour, and give their hearts to him. They seem quite like friends to us, now, and we are so accustomed to them that we do not notice, as we did at first, their dark skins, shaven heads, or the absence of all clothing except a yard or two about the waist. They cannot be induced to wear more, both on account of the heat and because it is not the custom among their caste. Their only food is rice and curry, which they cook themselves. Their whole expense amounts to about \$1.25 in American money a month. They sleep on our veranda, on an old mat, without covering or pillow.

Our home in Manepy is a very pleasant one. The compound is large, and has over forty varieties of fine trees. Near the house we have the flambo, now just ready to burst into a glory of scarlet blossoms; the cork-tree, with its white clusters of sweet-smelling flowers, which cover the ground like snow; and on the other side the tamarind, with its acid fruit-pods. There are mahogany, olive, margosa, teak, iron-wood, ebony, mango, jack-wood, apple and many other kinds of trees in the yard. Above them shoot up the cocoa-nut and Palmyra palms, with their magnificent tall trunks and great tufted heads.

Our house has seven large rooms, all on the ground floor, which is raised about four feet above the ground. The walls are of stone and mortar; the floors are of the same, to prevent the invasion of white ants. Overhead is a mat, which may be taken down, and the tiled roof exposed and freed from bats and vermin. We have only a few panes of glass; the other windows, as well as the doors, are supplied with shutters, which may be used at night to give security, and a free access of air at the same time.

Our furniture is the plain, cane-bottomed kind, some of it brought from America, the rest made here by native carpenters, who imitate English patterns with great exactness. We have learned to like rice and curry, and nearly all the native fruits and products. By living on these mainly, our food is very simple, as well as inexpensive. Our dress for the whole year is of white goods, plainly made.

Our flower-garden before the house keeps our table supplied with fresh roses, daily, and our vegetable garden contains over forty plantain-trees. There is nothing dreary about the rainy season; it seems to us the pleasantest part of the year. Everywhere the new grass is very green and fresh, and the sun shines out brightly after the heavy showers. The thermometer stands at about eighty-five degrees, without much change.

In mentioning the pleasant things of the year, I have forgotten to speak of Gen. Garfield's election. We are not so very far away from home, after all, since he was elected on Tuesday evening, and the news reached Ceylon on Thursday, at ten in the morning, or what would be Wednesday night in America. I think there must have been many people in the United States who did not hear of it any sooner than we did.

TURKEY.

LETTER FROM MISS CRAWFORD.

* * * FRIDAY afternoons we close the school at about three o'clock, in order to go to the woman's meeting, for instruction and prayer, which is very interesting, and well attended. Last Friday we invited any of the scholars, who wished to do so, to attend. I noticed that several of the girls and two of the largest boys were there, and very attentive. I have been particularly struck with the earnest attention of the people on the Sabbath during service, with their open Bibles in hand, eager, apparently, to see "if these things be so." I also noticed that the women, many of them, at the Friday meeting, followed the reading in their own Bibles, from which reading the instruction followed. Will you not pray

especially that these people, who seem glad to be able to read for themselves from the fountain-head, may be led to realize that just the reading and intellectual comprehension of the "Word" is not enough? Will the ladies who are interested in us for Christ's sake, please unitedly pray that they may be led, by our teaching and careful example,—if it be God's will,—to see that these things can only be spiritually discerned?

* * * Not long since, while returning from the Friday meeting, we entered the Bulgarian church during the afternoon service. One priest, with a young boy, stood before a desk chanting the service in the Slavic tongue,—understood, I am told, by neither priests nor people,—in the most frightful sing-song tone. The women, crowded together in the body of the church, were whispering, laughing and pointing at us. We quietly seated ourselves, and, being a little homesick, perhaps I was not very cheerfully impressed with what I saw—one priest chanting, another passing through the gossiping crowd swinging his censer of incense. I could only bow my head and ask God to make us the instrumentalities in opening the eyes of these people, from whom we have already secured a few who are willing to know the truth as it is in Christ. * * *

A few weeks ago, for the first time in my life, I had the pleasure of a pack-saddle horse-back ride to Turnovo, a little village six miles from here on the side of one of these lovely mountains, all of which are cultivated to the very summit. While we were there we visited two native churches. One of them was beautifully ornamented with the most delicately carved work; vines, roses, morning-glories and other flowers, with Scriptural scenes among them, exquisitely done in dark oak, literally covered the whole end of the church where the chancel was.

At the other church we met with an incident which deeply impressed me, and illustrates the superstition and degradation of the nominal Christians. We could not get into this church, and while waiting for the horses, we were attracted by loud wailing and lamentation in a graveyard back of the church. We went down to the graveyard, and found two or three old women digging into a grave; while sitting near, wringing her hands in great distress, was the mother of the young girl buried in the shallow grave—merely a foot or two below the surface, in no coffin—just three years ago that day. They were looking to see if it was entirely decayed; if so they would have to pay no more money to the priest for prayers, for the soul had passed from purgatory to heaven. The mother was in an agony of suspense.

I have been very pleasantly interested in a woman who has

lately united with our church. Her husband was a very dissipated man at one time, and while under the influence of drink would be quite unkind in his home. He was naturally quite intelligent, however, and from attending the missionary meetings from mere curiosity, soon came to study God's Word with great earnestness, and finally had a great desire to give himself to the Lord. His great trial was the giving up of his drinking habits, his appetite for liquors was so intense. And what wonder that it was so, when here the bishops go into houses, behaving any way but decently, in a state of intoxication! It was very hard to go past the places and comrades where, and with whom, he had been accustomed to drink. Finally, he says, one day, when about to pass one of these places, he asked the Lord to take away this appetite, and he had felt no desire for drink since. After that he united with the church.

Strange to say, his wife bitterly opposed this step on the part of her husband, although she saw the transformation from an unkind drunken man, to a kind and pleasant husband. Gradually, however, his consistent Christian walk and conversation led her to want to become a Protestant herself; but she seemed to think that all that was necessary was to be able to read the Bible, so she began eagerly to wish to learn to read. She says her great trial was to give up the worship of a picture of the virgin, before which she had always religiously kept a candle burning. To extinguish this was her sacrifice, or cross. This she did, however, and before she made any perceptible progress in learning to read she was taken sick, and has not been able to learn any since, though she is better, and able to come to service. Her house was the first place in which the Friday meetings were held after my arrival. The missionary ladies seemed delighted to hear her say, in this meeting, that she thought God sent this illness to show her that just learning to read was not what was needed, and now she gave her heart to Jesus, praying that he would make of it just what he desired.

There are many now who come regularly to every meeting with Bibles open for argument, in whom we are very much interested, and for whom earnest prayers are offered that the study of the Word may be accompanied by the Holy Spirit. Many of the men stay after Wednesday evening and Sunday afternoon meetings, to inquire further about some text. It seems to me that the seed has been well sown, and now we need the outpouring of God's Spirit. I have often thought, as I have watched with interest their apparent thirst for the truth of the words, "Paul may plant, and Apollos water, but God must give the increase." Please pray

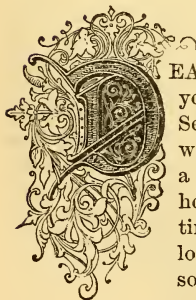
with us that we may not depend too much upon our own efforts, logic, or argument of any kind, but may point them, and look ourselves, with faith to God for his Holy Spirit to enlighten.

I am told that there are many who look with disgust upon the senseless service in an unknown tongue in both the Greek and Bulgarian churches; but, being only intellectually convinced of the truth, policy or shame keeps them from our meetings. Some of these send their children to our school, and other speak of sending theirs when we shall have room to receive them. Please pray that though these fathers and mothers, who, like gnarled and crooked trees, dwarfed and bent by senseless superstitions, may never become fruit-bearing Christians of straight and beautiful growth, pray that the children, with young and easily bent hearts, may be so trained in the right way in our schools that they may prove the redemption of the nation.

Young People's Department.

TURKEY.

LETTER FROM MISS PIERCE.



DEAR YOUNG FRIENDS:—* * * Since I last wrote you, another year in the history of our Aintab Seminary has been brought to a close. Four weeks before the close of our term I left to take a vacation of a few months in Switzerland, and I hope, by the seasonable change, to be able to continue in my much-loved work for several years longer. I was moved to the very depths of my soul by the grandeur of the scenery I was permitted to enjoy in Switzerland. From the lovely hill-side of Glion, where I stayed, I could see almost the entire length of the beautiful lake of Geneva, with its wonderful changes of light and cloud.

Just below, a little to the right, was the ancient Castle of Chillon; and following the upper shore of the lake along from Montreux, were many beautiful places on lovely green promontories jutting out into the blue lake. The hills stretched away back of these and beyond, all dotted over with little villages and chalets; the latter oftentimes so high up that you would think only the nimble feet of the mountain goat could well get to them. How I would have

liked to transplant a few of those noble trees and some of that bright green turf to Aintab, and make a garden about our Seminary. But they would not grow there if I could transplant them; so we must train up our girls to be noble plants, graceful and fruit-bearing. That is what we are trying to do — what we feel that, by the blessing of God and through your aid and prayers, we are doing. If we look at it aright, we have a more lovely garden, choicer plants than any I saw in beautiful Switzerland. While I was there I found out how much I loved the limestone hills of Aintab, destitute of verdure or of anything that pleases the eye. I love them because they are associated with a work which has been dearer to me than anything else I know in this world. I did not feel tempted for a moment to linger longer than was necessary among those scenes; I found myself bound by a cord which it seems to me no earthly charm has the power to sever. Our work appears to me like a garden filled with choice plants and fruit-trees, which the gardener is trying from year to year to bring to greater state of perfection. I have the feeling that these plants are more beautiful, and the fruit richer and more perfect, than ever before. Why should we not expect precious fruits with all the promises of our Father, with all the prayers and efforts of friends at home?

I was a teacher many years in America, and I never saw a better spirit pervade a school than we had in our school the past year. The impression left on the mind of the casual visitor, is, I think, that our girls are well-disciplined students, faithful in their tasks and orderly in their behavior. The best indication of all is that this is not the result of coercion to any great extent, but of genuine love of knowledge and the prompting of those higher principles which everywhere mark the successful student. The government of the school has been very easy; there are so few absences and tardinesses to record, that a record of them was hardly necessary. Very few of the families of our girls have clocks, so that I have wondered the more at their promptness.

Our home, too, has been a happy one the past year; love and harmony have prevailed, and, what is better, a deep religious feeling has been constant,—not at any time what we would call a revival, but, what is more satisfactory, we feel that we have the constant abiding of the influences of the Holy Spirit in our midst.

Of the thirty-two girls in our family, more than half are church-members, eight having been received into the church the past year. These Christian girls have been earnest and faithful in their efforts for their unconverted companions, and I often trace their influence on those who have been awakened to thoughtfulness. Several who came to our school at the beginning of the year, having had little

religious instruction at home, and, as they said, never having been taught to pray or to keep the Sabbath as they ought, have seemed in the course of a few months to be hungering and thirsting for the way of life. I trust there were few if any unconverted girls in our family at the close of the school year.

Seven of the pupils left us in the summer, having finished their course of study, and received their diplomas. They were good, faithful girls, and we miss them very much; and they doubtless miss our pleasant home, where they have been so long. We gave them up joyfully, however, and joyfully they went, too, to rude villages and much less comfortable homes than ours, that they, too, may be light-bearers—missionaries indeed. Pray for them, dear young friends, that they may have grace and strength to meet the trials and temptations that may beset their paths.

If any of you, young friends, have any questions to ask about our work, I shall be very happy to answer them, if you will make them known and it is in my power to do so. If any one knows of two or three nice games for our girls when their recreation evening comes, once in two weeks, on Friday night, instead of the regular study hour, I would thank you very much if you would send them to us. Our girls are very quick at games, and very fond of them.

With my love, and the love of all our girls, I am,

Affectionately yours,

ELLEN M. PIERCE.

REPORT OF THE MISSIONARY CHILDREN'S MISSIONARY SOCIETY.

We are sorry for the delay in giving this report to our readers. It was some time after it was written that it reached us, and has since been crowded out, through press of matter; but we know that it will be none the less interesting from its late appearance.

ONE year of the life of our society has passed, and its first birthday has been celebrated at the Bible House.

As our president, Miss Hamlin, was not well enough to be present, Mrs. Washburn kindly filled her place. The meeting was held in the lunch-room, and we sat together in an informal way. There were twenty-four missionary children present, varying in age from Mrs. Washburn, the eldest, to little Lily Bowen, who is two years old. The meeting was opened with singing, and we repeated the Lord's Prayer.

Mrs. Washburn read a psalm about the majesty of Christ's kingdom. She spoke of this kingdom, and of how we can help forward Christ's majesty and glory,—not only by work connected

with this missionary society, but by our daily lives, and in any kind of work for the Saviour, making special mention of efforts for the servants in our own homes.

The secretary's report was then read, and a letter from Mrs. Dodge, of the Santee agency. Miss Lizzie Byington read the report of the "Cheerful Workers of Constantinople," now called the "Fishers of the Bosphorus." Charlie Riggs read the report from the "Marsovan Gleaners." Fred Barrows read the treasurer's report, showing that we have on hand four hundred and thirty-nine piasters, which, with one hundred and eighty-seven piasters from the "Marsovan Gleaners," and two hundred and sixty-four piasters from the "Earnest Workers," of Central Turkey, and two hundred and seventy from the "Fishers of the Bosphorus," amounts to eleven hundred and sixty piasters to be sent to the mission to the Indians. Charles L. Bliss was chosen treasurer for the ensuing year, and the president and secretary were re-elected.

It was voted to send the money of this year for the support of a girl at the Dakota Home, in the Santee Agency.

Charlie Bliss read a concise account of the missions to the Indians, from the time of Eliot to the present time. Susie Riggs read a short paper on the customs of the North American Indians; and Lizzie Clarke read another about their religion and superstitions. Fred Williams recited a piece of poetry, called "The Little Papoose." A committee was appointed to consider the subject of a new name for the Missionary Children's Missionary Society, and report to the different mission circles. The members of the committee are Lizzie Clarke, of Samokov, Susie Riggs, of Marsovan, Arthur Pierce, of Baghchejuk, and the officers of the Missionary Children's Missionary Society and "Fishers of the Bosphorus." "Stand up, stand up for Jesus," and "From Greenland's icy mountains," were sung, and Mrs. Washburn closed the meeting with prayer.

Mrs. Fowle is the only missionary child left in Cesarea. A letter from Van, says the children there are too small. Mrs. Pierce's children, in Baghchejuk, have worked by themselves, and add their money to that of the "Fishers of the Bosphorus," to whom they belong. Mr. Riggs' children, too, have been in Athens, though they belong to the "Marsovan Gleaners." The missionary children in Bulgaria promised to join us this year, which we hope they will not fail to do. The Harpoot "Star in the East" prefers to work by itself, as the members wish to use their money nearer home, and could never be at any of our meetings. The report of the "Earnest Workers" has come since the meetings. Our presi-

dent was not here when we elected her, but arrived in September, and we hope will continue in this office. Soon after this society was formed, our treasurer, Mr. John Richardson, went to America; but the "Fishers of the Bosphorus" took the responsibility of choosing Fred Barrows as Treasurer of the Missionary Children's Missionary Society, as well as of their own society. During the year a letter was written to Mrs. Henry Riggs, in the Santee Agency, Nebraska, asking information about the work among the Indians. She wrote an interesting letter, and sent with it a circular of the Santee Normal Training School. The school is divided into three departments,—the Normal Class, the Dakota Home for girls, and the Young Men's Hall. There are seventy-one scholars in the three schools together. It costs fifty dollars to support a girl in the Dakota Home, and seventy-five dollars to support a boy in the Young Men's Hall. So far, the work of our society is indefinite and uncertain; but we are not discouraged, as it is our first year. Now, we have mission circles in Aintab, Marsovan and Constantinople, with workers in Marash and Baghchejuk. We hope to increase every year in the amount of money raised, in members and interest.

BELLE P. BLISS,
Secretary of the M. C. M. S.

Our Work at Home.

THE BUREAU OF EXCHANGE.

[A paper read at the Annual Meeting of the Board, by Mrs. E. H. Barnes.]

THIS department has established a right to be considered an important agency of the Woman's Board of Missions, and though its possibilities are very much greater than anything it has yet accomplished, we have received so many assurances of its helpfulness in the past, that we thank God and take courage

More than sixteen hundred copies of missionary letters and original papers, and over three thousand pamphlets, circulars and leaflets have been sent to the various branches, auxiliaries and mission circles during the past year. Pastors of churches and Sunday-school superintendents have made frequent application to our bureau for "something bright and fresh" to make their monthly concerts interesting and attractive.

Letters coming through our rooms from our missionaries, to the branches or auxiliaries supporting them, are copied quickly, and the originals sent at once to the persons to whom they are addressed. These copies are re-copied, and widely circulated, but the number of such letters, and of those coming directly to our Board, have not been sufficient to satisfy the ever-increasing desire for missionary information, and we are forced to borrow from others. We cannot hear of a very interesting letter that one of our missionaries has written to a friend, without coveting it for our Bureau. We eagerly promise that it shall not be published—that only items of general interest shall be copied, and that the original shall be promptly returned. Though the generous response often comes to us, “We are very glad if any portion of these family letters can be of use to you,” we are not always so successful, and the Bureau is doubtless voted a greedy beggar; but we are sure that no one could hear the hungry cries that are continually coming to the ears of this same importunate beggar, and resist her appeals.

This hunger for missionary intelligence is healthful, and a matter of rejoicing when we are able to satisfy the newly awakened craving; but a mother who has no food for her hungry child, cannot greatly rejoice in his healthful appetite. If we have failed to supply any who have looked to us for help, it has pained us to withhold that which, but for our poverty, we would gladly have bestowed. With increased facilities for copying, we hope to increase our supplies for the coming year. We could not have aided others during the past year as we have been able to do, but for the generous assistance of friends who have freely given their services in copying letters, and in many other helpful ways have lightened our labors. And here we cannot help referring, with grateful recognition, to one who, far from her pleasant home in the South, and constantly enduring great physical and mental suffering, has come to us day after day, through storms and piercing cold, and with her quick hands and brain has given us days and weeks of voluntary and most valuable assistance.

Another increasing demand has been for dialogues and recitations for mission circles. The desire of the young people to bring larger receipts into the treasury than they can do by their weekly offerings, has made entertainments of various kinds very popular,—and loan exhibitions, paper festivals, fan drills, broom drills, parlor sales and concerts have been very successful; while those who chose to have their entertainments of a strictly missionary character, have used Mrs. Hitchcock’s Dialogue “Sowing Light,” or Mrs. Jennie Willing’s “Offerings to the Genius of Christianity,” or Mrs.

Pierce's practical dialogue "What's the Use?" with songs and recitations, or a bright, cheery letter from some young girl whom they are educating in Turkey, or Africa, or Japan.

The costumes which accompany these dialogues are not in themselves very attractive, but they have been worn with so much grace that the wearers have given them great popularity, and the requests for the use of them have become so numerous not only from our own mission circles, but from other denominations, even from the far West, that we have been obliged, with regret, to confine them to our own societies. This costume department seems a very trivial part of our work, and yet it has brought thousands of dollars into our treasury; and, better than this, some new friends have been won to the cause of missions through these object-lessons. Coming from Lowell, after the grandly inspiring meeting of the American Board, filled with the earnest enthusiasm of the last great day of the feast,—rejoicing in the divine fellowship of work so grand and world-embracing,—we found on opening the door of our rooms a gentleman waiting for some costumes that had been promised him that day. Trying to compress those unwieldy garments into a sufficiently respectable-looking bundle for a very respectable old gentleman to carry on that hot day, did not seem in itself a grand or inspiring work, but to the young people who were to give the dialogue "Sowing Light," these costumes were very important. The children were made happy by them, and most satisfactory results were reported to us. Some who do not read *Life and Light* or the *Missionary Herald*, heard from these children the needs of those in far-off lands whose cries had never before touched their hearts. Fifty dollars came from that little entertainment given by a few young people in a country parish, which will send light into some dark homes. Thus these old garments given to us by the missionaries, instead of lying idly in our bureau drawers to be eaten by moths, are doing a blessed work in teaching many how to lay up for themselves treasures "where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." Pictures representing life in other lands, not beautiful as works of art, but useful in bringing distant places near, are now furnished gratuitously to the mission circles by the Bureau. Frequent assurances of their helpfulness in interesting the children, come to us as these pictures are returned.

Another pleasant duty of the Bureau is to provide material for the preparation of papers on the various mission fields; there seems to be a growing disposition to go back to the beginning of things. Societies supporting a missionary or a Bible-reader in any place, want to know all about the place, geographically and histori-

cally; what missionaries first preached the gospel there—they would like biographical sketches of them, and a few glimpses of the early life of their own missionaries. We learn each day to prize more and more the volumes of *Life and Light* and the *Missionary Herald*. No place where mission work has been undertaken is so obscure that we cannot find an interesting description of it in the *Herald*, if we go back far enough. Our societies are beginning to desire information in regard to the work of other boards; there seems to be a broadening interest in every branch of mission work, and a growing disposition to rejoice in the success of each,—and we are glad, as far as we are able, to furnish statistics in regard to such work.

The privilege of welcoming to our rooms representatives of many branches of Christian activity, and our own dear co-workers, especially our missionaries, has been a joy and an inspiration; nor can we forget the tender good-byes of those who have gone from us so bravely and hopefully to do Christ's work in other lands, leaving with us precious memories of their cheerful consecration and earnest devotion.

Among the duties of the year has been the pleasure of carrying loving messages of greeting from the officers of the Board to the branches at their annual meetings, and bringing back most loving and loyal responses.

We have seen with joy and pride the harmonious working of the wonderful machinery of the Woman's Board—each branch distinct in itself, but so united by love and sympathy with every other that if "one member suffer, all the members suffer with it; or if one member be honored, all the members rejoice with it." We have learned the secret of the success of some of these earnest Christian workers. They have pledged themselves not to say "No" to anything the Lord wants them to do; and so with cheerful zeal they assume responsibilities which would be most distasteful to them but for their loving devotion to Him. Willing to lead or to be led, with one hand fast hold of their Lord, and the other wide open to the wants of his needy ones, they are a tower of strength in the branch with which they are connected, and in every good work. Once they were timid, self-distrustful, shrinking from responsibility; and when the Lord called them to be his light-bearers, they doubtless felt, if they did not say to him,—

"For me it were enough to be a flower,
Knowing its root in Thee was somewhere hid,
To blossom at the far-appointed hour,
And fold in sleep when Thou my nature bid."

But they heard their sisters crying in the dark, and they heard their Saviour saying: "Ye are the light of the world. Freely ye have received, freely give. Go teach all nations. If ye love me, keep my commandments;" and now, in loving obedience,

"They are lifting the lamp to others,
That has guided their own glad feet;
They echo the loving message,
That seemed to them so sweet."

We have found, too, that our young ladies, though not so active in the formation of new societies in the past year as in the one preceding, have not been idle; and though, doubtless, some have found that it was easier to secure zeal in the beginning, than fidelity and steadfastness in sustaining their missionary society, many have grown more enthusiastic and earnest, and can never be grateful enough that they have become interested in missions.

One young ladies' society that we feared might become entirely disheartened, because a dearly beloved missionary had been obliged, by failing health, to sever her connection with the branch which they had been repeatedly invited to join, drove twenty miles one cold day in November to attend a meeting of the branch, and united with it on the same day that their missionary said good-bye to it. In the sisterly greetings which they sent to a society recently formed in Racine, Wisconsin, they express the hope that their Western sisters may find as much pleasure and benefit from the work they have undertaken, as they have enjoyed since the formation of their society. This missionary society in Racine, called the "King's Young Daughters," stimulated by the report of what young ladies in Massachusetts and other Eastern States were accomplishing in various branches of mission work, has recently held a convention, to increase the enthusiasm of young ladies at the West.

A letter from Dr. Hopkins, the beloved and venerable President of the American Board, written to the president of this new society, has found its way into our Bureau, and is good enough to be appropriated by all our young daughters of the King. He writes:—

• "I am much pleased to learn that so many of the young ladies of Racine have identified themselves with the cause of Christ in bringing the world back to him. It is the only cause worth living for, and will prevail.

"I am also pleased with the name they have chosen, remembering that the King's daughters spoken of in the Psalms were

'all glorious within.' This indicates that their first work will be to build up in themselves a beautiful and symmetrical Christian character, and then do what they can to lead others in this and in other lands to do the same.

"As to the 'clothing of wrought gold,' the other characteristic of the King's daughters mentioned in the Psalms, I have only to say that that was under the old dispensation, when there was no need of money for missions, and that if they will only make themselves 'glorious within,' they may dress as they please.

Sincerely yours,

MARK HOPKINS."

Another thing that we have found in our annual visits to the branches, is, that it is possible to make missionary meetings so interesting to children that they will enjoy them, and will not consider it a self-denial to attend them. The members of one mission circle, who meet every Saturday, asked if they could not meet oftener than once a week, in vacation time, and we have found that there is at least one exception to the rule that a mission circle will not go alone; for a dear little boy tells his mamma that *his* mission *does* go almost alone—it is *love* that lightens the labor for him. He is the same little fellow who, when preparing for his mission circle entertainment, adds to his evening prayer the petition, "God bless my dialogue." We do not wonder that his missionary hen lays eggs every day after all the other hens have stopped laying. Do not flowers blossom freely for those who love them?

Ruskin once said in a lecture to young ladies: "You have heard it said that flowers only flourish rightly in the garden of some one who loves them. I know you would like that to be true. You would think it a pleasant magic if you could flush your flowers into brighter bloom by a kind look upon them; nay, more, if your look had the power not only to cheer, but to guard,—if you could bid the black blight turn away,—if you could bid the dew fall upon them in the drought, and the south wind drive away the bitter frost—this you would think a great thing! And do you not think it a greater thing that all this (and much more than this) you *can* do for fairer flowers than these,—flowers that could bless you for having blessed them, and will love you for having loved them,—flowers that have thoughts like yours and lives like yours, and which once saved you save for ever! Is this only a little power?"

We long to see our own young ladies appreciating and appropriating this wonderful gift of God; for to every one of them is given the privilege and the power to aid in bringing into life and beauty, even from desert places, flowers that will bloom for ever in the paradise of God.

REPORTS OF BRANCHES.

ACCORDING to promise we give our readers the reports of branches given at our annual meeting. We know that all will be interested in the brief glimpse presented of each one as they stand together, a goodly band of organizations, doing efficient service in the cause of foreign missions.

The first report was given by Miss Halsey, of the Philadelphia Branch, who said that its home work has been very successful the past year, although it has met with severe losses in officers, several of whom have been removed from the work. The tenth anniversary of the branch, held in the autumn, and which was very successful, has given a good impulse to the work. The receipts for the ten years were \$16,000, or for the past year \$2,000.

Mrs. Prudden, representing the New Haven Branch, rejoiced "in their union with the Board, because in this union lies their greatest strength." A new departure in the branch has been the appointment of a coöperative committee of six ladies, to coöperate with the executive committee; and the wisdom of the plan is shown by the fact that four out of the six have been called to serve on the executive committee. The branch has now one hundred and ninety-one auxiliaries and mission circles connected with it; six new auxiliaries have been formed the past year. It supports eight missionaries, sixteen Bible-readers, two teachers, eight schools and seventy-seven scholarships.

Mrs. Horace Fairbanks, of St. Johnsbury, represented the Vermont Branch. The receipts of the branch for the past year were \$4,439.19,—\$600 more than on any previous year; four new auxiliaries and six new mission circles have been formed during the year. Good progress has been made in young ladies' missionary societies in readiness to take part in meetings. Several young ladies are considering the subject of offering themselves as missionaries, Miss Fanny Burrage having gone out to Turkey, from the branch, in the summer.

Mrs. Wilkinson, of the Rhode Island Branch, reported thirty-nine auxiliaries and mission circles in that State in various stages of activity. The meetings of auxiliaries have been unusually well attended, and the receipts of the year have been \$3,283.29,—from which have been supported three missionaries, three Bible-readers, six village schools and eight scholarships.

The report of the New Hampshire Branch was given by Mrs. Wallace, secretary. When the branch was formed, seven years ago, there were twenty-one auxiliaries, and but five or six mission circles. Now there are one hundred and one auxiliaries and fifty-

one mission circles. The receipts for the year were \$3,746.39—a gain of \$281.97 over previous years. In Hillsboro County a library has been established, which has proved both interesting and profitable among the auxiliaries.

Mrs. Palmer, of Chicopee, from the Springfield Branch, reported \$3,169.45 in contributions, twenty-eight auxiliaries and nineteen mission circles. The monthly meetings have been felt to be a power in the branch. In the coming year it is proposed to hold them in different places, instead of wholly in Springfield, as heretofore. The foreign work of the branch has been specially interesting.

The Hartford Branch was represented by Mrs. J. W. Jewell. The territory covered by this branch is small,—but two counties,—so that the increase each year must necessarily be small. Four new auxiliaries and six mission circles have been formed; the receipts amounted to \$500 more than in any previous year, besides special donations to the Constantinople Home. Good success has followed the labors among young ladies and children, and the question now seems to be, “How shall we enlist our Christian women in the work?”

Miss E. S. Gilman, president of the Eastern Connecticut Branch, reported an unusually prosperous year. There has been an advance of several hundred dollars in the receipts, and a gain of six new societies,—making a total of forty-eight. There has been particular interest manifested by young ladies, many excellent papers having been prepared by them.

Mrs. Edwards, vice-president of the New York Branch, said that the year just closed had been one of steady, quiet growth in that branch,—not so much in numbers as in interest, although eleven societies had been added. One favorable sign was the increase of the desire for information, shown by the demand for letters and papers. The receipts were seven hundred and seventy-four dollars more than the previous year. The branch supports five missionaries, four Bible-readers, nine day-schools and four scholarships.

The Worcester County Branch was represented by Mrs. Mason, president, who spoke of an increased attendance at meetings. One of the special features of these gatherings was the presence of large numbers of children, who were much interested through the efforts made to entertain and instruct them. The contributions from thirty-eight auxiliaries and twenty-nine mission circles, for 1880, were \$3,081.15, aside from a legacy of \$500, left by Mrs. David Whitcomb, of Worcester.

The report of the Franklin County Branch was presented by Mrs. Blakeslee, of Greenfield. Specially interesting meetings have

been held during the year, both of the branch and auxiliaries. From the contributions the salary of Miss Sears has been paid, and her letters, circulated throughout the county, have been a great assistance to the cause.

The report of the Hampshire County Branch was given by Miss Parsons, of Northampton. The interest in all the auxiliaries has been steadily increasing. All pledges have been met, and the support of a new missionary assumed.

The Norfolk and Pilgrim Branch was represented by Mrs. Shaw, of Braintree, who spoke of the union recently consummated with the Pilgrim Conference Association. Quarterly meetings have been held during the year, the annual meeting being of special interest. One of the pleasant events of the year has been the going out of one of the home-workers as missionary to China,—Mrs. Wm. Shaw. The Branch supports two missionaries, one school and four scholarships, and numbers twenty auxiliaries and twelve mission circles.

Mrs. Bliss, president of the Woburn Conference Branch, said that organization was in the fourth year of its existence, and was following the natural law of growth,—“first the blade, then the ear, then the full corn in the ear.” There had been no increase in the number of auxiliaries and mission circles, but there had been a decided growth in interest and contributions. Although the one-third increase asked by the Board a year ago has not been achieved, some of the auxiliaries have nearly doubled their donations. One small society has met the question raised regarding the relation of the home and foreign work, by a unanimous vote to preserve the auxiliary intact, and also to form a society connected with the Woman’s Home Missionary Association. The Branch has for its beneficiaries, three missionaries, three Bible-readers, a teacher in the Constantinople Home, a school in Turkey and two scholarships. The receipts have amounted to \$1,865.95—an increase of \$360.69 over previous years, and \$211.95 above the pledged work.

The greetings of the Berkshire Branch were brought by Miss Morley, secretary. She reported increase, both in interest and numbers. The work is commanding not only recognition, but the esteem and coöperation of many formerly indifferent or opposed to it. There has been progress among young ladies. Three auxiliaries and three mission circles have been added to the number, making in all twenty-three auxiliaries and thirteen mission circles,—the whole membership being about twelve hundred and forty. Two hundred and seventy-eight copies of *LIFE AND LIGHT* are taken, and the receipts of the year have been \$2,394.90—a gain of \$421.48 over the preceding year.

The report of the Middlesex Branch was given by Mrs. F. N. Peloubet, of Natick. This branch has fifteen auxiliaries and ten mission circles. As there are only twelve churches in the branch in which there are no organizations, the number of societies cannot increase very materially each year. The membership may very materially increase, however, as not one-quarter of the female church-members are connected with them. Most of the churches have, also, Home Missionary societies, and find no difficulty in maintaining them. The various meetings during the year have been of great interest, and the receipts have amounted to \$1,705.05. There has also been special activity among the children's society.

Miss M. T. Caldwell, representing the South Essex Branch, said it has now twenty-three auxiliaries and ten mission circles. The receipts have been \$2,021.52—a gain of nearly \$200 over previous years. Though not able to record large accessions in numbers, it was felt that there had been an increased spiritual growth—a greater firmness of fiber, that gives promise of greater fruitfulness in the years to come.

The Suffolk Branch was reported by Mrs. D. Warner, corresponding secretary. This, the second year of its existence, has been one of encouragement and progress. The churches connected with this branch being in and near Boston, hold but one meeting yearly. Two new auxiliaries have been formed. One church being too small to form an auxiliary, united, for this purpose, with the church in a neighboring village. The receipts for nine months are about \$8,000. It is hoped that \$10,000 will be raised during the year. The Branch has contributed, in addition, three or four thousand dollars toward the sum required for the enlargement of the Constantinople Home.

The North Essex Branch was reported by Miss Brown, recording secretary. This is the second annual report of this branch. The district is small, so that there is no opportunity for large growth in numbers. Sixteen auxiliaries and eleven mission circles are included. During the past year pupils in various places and counties have been aided, several Bible-readers supported, and money has been contributed to the Constantinople Home. Miss Blake, a young lady connected with the Newburyport church, has been appointed missionary.

Mrs. R. B. Baker, of the Barnstable Conference Association, reported that organization as holding steadily on its way. Much interest has been manifested in its semi-annual meetings, and excellent work has been done by the auxiliaries during the year. A deeper interest has been awakened in missions, much information has been given, and a good amount of money raised. The most hopeful progress has been among the children.

The Andover Conference Association was reported by Mrs. Cordley, Secretary. Sixteen out of the twenty-six churches in this conference are interested in missionary work, although there are but eleven auxiliaries and four mission circles connected with the Woman's Board, the remaining churches working through other channels. Many of the churches are located in manufacturing towns, and the pressure of home work is too heavy for them to be able to do all that they could wish for the foreign field. One of the mission circles is composed largely of mill-hands, who requested that the meetings might be held in the evenings, instead of the afternoons, that they, too, might share in the spiritual feast. Mrs. Cordley had no financial report to make, the conference having no treasury, and all money being paid directly to the board in Boston.

Mrs. Tweed, of Taunton, represented the Taunton Conference Association, which was formed only a few months since. The auxiliaries in it support one missionary and three Bible-readers. Its work as an organization has but just begun, but it is hoped that it will do good work in the future.

WOMAN'S BOARD OF MISSIONS.

RECEIPTS FROM JAN. 18 TO FEB. 18, 1881.

MRS. BENJAMIN E. BATES, TREASURER.

MAINE.

<i>Maine Branch.</i> —Mrs. Woodbury S. Dana, Treas. Boothbay, Aux., \$15; Mercer, Ladies of Cong. Ch., \$8; Madison, Aux., \$4; Acton, Aux., \$11; Limerick, A Friend, \$2; Farmington, A Friend, \$2.50; Calais, Aux., \$10.34; Bethel, 2d Ch., Legacy of Mrs. Sarah J. Chapman, \$40; Winslow, "Young Ladies' Circle," \$4.50; Greenville, Aux., \$10; Bath, Central Ch., S. S., \$20; Bridgton, "May-Flower Band," \$5; Searsport, "Ladies' Circle," \$25; Lewiston, Aux., \$15; Portland, 2d Parish, M. C., \$25; Bethel Ch., "Ocean Pebbles," \$18.90,		\$216 24
<i>Auburn.</i> —High St. Ch.,		100 00
<i>Norridgewock.</i> —S. S.,		30 00
<i>Winterport.</i> —A Friend		5 00
Total,		\$351 24

NEW HAMPSHIRE.

New Hampshire Branch.—Miss Abby E. McIntire, Treas. Autrim, Aux., \$10; Concord, Aux., \$20; "Wheeler Circle,"

\$25; Fisherville, Aux., const. L. M. Miss Helen E. Plumer, \$25; Hudson, Aux., \$15; Keene, Aux., 1st Ch., of wh. \$50 const. L. M's Mrs. Julia M. Hyland, Miss Laura Bush, \$72; Laconia, Mrs. Fullerton, \$1; Nashua, Aux., \$182; S. S., 1st Ch., \$50; Thank-offering, const. L. M. Mrs. A. F. Stevens, \$25; Newport, Ladies Cong. Ch., \$64.69; Northwood, Aux., \$10; Plainfield, Aux., const. L. M. Mrs. Clarissa Knight, \$25; Rochester, Aux. and "Mission Circle," \$30; Tamworth, from Mrs. Davis and sale of quilt, \$5,	\$559 69
<i>Greenville.</i> —C. J. Heald,	12 40
<i>Hanover.</i> —S. S. Cl.,	2 00
<i>Hopkinton.</i> —Mrs. Daniel Sawyer,	1 00
<i>Lyme.</i> —S. S.,	10 00

Total, \$585 09

LEGACY.

Legacy of Sophia White, of Chester, \$396 00

VERMONT.

Vermont Branch.—Mrs. Geo.

H. Fox., Treas. Enosburg, Aux., \$12; Fairlee, Aux., \$3.80; Derby, Aux., \$5; Orwell, Aux., \$85.62; No. Crafts-bury, Aux., \$17; Jericho Corners, Aux., \$41; Grafton, Aux., \$16.87; West Glover, Aux., \$5; Fairfield, Aux., \$6; Highgate Centre, Aux., \$1; Townsend, Aux., const. L. M. Mrs. Cathrine Wiswell, \$30; Montpelier, S. S., \$5; Rutland, Aux., prev. contri. const. L. M. Mrs. Julia C. R. Dorr, Mrs. Stella S. Cleavand, Mrs. John B. Page, Mrs. Hayward, \$70.43; West Brattleboro, "Mission Circle," \$25; A Friend, 40 cts. Ex., \$3,	\$321 12
Coventry.—"Chickadees,"	12 00
Middlebury.—Mrs. Cyrus Hamlin,	5 00
Total,	\$338 12

MASSACHUSETTS.

Andover.—"The Little Barnards," \$5; A Friend, 40 cts.	\$5 40
Barre.—By her S. S. Cl. Mrs. Oramel Clark is const'd L.M.,	25 00
Berkshire Branch.—Mrs. S. N. Russell, Treas. Pittsfield, 1st Ch., Aux., \$10.75; "Little Mission Helpers," \$51.10; Housatonic, "Berkshire Workers," \$45; Hinsdale, "Mountain Hill," \$50,	156 85
Boston.—A Friend of Missions,	10 00
East Douglas.—Cong. Ch.,	5 00
Essex So. Conf. Branch.—Miss H. K. Osgood, Treas. Danvers Centre, "Braman Mission Band," \$10; Lynn, Chestnut St. Ch., Aux., \$15.40; "Children's Mission Circle," \$1.86; Beverly, Dane St. Ch., Aux., of wh. \$25 by Capt. C. H. Odell, const. L. M. Miss Nannie L. Odell, \$116; Danvers, Maple St. Ch., Aux., \$77,	220 26
Fall River.—3d Cong. Ch., \$5.10; Aux., \$330,	335 10
Franklin Co. Branch.—Miss L. A. Sparhawk, Treas. Shelburne, Aux., \$10.25; Whately, Aux., \$15; Coleraine, Aux., \$8,	33 25
Hampshire Co. Branch.—Miss Isabella G. Clarke, Treas. Williamsburg, Aux., \$13.39; No. Amherst, Aux., \$15; Amherst, Aux., \$150; Chesterfield, Aux., \$12; Northampton, Edwards Ch. Div., \$25; 1st Ch., Mr. Deardon's S. S. Cl., \$10; So. Hadley, "Faithful Workers," \$10,	235 39

Mansfield.—Orthodox Cong. Ch. Middlesex Branch.—Mrs. E. H. Warren, Treas. Concord, Aux., \$31; "S. S. Miss'y Asso.," \$40,	\$7 12
Nahant.—Mrs. H. B. Johnson,	71 00
Norfolk and Pilgrim Branch.—Mrs. Franklin Shaw, Treas. No. Weymouth, 1st Ch., "Wide-Awake Workers," \$10; Pilgrim Ch., \$25.50; "Gleaners," \$15; Halifax, Aux., \$6.50; So. Plymouth, Aux., \$10; Braintree, Aux., \$8,	1 00
No. Woburn.—Amanda Seaverns,	75 00
Rehoboth.—Aux., \$10; "Mizpah Circle," \$5,	4 40
Salisbury.—Frieds,	15 00
Sandwich.—Aux.,	2 00
Springfield Branch.—Miss H. T. Buckingham, Treas. Springfield, So. Ch., \$85.65; "Young Ladies' Mission Circle," of wh. \$25 by Mrs. G. E. Howard, const. self L. M., \$92.82; West Springfield, Park St. Ch., "Young People's Soc'y," \$40; Chicopee, 3d Ch., "Busy Bees," \$32; Longmeadow, "Ladies' Benev. Soc'y," \$20.50,	15 00
Suffolk Branch.—Miss Myra B. Child, Treas. Boston, A. Friend, \$10; Central Ch., Aux., Mrs. Edward Stanwood, \$8; Mt. Vernon Ch., "Young Ladies' Mission Circle," \$231; Mrs. E. K. Alden, const. L. M. Mrs. Elizabeth S. N. Goodale, \$25; Shawmut Ch., Mission Sch., Mothers' Prayer-Meeting, \$5; Roxbury, Eliot Ch., Aux., A Friend, const. L. M. Mrs. Emilie N. Trumbull, \$30; "Eliot Star Circle," \$10; "Ferguson Circle," \$2; "Thompson Circle," \$2; Cambridge, No. Ave. Ch., Young Ladies, \$44; Cambridgeport, Prospect St. Ch., "Young Ladies' Mission Circle," \$75; Somerville, Broadway Ch., \$32.25; Dorchester, 2d Ch., "Young Ladies' Mission Circle," \$40; Village Ch., "Band of Faith," const. L. M. Mrs. Chas. Brock, \$25; Dedham, "Chapel Rays," \$40; Hyde Park, Aux., \$47; Newton, Eliot Ch., Aux., \$139.49; "Mission Circle," \$50; West Newton, Mrs. J. L. Clarke, \$5; Waltham, Aux., of wh. \$25 const. L. M. Mrs. Mary Stanley, \$36.85; Auburndale, "Mission Circle," \$11.86; Wattertown, Aux., \$16; Foxboro, Aux., \$40,	270 97
Truro.—Aux.,	925 45
	5 00

<i>Worcester Co. Branch.</i> —Mrs. G. W. Russell, Treas. Spencer, "Emily Wheeler Mission Circle," \$30; Westboro, Aux., \$44.34; Southbridge, Aux., \$35; Brookside, "Mission Circle," \$40; Whitinsville, of wh. \$25 by Mrs. C. P. Whitin, const. L. M. Miss Mary Reynolds Clark, \$25 by Mrs. Paul Whitin, const. L. M. Mrs. M. A. Fletcher, \$60; "Merry Gleaners," \$200; Barre, Aux., \$25; Leicester, Aux., \$90,	
<i>Wrentham.</i> —W. H. E.,	\$524 34 5 00
Total,	\$2,947 53

RHODE ISLAND.

<i>Rhode Island Branch.</i> —Miss Anna T. White, Treas. Pawtucket, Aux., \$20; Washington Village, \$4; Tiverton, Aux., \$10.75; Miss Abby Peck, const. L. M. Miss Jennie M. Smith, \$25; Slatersville, Aux., \$35; Newport, Aux., \$235.43; United Cong. Ch., S. S., \$277.45,	
Total,	\$607 63

CONNECTICUT.

<i>Hartford Branch.</i> —Mrs. Chas. A. Jewell, Treas. East Windsor, Aux., \$10.53; Plainville, Aux., of wh. \$25 by Mrs. L. P. Buell, const. L. M. Mrs. Frank Frisbie, \$60; West Hartland, Aux., \$13; Berlin, "Golden Ridge Mission Circle," \$60; Enfield, "Helping Hands," \$36.50; Windsor Locks, Aux., \$60; Canton Centre, Aux., \$8; Hartford, Centre Ch., Aux., \$19.40; West Hartford, Aux., \$50; East Hartford, of wh. \$25 by Friends, const. L. M. Mrs. Richard Merideth, \$55.75; \$373 18	
<i>Lisbon.</i> —Cong. Ch.,	17 10
<i>Norwich Town.</i> —"Old Town Mission Circle,"	20 00
<i>Suffield.</i> —R. A. Denslow,	1 00
<i>Westport.</i> —Friend,	5 00
Total,	\$416 28

NEW YORK.

<i>New York State Branch.</i> —Mrs. G. H. Norton, Treas. Sherburne, \$50; West Spring Creek, \$5; Rochester, Plymouth Ch., Aux., \$25; Owego, \$9.56; So. Canton, \$5.60; Rensselaer Falls, \$17; "Young Ladies' Mission Band," \$5; Canandaigua, \$50; Gaines, \$7; Rodman, \$10; Kiantone, \$19; Moravia, \$6.25,	
<i>Corfu.</i> —A Friend,	209 41 40

<i>Fredonia.</i> —Mrs. Martha L. Stevens, \$5; Miss Betsey P. Nichols, \$1.40; A Friend, 80 cts.,	
<i>New York City.</i> —Mrs. C. C. Metcalf,	\$7 20 3 40
Total,	\$220 41

PENNSYLVANIA.

<i>Philadelphia Branch.</i> —Mrs. Samuel Wilde, Treas. Orange, Trinity Cong. Ch., Aux., \$17; "Mission Circle," \$10; Washington, D. C., Aux., \$17.30; Montclair, N. J., Aux., \$29. Ex., \$37.25,	
Total,	\$36 05

OHIO.

<i>Milan.</i> —Aux.,	
<i>Oak Hill.</i> —Cong. Ch.,	\$27 64 11 86
<i>Salem.</i> —Mrs. D. A. Allen, prev. contri. const. L. M. Mrs. N. G. Bonney, Hanover, Ct.,	5 00
Total,	\$44 50

ILLINOIS.

<i>Roseville.</i> —Cong. S. S.,	\$5 14
Total,	\$5 14

IOWA.

<i>Iowa Falls.</i> —Mrs. Mary P. Woods,	
Total,	\$1 40 \$1 40

NOVA SCOTIA.

<i>Canning.</i> —A Friend,	30
Total,	30

FOREIGN LANDS.

<i>Constantinople, Turkey.</i> —"Children's Miss'y Soc'y," for girl in Dakota,	
<i>Harpoon, Turkey.</i> —Armenia, W. B. M.,	\$42 12 15 00
Total,	\$57 12
General Funds,	\$5,610 81
LIFE AND LIGHT,	1,696 83
Weekly Pledge,	5 36
Leaflets,	2 31
Legacy,	396 00
Total,	\$7,711 31

CORRECTIONS.—The contribution of \$80.50, acknowledged in the January number as from the auxiliary in Newtonville, should have been from the auxiliary in Grantville. In the March number, \$30 from West Boylston, should have been from the S. S. Classes of Mrs. Warren and Miss Campbell, instead of from the auxiliary.

MISS EMMA CARRUTH, Ass't Treas.

Board of the Interior.

CHINA.

LETTER FROM MRS. GOODRICH.

Mrs. Goodrich wrote from Tungcho, in November: —

You can imagine something of our happiness in welcoming the new missionaries, and those who return to their work here. I felt that I could give to those bound for Kalgan, a greeting somewhat akin to that which they would receive there, since that had been so long my home, and I had become especially interested in the great work to be done at that station.

Tungcho is so situated that travelers to and from Peking frequently stop here, and not very long ago we had the pleasure of entertaining Mr. and Mrs. Angell, with their son and daughter, over the Sabbath. Mrs. Angell led our ladies' prayer-meeting, and, though our number was small, we had a most profitable hour.

You cannot tell how happy it makes me to be able to begin to work, to do here my little for the Master. The need is so great, and the longing to be up and doing becomes so intense, that when the time arrives that we can do even a little, we rejoice with great joy. Work is so developed in some places that one can begin to be useful immediately. This week, when teaching one of our Christian women, in a court near by, I found an old lady sitting on the kang, making little shoes. Our chapter for the day was the twelfth of Romans, on the Christian's duties. As we went on reading and talking about the chapter, the stranger, who had before been very quiet, suddenly exclaimed, "That is true; oh, that is good." When we reached the nineteenth verse, as we read, "Avenge not yourselves," and "Vengeance is mine, I will repay, saith the Lord," the woman whom I was teaching exclaimed, "Why, that isn't the way we Chinese do." I told her how it injured us to avenge ourselves; that God knew when we were ill-treated, and would repay, in his wisdom, yet in infinite love, while we were to pray for those who wronged us. The stranger again broke out: "Yes, Heaven knows. Oh, how good that book is!" Our Christian woman replied, "Yes, it is all good; it is full of good things;" and together we told, as best we could, of the Saviour of sinners. The next day the old lady came again, but not until I had gone home. She said she wanted to hear more. She was invited to come to church on Sunday, but had only very thin clothing to

wear. I learned that she had been taught to read when a child, but she married a wretchedly poor man, who died, leaving her with one son. This son has now grown to be about seventeen years old, but their story is the same with that of many others: it is impossible to find regular employment, and they live on as best they can. Their friend, Mrs. Li, comfortable as compared with many of the Chinese, but miserably poor according to our ideas, has given from her own scanty supply of food, and an old garment, to help her. We often feel perplexed in such cases, longing to lead these needy ones to Jesus, and yet realizing that it is exceedingly difficult for one who is cold and hungry to be a sincere inquirer after the truth.

TURKEY.

A VISIT TO TREBIZOND AND ORDO.

Miss Van Duzee, of Erzroom, writes to her Nebraska friends of a recent tour to Trebizond and Ordo, on the shore of the Black Sea, in company with Dr. and Mrs. Reynolds, of Van, and Miss Emma Cochran, of Persia, who were on their way to this country, and Mr. William Chambers, of Erzroom.

THE journey on horseback, over mountains and plains, to Trebizond occupied about a week, and, like traveling generally in that region, was "genuine work." The scenery at times was lovely; and "after living in treeless, shrubless, grassless Erzroom," our weary friends found refreshment in the delicious fragrance of the woods, and feasted their eyes with the sights of natural beauty around them.

Of Trebizond, Miss Van Duzee says:—

It is a city of about twenty-five thousand inhabitants, built partly on the plain, or shore, and partly on the mountain that rises from the shore. The houses are white, with red-tiled roofs, and built among trees. When we first come from America, we think it very dirty and commonplace; but when we visit it from Erzroom, we call it lovely, and think poets might sing its praises. Here there is a pretty chapel, and a small congregation without a preacher, because we have none to send them, but they are writing, with our approval, for one to come, if possible, from Constantinople. During our stay I visited all the women at their homes, talking with each, and advising as best I could. Mrs. Reynolds held one meeting for them and I another. Dr. Reynolds and Mr. Chambers visited the men at their shops and had a business meeting, beside two meetings on the Sabbath. Mrs. Reynolds and Miss Cochran left for Constantinople on Tuesday, and on Thursday the rest of the party started for Ordo, a town of ten thousand inhabitants, on the coast, twelve hours by steamer toward Constantinople."

They were delayed thirty hours, by a storm, and did not arrive at Ordo until after dark, Saturday evening.

Here, again, we visited men and women at their shops and houses, held general meetings, and meetings for business, beside two for the women that I conducted. The work has gone forward here among the Greeks very much. They, with the Armenians, have a school and a preacher, and things seemed in a hopeful condition. Tuesday Dr. Raynolds left by steamer for Constantinople, and in the evening we started for Trebizond. The sea was smooth as glass, and we had a delightful ride, reaching our destination about ten the next morning.

The journey from Trebizond to Erzroom occupied seven days beside the Sabbath, which was spent at one of the villages.

DAKOTA.

LETTER FROM MISS WARD.

We are permitted to make the following extracts from a private letter written by Miss Ward in the autumn. We can almost see her in the midst of her pupils in the Mission-house at Fort Berthold.

MY school-room is the front room in the house, and is used for Sabbath services also. It contains an organ, two tables, a small black-board, stove, chairs and book-case. Its two windows, east and south ones, are well filled with plants. Instead of being plastered, the house is lined with building-paper, which is tacked on neatly; then the tacks and joinings are covered, by gluing on strips of cotton-cloth. The whole is painted a soft drab tint. A few pictures hang upon the walls, and there are book-shelves in the corner. In June my school consisted chiefly of young braves. If you had been with me at about nine o'clock in the morning, you would have been likely to hear soft steps in the entry,—for they all wear moccasins,—and perhaps the rattle of ornaments. If the door chanced to be open you would have seen a tall figure, with a blanket falling from the shoulders and his hand raised to his eyes, peering through the screen-door. If there is opportunity, these Indians invariably stop to look the ground over before venturing in. By the time the door is closed another one is apt to appear, and the peeking process is repeated, until there is quite a company inside. Their long hair is arranged in a variety of ways, and their faces are painted in flaming red, yellow or green, or perhaps with a combination of colors. Often they have but little clothing, but are adorned with rings, bracelets and feathers, and sometimes have hatchets and guns. Some of them are fine looking, and very vain.

One Sunday news came into the village that some of the Gros Ventres, the tribe from which my pupils come, had been killed by the Cheyennes, about sixty miles north of us. The young men of the village who belong to this tribe made up a war party, and went out to fight the enemy. Among them was one who had helped me in the study of the language. He is a very quiet, nice young man, who was in school all the winter, and every day after I arrived in the spring. He has been very shy about using the English words he had learned, but one day he wrote upon his slate: "Mr. Hall say good words. I meet you in the way, and am with you." This is an Indian way of saying that he sees our Christian ways, and approves of them. He seemed to be almost a Christian. We fear he is threatened with consumption, and even if he escapes injury in fighting, the exposure may prove very injurious to his health.

Some of the women here are good looking, but most of them have generally a dull, stupid appearance. It is delightful, however, to see their eyes brighten, and the expression change, when they are interested. The women do all the work in the fields, and go great distances for wood, which they pack upon their backs. The burden seems sometimes to bend them almost double. A man frequently has three or more wives, and the mother-in-law is usually the bane of their lives, as they must live with her and be subject to her. With hard work, unpleasant homes and heathen darkness, their lives must be cheerless, and it is not remarkable that their faces show it. As soon as the harvesting of the corn is over we hope to organize a sewing-school.

Home Department.

STUDY OF MISSION FIELDS.

CHINA.

BY MRS. MOSES SMITH.

[Lesson No. 3.]

1881.

JANUARY.—Annual Review.
 FEBRUARY.—China.
 MARCH.—China.
 APRIL.—China.
 MAY.—Papal Lands.
 JUNE.—Papal Lands.

JULY.—Turkey.
 AUGUST.—Turkey.
 SEPTEMBER.—Turkey.
 OCTOBER.—Africa.
 NOVEMBER.—Africa.
 DECEMBER.—Africa.

DESCRIBE the Chinese Language. Literature. ("American Encyclopedia," page 125.)

How early did the Chinese have paper? Libraries? ("Zell's Encyclopedia.")

How only can official position be attained?

Native Schools. Manner of conducting.

Who is President of the Imperial College at Peking?

Buddha and Buddhism.

What did Buddha teach of the future state of woman? ("Women of the Orient," page 16.)

Remark of Prof. Max Muller on the Character of Amita Buddha and that of Christ? (*Missionary Herald*, December, 1880.)

Objects of worship in China.

How many million dollars are annually spent on idolatry in that country?

How much does the whole Christian Church give for sending the gospel to China?

Who was the first missionary of the American Board in China? and when did he begin his work?

Brief sketch of his life.

How many missionaries has the American Board now in China?

What success has attended their labors?

Number of Churches? Of members?

How many were added during the last year? (*Missionary Herald*, January, 1881.)

Character of the converts. The renovated temple of Shih Chia Tang. (*Missionary Herald*, April, 1880.)

What aid to Japanese Missions from work done for China?

The Kuntun Chinese New Testament. (*Missionary Herald*, January, 1881.)

ANNUAL MEETING OF THE MICHIGAN BRANCH.

BY MRS. C. C. ELLSWORTH.

THE eighth annual meeting of the Michigan Branch of the Woman's Board of Missions of the Interior, was held in the Congregational Church of Port Huron, February 2d and 3d.

The intense cold and the severe storms which had prevailed throughout the State, for the few days previous to the meeting, caused rather a small attendance of delegates. Notwithstanding this discouragement, the opening remarks of the president, Mrs. Kassick, of Jackson, were cheering and earnest, inspiring us with the hope that our meeting, though small, would be one of profit to those who had braved the inclement weather, and had come

together to consider the interests of our Master's kingdom. The pleasant address of welcome given by Mrs. Fish, of Port Huron, expressed the desire that their own auxiliaries would receive a fresh impetus from the gathering.

After devotional services Mrs. Kassick gave an earnest address, in which the abodes of heathen women were contrasted with the homes of women in America.

The report of the secretary showed an encouraging gain in numbers and interest, though some auxiliaries had still neglected to send in reports. The treasurer's report stated that \$4025.25 had been raised by the branch during the year.

Mrs. Moses Smith, of Detroit, reported for Mrs. Eddy, vice-president of the Eastern Conference, who was unable to be present, an encouraging increase in numbers, and mentioned a pledge given by the auxiliary in the Second Congregational Church of Detroit to increase their contributions fifty per cent, notwithstanding pledges toward defraying their church debt were still to be earned. She added that their society had found great benefit in devoting a year's study to the needs, and the work done, in China.

A paper prepared by Mrs. J. L. Patton, of Greenville, entitled "Reasons Why we are Interested in Foreign Missions," was read by Mrs. Ellsworth. This was followed by stirring words from Mrs. Day, of East Saginaw, on "How to Create an Interest."

After the appointment of committees and other necessary business, the meeting adjourned.

The evening services were opened with prayer, by the pastor of the church, Rev. Mr. Ross, and singing; after which a paper was read by Mrs. Bruske, entitled "The Uninterested," which was listened to with close attention. This was followed by an address from Mrs. Smith, President of the Women's Board of Missions of the Interior, upon "Woman Under the Oriental Religions," which we wish all the favored women of this Christian land could have heard.

The first part of the session on Thursday morning was occupied with reports of committees and of vice-presidents of various conferences. These were followed by a valuable paper read by Mrs. Wilder, of Romeo, on "Knowledge gained from our Missionary Periodicals a Requisite for Efficient Work." Ignorance is inexcusable in the midst of such abundant information. Most of our knowledge of heathen countries must be derived from missionary sources, and nowhere can we find knowledge so condensed or so vividly expressed as in our periodicals.

A discussion ensued as to the merits of *LIFE AND LIGHT*, which resulted in the obtaining of a number of new subscribers. A half-

hour spent in prayer was one to be remembered, and closed the morning service.

In the afternoon a discussion on children's work was led, in a most interesting manner, by Miss Alice Eddy. She gave an account of her work and pleasant experience with the Juvenile Band, "Opportunity Club," and the "Young Ladies' Circle" connected with the First Church in Detroit. Many valuable hints were thrown out as to methods for enlisting children in missionary work.

This small, but, we trust, most profitable meeting was closed by the fervent exhortation of Mrs. Smith that each endeavor in her own way to accomplish some little piece of the work, that when all is gathered in the great mosaic, it shall be to the glory of God. After the tender parting words of our beloved president, we "sang a hymn and went out," to meet again in Greenville, in February, 1882.

GREENVILLE, MICH.

ANNUAL MEETING OF THE ILLINOIS BRANCH.

BY MISS M. WINGATE.

THE Illinois State Branch of the Woman's Board of Missions of the Interior, held its fourth annual meeting in the First Congregational Church at Ottawa, Feb. 9th and 10th. The driving rain that has usually accompanied the meeting of this Branch was not wanting this year, but the kind and thoughtful attention of the Ottawa friends, from the time our train stopped at the depot until our departure from their city, made it all sunshine for us; and as we sat in their beautiful room, made bright with flowers, and noted the conveniences arranged for our bodily comfort and pleasure, we thought it was an expression of the same spirit that in olden times prompted the disciples to "wash one another's feet."

This year, for the first time, we came up a complete organization, though bereavement and illness kept our president, Mrs. Paddock, from meeting with us.

Mrs. Collins, vice-president, presided, opening the meeting by reading 1st John, third chapter, remarking that "although we were strangers many of us to each other, love to the Master would lead us to feel as no longer strangers;" and truly this spirit of love was manifest throughout the entire session.

After devotional exercises the secretary's report was read. It was full of interest and encouragement, noting larger contributions and a growing interest in the work. In this we rejoiced; at the same time we noticed the "unfavorable comparison between the number of churches and the number of auxiliaries,—just one-half

as many,—and agreed that it should incite us to work with renewed zeal and diligence.”

The reports of vice-presidents and auxiliaries were prompt, and satisfactorily full, as far as societies were represented. If the thought presented be carried out, that each one go home with a new sense of responsibility, a new consecration, and *act* as the Lord brings his work before them, what will be the advance reported next year?

A very gratifying feature of the report was that from the young ladies' and juvenile societies. There has been a growth in that direction during the past year, several having been recently organized. The presence of delegates from these societies cheered the eyes and hearts of the older ones, who, feeling the burden and responsibility of the work, rejoice with thankfulness as they see those who are younger interesting themselves in the grand onward movement of Christ's kingdom; and, at the same time, putting themselves in training that they may be able to take the management of the work when the older servants shall be called to lay it down.

The reading of the revised constitution called forth some discussion, and was finally unanimously adopted. Some changes may be mentioned here: We meet hereafter as a *delegated body*, and the *time* of meeting is changed from February to April. The revision gives us, too, a new officer,—a State treasurer,—and Mrs. Luther Bradley, of Aurora, was elected to fill the place. It is desired that all money collected in the State, including the “dime fund,” for expenses of the branch, be sent to her address.

We shall not soon forget the devotional meeting of Thursday morning, led by Mrs. Dickinson, of Elgin,—subject, “Personal Consecration,”—and the influence of the earnest words and prayers of that meeting will not, we trust, end with time.

Food for thought and a spur to action were furnished by Miss West's excellent paper on “Responsibility of Parents and Sunday-School Teachers in regard to Missions.” Mrs. Bancroft's helpful thoughts, given in her paper, “How to Conduct a Missionary Meeting,” will surely produce large results.

Mrs. Case presented the “Claims of Heathen Women” in a forcible manner, which left us with the conviction that *we* must meet those claims as far as in us lies. Miss Greene presented some thoughts on “State Branches; their Work and Relation to the Board,” and proposed the question, “Is our standard of giving worthy of the cause?”

What shall we say of the evening session? of the able, instructive and entertaining paper furnished by Prof. Boltwood, of Ottawa?

of the very interesting address of Miss Hillis, that held the attention of the audience until the last moment? We saw the natives of Ceylon in a new light, and more fully appreciated the difficulties that surround the missionaries in their work. We hope many may have the privilege of listening to her while she is at home, and pray that her crown may be *full* of stars.

Truly, "it was good to be there;" and may the record of the coming year *prove* it.

AURORA, ILL.

CONSECRATION.

"How much owest thou unto my lord?"

BY MISS A. W. BROWNE.

This poem was read at the meeting of the Illinois Branch, recently held at Ottawa, Ill.

What if the Lord here in our midst
 All suddenly should stand,
 And, stretching forth his hand,
 Should say, in accents sweet,
 "What bringest thou to me?
 What gifts are here?"
 Would not our souls spring up
 With sudden joy, to greet
 Such presence near?

Eager, yet half afraid,
 Lest he our sloth upbraid,
 Would not, with one accord,
 Our hearts cry, "Dearest Lord,
 We bring thee all—
 Our treasures, great and small;
 Our jewels and our gold;
 We nought from thee withhold?
 Or—lacking these—
 We yield, on lowly knees,
 Our service and our lives?
 Yet, what can these suffice?
 What offering can we bring
 To thee, our Saviour, King?
 Since all we have is thine,
 Sent us in love divine;
 And all we are, is what
 Thy grace in us hath wrought?"

What if, while at His feet
 We bow with homage meet,
 (As one in royal state
 Should our poor favor wait)
 With outstretched, pleading hand
 He still doth stand,

And we, in deep amaze,
 Shrinking from that clear gaze,
 Should we not cry,
 "Master! what wouldst thou more?
 What have we still in store
 That we deny?"

Ah, then, with radiant brow,—
 Still bearing trace of cruel, thorny crown,—
 Slow bending down,
 He speaks in accents grave:
 "Yea, other sheep I have
 Afar on savage wold,
 Or lost on barren mountains cold,
 Wandering in dreary lands,
 O'er burning desert sands,
 With none to lead them to
 The Shepherd's fold;
 Who, for my sake, will dare
 Danger and death to bear
 The Light of Life — too long denied
 To these poor, helpless ones,
 For whom I died?"

Swift as a winged dart,
 Piercing each mother's heart,
 His low words fall.
 "Our children! must it be?
 Alas, in agony, deep in our souls we see
 We had not given all;
 And low, on bended knees,
 We cry, 'Dear Lord, not these!
 Take aught we have beside, but ah,
 Not these!'

Then o'er that glorious face,
 Ineffable with love's divinest grace,
 Comes a soul-troubled look,
 As if once more the bitter cup he took,
 And, soft with pitying love,
 His voice replies,
 "I was *His only Son* —
Only Begotten One."
 Dear Lord! ashamed, we cry,—
 Low, in the dust at thy dear feet we lie,—
 "Thy will be done!"

And what if one were nigh,
 Lovely, and young, and fair,
 With white hands clasped in prayer,
 Who hears the Master call,
 And, sweetly yielding all,
 Whispers, with trembling lip,
 "Lord, is it I?"

Slowly the vision fades;
 And we, still half dismayed,
 Our hearts with love and grief sorely down-
 weighed,

Lift up our eyes.
 No quest in heavenly guise
 Meets our dulled sight:
 'Twas but a dream of night;
 This is the day's calm light—
 He is not here!

Nay! dare we say 'tis so?
 Dare we the test forego,
 And say, "He is not nigh?"

What if, indeed, He stands
 With outstretched, pleading hands—
 With wounded, bleeding hands,
 Here in our midst to-day?
 What if such gifts he claim,—
 What answer could we frame?
 What could we say?

ELGIN, ILL.

NEW LEAFLETS.

To the "List of Leaflets" published by the Woman's Board of Missions of the Interior, as given in the March number, we now add, "Relations of Prayer to Missionary Work," by Miss Sarah Pollock, and "Responsibility of Christian Women respecting Culture," by Mrs. M. D. Newcomb. Price 2 cents each, or 20 cents per dozen.

RECEIPTS OF THE WOMAN'S BOARD OF MISSIONS
 OF THE INTERIOR.

FROM JANUARY 15 TO FEBRUARY 15, 1881.

MRS. J. B. LEAKE, TREASURER.

OHIO.

OHIO BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. *Bellevue*, "Happy Workers," 1st Ch., for Erzroom Sch., \$10; *Belpre*, \$14.40; *Cleveland*, Euclid Avenue, for scholarships at Hadjin and Samokov, \$20; Plymouth Ch., \$21; *Coolville*, for Fort Berthold, \$5; *Harmar*, to const. Mrs. Mary F. Lord L. M., \$25; "Band of Hope," for Kobe Home, \$53; *Hudson*, "Union

Soc'y," for Misses Collins and Parmelee, \$8.54; <i>Kinsman</i> , \$9; <i>Madison</i> , for Miss Parsons, \$8.36; <i>Medina</i> , \$7; <i>Oberlin</i> , for Miss Newton, const. L. M's Mrs. H. G. Carpenter, Mrs. Edna O. Johnson, \$70.	Branch total,	\$251 30
<i>Paddy's Run</i> , from Sarah W. and I. R. W.,		10 00
<i>Sandusky</i> , Mrs. Jas. E. Marshall,		5 00
Total,		\$266 30

MICHIGAN BRANCH.

Mrs. Geo. H. Lathrop, of Jackson, Treas. <i>Almont</i> , \$5; <i>Ann Arbor</i> , "Young Ladies' Soc'y," of wh. \$40 is for pupil in Bridgman Sch., \$66.64; <i>Canandaigua</i> , \$5; <i>Greenville</i> , Aux., for Miss Spencer, const. Mrs. E. F. Grabill L. M., \$28; "Cheerful Toilers," \$6; <i>Grand Rapids</i> , Park Cong. Ch., \$59; <i>Jackson</i> , 1st Ch., for Miss Hollister, \$25; <i>Kalamazoo</i> , Plymouth Ch., \$2; <i>Marshall</i> , Aux., \$6.74; S. S., for Dakota, \$1; <i>Owasso</i> , \$3; <i>Port Huron</i> , for Miss Pinkerton, \$10; <i>Paint Creek</i> , \$6; <i>Raisinville</i> , \$5; <i>St. Johns</i> , \$20; <i>Standish</i> , (Par.), \$1.62; <i>Vermontville</i> , for Miss Spencer, \$20,	\$270 00
Total,	\$270 00

ILLINOIS.

<i>Buda</i> , \$3.25; <i>Chenoo</i> , \$10.65; <i>Crystal Lake</i> , \$6; <i>Chicago</i> , New Year's gift, donor unknown, \$20; <i>Clinton St. Ch.</i> , \$8.81; <i>First Ch.</i> , "Young Ladies' Soc'y," for Kohar, \$19.40; <i>Lincoln Park Ch.</i> , for famine in Turkey, add'l, 50 cts.; <i>New England Ch.</i> , for Miss Chapin, \$66.46; for Mrs. Walker's Home, M. E. B., \$100; <i>Plymouth Ch.</i> , for Miss Barnes, \$50.40; <i>Tabernacle Ch.</i> , \$1; <i>Western Ave. Chapel</i> , \$8.50. Total for <i>Chicago</i> , \$275.07. <i>Elgin</i> , \$44; <i>Englewood</i> , \$21.35; <i>Galesburg</i> , 1st Ch., \$20; <i>Malta</i> , S. S. (Par.), \$5; <i>Marseilles</i> , \$26; <i>New Milford</i> , for Mrs. A. Krekorian, Bible-reader, \$4; <i>Oak Park</i> , Aux., for Manisa Sch., \$49.65; Mrs. C. M. Howe, for the Persian famine fund, \$10; <i>Payson</i> , for Miss Porter's teacher, \$20; <i>Peru</i> , for Miss Porter, \$17.76; <i>Sterling</i> , for Miss Dudley, \$4.34; <i>Stillman Valley</i> , for Manisa Sch., \$15; <i>Virden</i> , A Friend, for Bridgman Sch. (Par.), \$7; <i>Wheaton</i> , Aux., \$3.30; S. S. (Par.), \$2.50; <i>Woodburn</i> , "Young Ladies' Soc'y," \$6,	\$540 87
Total,	\$540 87

WISCONSIN.

WISCONSIN BRANCH.—Mrs. R. Coburn, of *Whitewater*, Treas. *Bristol and Paris*, \$13; *Racine*, for Manisa, \$52.04; *Warren*, Mrs. H. E. Osgood,

\$2; <i>Whitewater</i> , for Miss Taylor, \$11. Expenses, \$1.56. Branch total,	\$76 48
<i>Fond du Lac</i> , \$34; <i>Geneva Lake</i> , "Laurel Band," for pupil at Samokov, \$30; "Rainbow Circle," for Bible-reader at Hoh, Turkey, \$20; <i>Madison</i> , \$50; <i>Waukesha</i> , S. S. (Par.), \$3.50,	137 50
Total,	\$213 98

IOWA.

IOWA BRANCH.—Mrs. E. R. Potter, of Grinnell, Treas. <i>Atlantic</i> , \$8.50; <i>Bowen's Prairie</i> , \$4.25; <i>Chester</i> , Aux., for Miss Hillis, \$22; "Little Helpers," const. Miss Lora Stockwell L. M., \$30; <i>Durant</i> , S. S., for Miss Day, \$6.50; <i>Des Moines</i> , for Miss Hillis, \$30; <i>Fairfax</i> , for A. K. Hissar, \$7.50; <i>Logan</i> , for Miss Hillis, \$8; <i>Marion</i> , \$7.62; <i>McGregor</i> , for Bible-reader at Harpoot, const. Miss Lucy E. Salmon L. M., \$10.52; <i>Os-kaloosa</i> , \$35.25; <i>Osage</i> , \$4.53; <i>Tabor</i> , \$15; <i>Traer</i> , for A. K. Hissar, \$26.50. Branch total,	\$216 17
<i>Corning</i> , from the late Mrs. F. M. Davis, \$10; <i>Farragut</i> , for sch.-teacher at Yarpooz, \$20; <i>Lansing</i> , "Ladies' Cent Soc'y," of German Ch., \$5,	35 00
Total,	\$251 17

MINNESOTA BRANCH.

Mrs. J. W. Strong, of Northfield, Treas. <i>Austin</i> , for Miss Barrows, \$14.61; <i>Minneapolis</i> , Plymouth Ch., "Young Ladies' Soc'y," \$8.50; <i>First Ch. S. S.</i> , \$17.13,	\$40 24
Total,	\$40 24

COLORADO.

<i>Denver</i> , 2d Cong. S. S. (Par.),	\$6 28
Total,	\$6 28

MASSACHUSETTS.

<i>Auburndale</i> , S. S. (Par.),	\$6 00
Total,	\$6 00

MISCELLANEOUS.

Sale of leaflets and envelopes,	\$12 82
Total for the month,	1,607 66
Previously acknowledged,	4,310 27
Total since Nov. 1, 1880,	\$5,917 93

Board of the Pacific.

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MONTHLY MEETINGS.

THE December meeting of the Woman's Board of the Pacific met in the parlor of the First Church of Oakland. There were three reasons, combined, that made the room seem lonely and rather empty: our president was unavoidably absent, the rain came in a steady down-pour, and a meeting called by Messrs. Moody and Sankey was being held at the same hour in the auditorium of the church. After devotional exercises, a little necessary business was attended to, and the meeting was adjourned. Perhaps we gained in this change of exercises.

These advocates of foreign missionary work came into prayerful intercourse with earnest souls, and spent the hour "seeking new supplies of grace." And a revived soul is an earnest soul.

We desire, and expect, the outcome of the evangelistic meetings now holding in San Francisco and the neighboring town of Oakland, will be accession to our ranks. We look for larger meetings, for increased interest and better work. And so 1881 finds us.

A fairer day God seldom gives, than was the first Wednesday in January, 1881. The rains of December had not only washed away the dust of the long dry summer and autumn, but already had clothed our hills with a soft, *new* green. Those who came from Oakland to join our sisters in the First Church of San Francisco, had a preparation of soul, in crossing the Bay. We could but be glad in the joy of the Lord, when every little wavelet danced and dimpled in his glorious sunlight. On such days as these, do not our minds turn more kindly to those whom we are striving to

help? Do not our souls long more earnestly for those who sit in darkness, that the glad light of the Gospel may come into their lives; that they may come the more fully to understand God's truth, through knowing him as the author of all this good?

And there were reasons why we had a joyous, hopeful feeling for this first meeting of the new year: our president was there; the familiar faces we have come to expect always to see, were there; and a goodly number beside.

Beginning with January, our quarterly meetings are arranged with special care. The regular monthly meetings are intended to be principally devotional; but for the quarterly meetings subjects are assigned, papers prepared, and a programme of exercises follow.

The committee had arranged their programme, but after the opening devotional exercises, our president called for the will of the meeting—would they adjourn? The reason for this was that a special "believers' meeting" was being held that afternoon not far from the First Church. The vote to adjourn was carried, and so the quarterly programme is still to be enjoyed.

GOOD NEWS FROM MEXICO.

A LATE letter from Mrs. Watkins says, "Persecution is still rife, but the work is increasing and progressing." They have formed a girls' society, called "Las Trabajadoras Mejicanas" (The Mexican Workers). Mr. Watkins proposes to make this society auxiliary to the Woman's Board of the Pacific. They already have a small amount in the treasury, and hope to raise five dollars this year. "All who are able give a cent each week."

A month since, and the above extract from Mrs. Watkins' letter was all we had to offer as "news from Mexico." But the brighter day they looked for was at hand, and nearer than they thought. The principal interest of our meeting for February was in our "revival intelligence" from Mrs. Watkins, who wrote as follows:—

"You will be glad to hear that Mr. Watkins celebrated his birthday, December 26th, by baptizing between seventy and eighty persons, about fifty of whom he received to church-membership.

"It was the seventh anniversary of the organization of the church on Christmas, but as it fell on Saturday, it was thought better to celebrate the day following. Mr. Watkins sent out invitations to Tecolatlán, Ahualulco, San Pedro, and other places, to the faithful that could come, to be present on that day.

"Twenty-one came from Ahualulco, seventy miles distant; from Tecolatlán, one hundred and forty miles, came fifteen. Others

came ten, twenty and thirty miles. Most of these men, women and children walked all the way from the various places, thus showing the degree of interest they had in uniting with the church, and partaking of its sacraments.

"Your hearts would have ached, and at the same time glowed with joy, to see these poor people so full of the love and spirit of the apostles and early church of Christ.

"I need not tell you we had a glorious meeting. Among the number received into the church, was the one who bore the lighted torch for the mob who assassinated Mr. Stephens. For two years he has been holding up, not the assassin's, but the gospel torch in Ahualulco, and to those very ones whom he aided to commit the dreadful deed. He is a noble Christian man; and when Mr. Watkins took him by the hand to welcome him into fellowship of the church, a most solemn stillness reigned. There were but few dry eyes in the assembly as Mr. Watkins said: 'I welcome you to this church and communion, who was once its persecutor; and commission you from henceforth to take up the work of the martyred Stephens and Reyes, bearing persecution, in your turn, for His sake who has cleansed you by his precious blood.' Poor Crysanto burst into tears at the memory of the past. January 1st he took up his work with a happy heart, bearing the 'glad tidings' to the pueblos, thus showing his devotion and sincerity, which no one could doubt, did they know him as we know him.

"Our hall, that evening, was crowded. On the platform behind the pulpit, sat over one hundred of the little ones. Surely, there was 'joy among the angels of heaven' that night, as well as in our hearts. God grant we may have many more such meetings!

"You will also be glad to know that an old gentleman from Ahualulco, the first to welcome Mr. Stephens to his house, brought to Mr. Watkins \$3,000. This he placed at interest, and the income to be used according to Mr. Watkins' judgment. This will give us thirty dollars a month for the work."

Mrs. Watkins asks to be "remembered *very* often at the throne of heavenly grace;" and through these pages we make appeal to the warm sympathy of our friends all over the Union, wherever LIFE AND LIGHT shall find its way. Those who are specially interested in Mexican missions are greatly stirred by these tidings. One of the fairest lands of earth, Mexico, needs only the pure gospel to fulfill the glowing words of prophecy: "For the Lord shall comfort Zion; he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody."

For when the true life shall have been manifested and shown forth among the people, then we may look for a settled and enlightened government. Let earnest prayer be made for poor priest-governed Mexico!

DEDICATION OF THE NEW SCHOOL-BUILDING AT BROOSA.

OUR friends will be glad to hear that another gratifying feature of our February meeting was the announcement of the partial completion and occupancy of the new school-building in Broosa. We take the following from Mr. Baldwin's letter:—

"The new school-building, * * * which we trust will stand for many years as a monument of love to Christ and devotion to his cause, has progressed so far that we were able to have some dedicatory exercises in connection with the Christmas-tree. We met in the main school-room on New Year's Eve. The parents and special friends of the pupils, to the number of about one hundred, filled the room to overflowing, and manifested the most lively interest in all the exercises.

"Interspersed with other recitations and declamations, there was instrumental music, and singing, by the girls, in four languages, English, Greek, Turkish and Armenian. A dedicatory hymn, composed for the occasion by Miss Rappleye, was also sung.

"Not to enumerate the exercises more particularly, I come to one of special interest to you—the public expression of thanks for the building. This was done by three of the girls in behalf of the whole school. Could you have seen their bright, pleased faces, and heard the hearty emphasis they gave to their 'We thank you,' addressing me as the representative of the Board, and begging me to express their joy and thanks to the kind givers, you could have no doubt but that your gift is thoroughly appreciated by those who now enjoy it. And, again, could you realize the need there is for such a school in this region, so destitute of educational advantages, you would already, in anticipation, hear the 'We thank you' of many, many more who, in the future, will rise up and call you blessed.

"I have said nothing of the decorations, because we had none to speak of. The American and Turkish flags crossed at one end of the room; a few mottoes and the Christmas-tree were all that was needed. The room, painted a light blue, with the moldings white, and curtains to match, is beautiful in itself, and we did not wish to detract from that permanent beauty by any temporary ornamentation." After the presents had been distributed and some tableaux enjoyed, the guests passed out, "all expressing thanks."



FRANKINCENSE.

MYRRH-BEARERS.

BY MARGARET J. PRESTON.

THREE women crept, at break of day,
Agrope along the shadowy way
Where Joseph's tomb and garden lay;
Each in her throbbing bosom bore
A burden of such fragrant store
As never there had lain before,—
Spices, the purest, richest, best
That e'er the musky East possessed,
From Ind to Araby the blessed.

HAD they, with sorrow-riven hearts,
 Searched all Jerusalem's costliest marts
 In quest of nards whose pungent arts
 Should the dead sepulcher imbue,
 With vital odors, through and through,
 'Twas all their love had leave to do !



“Came Mary Magdalene and the other Mary to see the sepulcher.”

CHRIST did not need their gift; and yet,
 Did either Mary once regret
 Her offering ? Did Salome fret
 Over those unused aloes ? Nay !
 They did not count as waste, that day,
 What they had brought their Lord. The way
 Home seemed the path to heaven. They bear
 Thenceforth, about the robes they wear,
 The clinging perfume everywhere.

SO, ministering, as erst did these,
 Go women forth by twos and threes
 (Unmindful of their morning ease),
 Through tragic darkness, murk and dim,
 Where'er they see the faintest rim
 Of promise—all for sake of Him
 Who rose from Joseph's tomb. They hold
 It just such joy as these of old,
 To tell the tale the Marys told.



“He is risen; he is not here.”

MYRRH-BEARERS still, at home, abroad,
 What paths have holy women trod,
 Burdened with votive gifts for God—
 Rare gifts, whose chiefest worth was priced
 By this one thought, that all sufficed;—
 Their spices have been bruised for Christ.

— *Selected.*

INDIA. WORK IN MADURA.

The following extracts are taken from a paper given by Mrs. Capron at a South India Conference of Missionaries:—

GOOD news has come from the far country of heaven to all who live on this earth. When misery and death reigned, there was provided in the councils of Heaven a perfect plan of relief, and a sure release. No words can be more graphic than these: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." The Son of God has been given. As He was returning to his heavenly home he gave the inspiring assurance that he would be present at every revelation of this wondrous plan to every soul; and as if, possibly, we might be staggered at the distance between earth and heaven, he provided the power of the Holy Spirit, that nothing should seem to be wanting in a near, and, at all times, available influence. All the divine resources of Father, Son and Holy Ghost lie about the work; and the work is to awaken souls to these glad, bright truths. The wondrous message is to be carried into the homes of India's daughters, and they are each to be told: "Dear soul, Christ died for thee, also. Arise, and meet thy living Lord!"

We are told that those who enter the kingdom of heaven must become as little children; and, verily, it would seem that the one who should carry this message with the greatest simplicity, would be the one who would carry it with the greatest purity and power.

From my want of knowledge as to how the work is done elsewhere, I may be allowed to refer to that which is being done in the city of Madura. This city contains about seventy thousand people; and the number of Bible-women employed is six. The work is twofold. Women in their houses are taught to read; also, women are gathered in some house, freely opened, for the sole purpose of hearing the Bible read and explained.

Many interesting incidents during the past year have shown the power of the pure Word upon the heart, and cheered us by giving us proofs that the Holy Spirit is leading awakened minds on to some understanding of the meaning of our Lord's blessed words. Said a woman, one day, who had been reading about the last fearful night of our Lord's life, "If these things be so, and if by these sufferings and this death I obtain heaven, why is it that I read them so unmoved, and feel them so little?" The Bible-woman then told her of the office of the Holy Spirit to take these things concerning Christ, and reveal them to us; and that we must ask

him to do this for us whenever we feel this consciousness of a darkened mind. Two days after, while reading about the crucifixion, she was so moved as to read with great effort, and with much simplicity expressed the conviction that her vision had been made clearer, because she had been and asked the Holy Spirit to do it for her. Here is a faith in prayer, and a taking of the things of the Bible literally, that seem to me to promise great results. As the Bible-women are always provided with books and tracts for sale, there are many pupils, as well as others, who may purchase such as they wish, and they are glad to do so.

It is interesting to notice that those Bible-women who are the most faithful and earnest in giving religious instruction, retain their pupils longest. The other part of the Bible-woman's work is that of reading and explaining the Bible to groups of women in their houses. This work is gaining in extent and value every month. These women do not care to learn to read. A large proportion of them are in middle life, and have busy lives, but they enjoy a half-hour with the Bible-woman, and become acquainted with the great truths of the Bible to a degree that surprises me. Her custom is to go to one of these houses where she is promised a welcome. She asks if it is a good time to come and read. If the women of the house are engaged, they say so, and generally make an appointment for some other hour in the day. If it is a convenient time, the Bible-woman, often assisted by the women of the house, goes to a few neighboring houses and invites others; and thus an audience is formed. There are now in the city of Madura nearly five hundred such houses opened thus for the reading of the Bible. On one occasion a woman having listened with great eagerness to the story of The Rich Man and Lazarus, exclaimed: "This is it! This is what I have been trying to find for six years. I heard that story once in the street, and wished I could hear it again." The Bible-woman had confined herself exclusively to this parable one week, and on two occasions, before she had made known what she was going to say, was asked to read and explain this parable again, by women who had heard her read it elsewhere.

Some time ago it was determined, in view of the number to be reached and the few workers, and the uncertainty of life as regards both teacher and taught, to confine ourselves to Christ's life and teachings only. He was to be made known as a living Lord. Believing that it is the office of the Holy Spirit to receive the things of Christ's, and to show them to us all, we also believed that we should thus in greater faith ask for his blessing to remain behind when we had given our message. After all these months

of service—we find that it is indeed the living Word, ever fresh and new. One of these listeners, when near death from fever, sent for the Bible-woman. “I can see,” said she, “how the Lord Jesus can be your Saviour, and how you can leave yourself to him when you die, because you have known about those things so long, and have worshiped him; but I cannot see how I, who never have done anything for him, can think that he knows who I am!” (Who shall say that He who is glorious in his apparel, traveling in the greatness of his strength, might not have been on his way even to her, to speak in righteousness, mighty to save.)

What manner of persons ought these Bible-women to be? They should certainly come from among the people, so that, while they should have education enough to lead, they may also fathom the daily necessities, and adapt themselves to circumstances as they arise. It is just in proportion as they regard this work as Christ’s, and not theirs, that they become apt in drawing lessons from the event of the hour. A Bible-woman one day found that her pupil had just received a beautiful necklace, which she held up for admiration. The Bible-woman said: “As you are now to put it on for the first time, I will give you a golden word from God’s Book, which you shall remember to say every time you put it on.” The pupil assented, and having learned the words, ‘The ornament of a meek and quiet spirit, which is in the sight of God of great price,’ she recognized their beauty of meaning, and seemed awed and softened as she clasped the chain around her neck. “‘A meek and quiet spirit,’” said she, “is God’s jewel, and not to be bought with rupees.” The Bible-woman would also seem to need the gifts of an evangelist, to meet the needs of the groups of women who listen to the exposition of some passage of the Word. The questions asked are often such as require an apt reply; and certainly the power of holding attention is demanded.

A Brahmin woman paused to listen to the Bible-woman as she was reading the story of Feeding the Five Thousand. The woman had sacred beads on her neck, and was carefully decked with sacred ashes; the Bible-woman kindly asked her to sit down. “No,” said the devotee of superstition; “you know nothing about how to secure a noble birth, and how to maintain holiness.” “Here,” said the Bible-woman, quickly turning the leaves of her Bible, and reading: “‘Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. * * * Marvel not that I said unto thee, Ye must be born again.’” She then sat down and demanded the signs of this birth, and the Bible-woman dwelt, one by one, on the fruits of the Spirit. This conversation has been followed by others.

It is the custom in Madura to hold a meeting every Friday evening, at which incidents of the week's work are mentioned; and this is closed by dwelling on something connected with the Saviour's life fitted to be an inspiration to effort during the following week. It is a fact to be mentioned, that heathen women not infrequently send requests for prayer to this meeting. Some of these from our pupils of long standing are touching. An hour is spent alone on Sunday with each Bible-woman in turn. The cheerfulness and enthusiasm of all depend upon the brightness of the faith which recognizes the vitality of the union between the Lord and his chosen. The worshipers of stone recognize the life that is hidden with Christ in God, and say, as we so often have heard during the past year, "There is a living God, who can hear what I say." It is believed to be more convincing and persuasive to try to make Christ known as a present and powerful friend, full of majesty, sweetness and tenderness, than to say much about idolatry. When Christ comes shining into the soul, all interest or faith in idol worship fades away. One of our listeners said to us, "I feel that I am turning toward your Lord." This demands of the teacher a consciousness of oneness with Christ, that reveals itself in striking contrast to the too-frequent manner of saying good things from a sense of duty. A young man was known to call a friend to listen to one of these Bible-readings, hidden behind a screen. "Hear her talk," said he; "she talks as if she believed it all." It is this intense and joyful service that the Holy Spirit enters into with his abiding blessing. In the truthful and inspiring words of Rev. Griffith John, at the Shanghai conference: "Let us be what we wish them to be, and they will spontaneously catch the inspiration; for there is something contagious about the life of God as fully realized and powerfully expressed in the life of man."

In response to the prayer, "Let the beauty of the Lord our God be upon us, and establish thou the work of our hands," may it be heard, "Thy renown went forth among the heathen for thy beauty, for it is perfect through my comeliness which I had put upon thee, saith the Lord God."

TURKEY.

LETTER FROM MISS PROCTOR.

The following, from Miss Proctor, gives us an idea of the seed-sowing by the wayside that forms so large a part of her work:—

I AM now residing in Kessab, on Mt. Cassius, thirty-five miles south of Antioch. The mountain, which is fifty-eight hundred feet in height, sets its foot into the sea at a very steep angle. Kessab

is thirty-three hundred feet above the sea, and so far around to the east that it is out of sight of it. The village has a population of fifteen hundred, and is surrounded by hamlets containing from fifty to five hundred inhabitants. The gospel was preached here nearly thirty years ago, and the stone church was built in 1859.



KESSAB, NORTHERN SYRIA.

In all the hamlets are people calling themselves Protestants, so that the whole community numbers over a thousand. The rest of the people are connected with the Armenian church, except a very few Roman Catholics.

One great drawback to the progress of the work here, is the language of the people — a dialect of Armenian so corrupt that they cannot understand an Armenian book. The men all learn Turkish for business, but the women and children know but little. Schools and Sabbath services are carried on in Turkish. You see we need to take the greatest care, or our service will be in a dead language to a large number of the congregation. Another hindrance to progress is the scattered condition of the people, and the number of juvenile shepherds employed to care for a few cows and goats. A week ago I went to Kaladoorian, a hamlet west of us in a deep gorge running down to the sea, with walls of rock on either side nearly two thousand feet in height.

It was a lovely morning, and some of the missionary family, with Miss Childs, proposed to escort me to the fountain, half-way to the hamlet. We climbed up, up, up, and in about fifteen minutes we came in sight of the blue sea. Then it was down, down, down, till we came to the place where the others were to leave me, and my boy Steven to trudge on with the donkey. We passed the school-house without stopping, and went on almost to the sea, as I wanted to begin my calls at the house farthest from home. At last, six miles out, I dismounted. The door was shut; the woman had gone over the mountain, to carry wheat. A little girl about ten years of age answered my questions, through Steven as an interpreter.

“Had Sara (the woman) opened a Sabbath-school for the children, as I requested her to when I called last?”

“No; the children wouldn’t come.”

There were enough Armenian children standing around me at that moment to form quite a class.

“But you live with her, don’t you? Do you take lessons?”

“Sometimes she teaches us, especially my sister.”

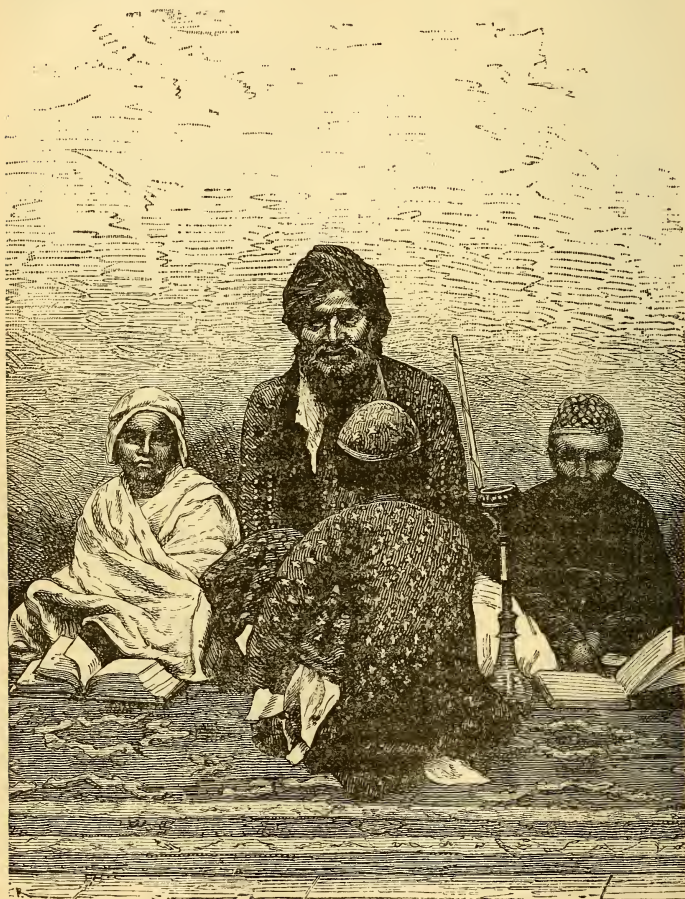
“Why don’t you both come to school?”

“My sister tends the goats, and I watch the children while Sara is away at work.”

I left a tract and my *salaam* for Sara, and went away sad for these Protestant children.

Near by was an Armenian woman, whose two boys attend our school. She received us very cordially, spread a mat and cushion, and invited us in. Behold a house containing but one room, with rough walls and an earth-floor; on one side a fire-place, in which a bright fire blazed, before which a plump little kitten sat purring; also an open door, which furnished all the light there was in the room. In the back corner opposite the door two little goats were feeding from the green leaves of boughs, which had been cut for

them. After some talk with the woman about her boys, and their interest in going nearly three miles up a steep mountain-path to school, daily, I asked, —



TURKISH BOYS LEARNING TO READ.

“Do they read at home, also?”

“Yes,” she replied; “their father has them read every night, before they go to bed.

"Do you understand what they read?" As she spoke with me mostly through an interpreter, I doubted whether she could understand the books they read; but she answered, "Oh, yes."

"Do you remember what our Saviour's first word was when he began to preach?" I asked.

As she could not tell at once, I read, "Repent, for the kingdom of heaven is at hand"; also the verse, "Come unto Me, all ye that labor and are heavy laden," and tried to explain what it is to be a true Christian. She listened respectfully, but assured me they were not so rude and ignorant that they did not know these things. As I bade her good-bye she kissed my hand, and thanked me for coming.

The next family were much more enlightened. The mother had just come in from her field-work, and the father and son joined us after a little. An older married son is in the college at Aintab. I was seeking a grown daughter and some relatives of theirs, to urge their going to school through the winter; but they were away at work. The mother very quietly prepared a lunch for us of fried eggs, toasted bread and cheese, spread on a basket-waiver. A few words here on the best things, met a very tender response.

From there I went to the school, and found nineteen pupils seated in order around the room, with a good fire in the fire-place. This room has four windows, supplied with shutters, but not with glass. The older pupils came up, one by one, of their own accord, to shake hands and bid us welcome, and we listened to one or two pleasant recitations. The teacher is a young widow from Aintab, who has her two little girls with her. In the evening she teaches three large girls and several shepherd-boys, and on the Sabbath she gives a Bible lesson to the women. The community in that hamlet numbers one hundred and twenty-seven, and there is another Protestant community of the same size, with a day and evening school, at Ekizolook.

The only remedy for the darkness and ignorance of this people lies, it seems to me, in maintaining good common-schools, with Christian teachers, under the supervision of an American missionary teacher. To this should be added a faithful native pastor, to look after the wandering sheep.

LETTER FROM MISS CHAMBERLAIN.

SIVAS, TURKEY, Jan. 24, 1881.

THROUGH your pages I would like our dear sisters in America to know that God has blessed us this year, that they may rejoice

with us. The Week of Prayer has come and gone, but its influences, we hope, will extend throughout all the ages of eternity, with many in our city. At last there is a movement among the dry bones of Sivas. Some, we trust, have been clothed upon, while others are still in the valley of decision. Although for many years the seed has been scattered in these highways and hedges, in the little villages hid in the valleys, and in the large towns on the great thoroughfares, the birds of the air have devoured them. Other seed that fell on stony places, and so quickly sprang up because it had no root, has withered away under the heat of persecution, and that which fell among thorns was soon choked by them; while even the seed that fell in good ground has never brought forth an abundant harvest: not thirty-fold has ever been garnered for the Master in Sivas. We have pitied our southern neighbors that were famishing for the temporal bread, as they came to us with their stories of need; yet we have looked with deeper grief upon those around us whose souls were starving for want of the Bread of Life, yet who rather starve than come—who were filling themselves with the husks of forms and ceremonies, when there was bread and to spare in our Father's house.

Now we can rejoice that a few hearts have been drawn, as we hope, to rejoice in Christ as their Saviour; and may this be only the few drops before the early and latter rains.

In our High School, all of our eight large girls in the boarding department hope their sins have been forgiven, and rejoice that they can pray for others, and try in their simple way to help them to the same joy they have found in believing in Christ. As I have asked these girls, night after night, if they have read their Bibles and offered silent prayer, I have been almost afraid to ask them, lest they might be tempted to say they had when they had not; but now, as they pour forth their desires in prayer, it is evident they are not strangers at the throne of grace—that they are not framing prayers for the first time.

One of the first to come was a wild, ignorant girl that came to us three months since, upon whom I have looked with fear, lest the restraints of our school should be too much for this uncultured child of nature, who had grown up in one of the very worst villages in our field. She came with radiant face, and made deep *salaams*—as they always do when they come from the baths, and feel perfectly clean—the only way she knew of expressing her joy; for she believed she had been washed in the “fountain filled with blood”—that she was cleansed from the stains of sin. It is pleasant to read the girls' letters to their friends, so full of their new

joy, and of earnest longing that their relatives may rejoice in the same Saviour. These girls we hope to send out in the villages as beacon-lights, to warn ignorant voyagers of the dangers of the way, and help them to anchor on the rock Christ Jesus. It seems as though the present generation must pass away before the gospel can have much influence here. The great ignorance of the people—the majority of whom cannot read—keeps them in the fear and power of the priesthood; and when customs and habits are like the laws of the Medes and Persians, it costs to be a Christian.

Young People's Department.

A SEMINARY FOR SPANISH GIRLS.

We have a special work that we would like to propose for the young ladies interested in missions, during the coming year. We want to ask them, aside from their regular missionary work, to provide a Mt. Holyoke Seminary for Spain. Just what is needed is explained by Mrs. Gulick's article, which we give below. We have great confidence in our American girls and young ladies, and we are perfectly sure they can do this work if they will only give it their energies, their inventive faculties and their enthusiasm. We cannot give details of the plan, as yet, but we know that quite a sum of money will be required; and we would like to have our young ladies' societies begin to raise it as soon as possible. We shall be very glad to give space in this department for any plans in regard to it that one society may have to suggest to others.



FEW years before Spain was opened to the gospel, English and Swiss friends were bravely and patiently at work helping the few who had become Protestants. They also distributed Bibles secretly, and in many ways sowed the seed which has borne such good fruit. With noble faith they looked into the future, feeling sure that better days were in store for Spain. Wisely planning for the day when the Word of God should be freely taught and studied, they selected from among the young people some who should be educated, to return, eventually, to Spain as teachers. In many cases these children were from Roman Catholic families. The parents, however, gave their consent to the plan. These children were taken to good schools in Switzerland, with the exception of a few who went to England. The experiment was a success;

they were found to be bright, diligent, and capable of healthy development, mentally and spiritually, and after from six to eight years of preparation, a fair proportion of the number returned to their native land as laborers in the Master's vineyard. Work was awaiting them, for in the meantime the gospel had found an entrance, and through the efforts of missionaries, churches had been organized and schools established. The young men who had been educated in the theological seminaries of Switzerland, were immediately helpful to the missionaries of the different societies, as pastors and evangelists. The young women also found open doors of usefulness. In our own mission we have two of these—the *Señoritas Joaquina and Gracia Martinez*. They are not only accomplished teachers, but also earnest Christians, longing for and working for the salvation of souls.

As the years passed, and missionaries from America, England, Scotland and Germany were able to establish schools for the children of the churches under their care, the Swiss friends felt, naturally, that they should also provide for the higher education of the children.

For several years no girls have been sent out of the country, and there is already a lack of good teachers for the day-schools. The missionaries have done what they could to provide for this emergency by taking promising girls into their families, to prepare them for being teachers.

This has been successfully done in Zaragoza, Barcelona and Madrid. In Santander, also, we were led, by God, to take one after another into our family, until we have had eight different girls with us during the last five years. Two of these are nearly concluding a prescribed course of study similar to a high-school course in this land, and we hope they will be ready to teach next year. The advancement of one of these may be realized, from the fact that when she came to me she could not write a sentence in Castilian correctly.

The others made sufficient progress in the two, three or four years they were with us to show clearly that the average Spanish girl is as capable and industrious as the average student in our own land. Two of these will also teach, although they did not complete the course of study.

This method of training young girls in the family, while, perhaps, in some respects the best, will soon be impracticable. The children in the day-schools are growing up, and will in a short time be ready for more advanced instruction than the day-schools afford. The time seems, therefore, to have arrived for the establishment of a permanent home or training-school for the girls of

Spain;—a home which, in its character and influence, shall be similar to those which have been so successful in other mission fields.

When we think of our own privileges, and the blessings with which we are surrounded, our hearts go out in sympathy for the young Christians of Spain, many of whom must pass through severe trial if they would identify themselves with the Protestants.

One of our girls, whose friends have disowned her, with the exception of her mother, writes to me:—

“When will the ladies of our aristocracy (as in your country), instead of occupying themselves only with balls, the theater, the fashions, and similar things, turn their attention, as mortal beings who have immortal souls, to works of charity and love? When will some of them become missionaries of the cross? To regenerate a society such as that of Spain, perseverance is necessary, and help from on high. Shall I some day be able to contribute, even though it be no more than a grain of sand, in this work? Let it please God to permit it, although I find myself very unworthy.”

Dear friends, shall we not rejoice that to us is given the privilege of providing a school for such girls—a school which shall be for the “regenerating of Spanish society”—a school which shall make of frivolous girls, devoted to the world, Christian women and noble workers for the Master?

Let us each feel that we must have a share, however small, in this opportunity which is offered; not so much because the work will not be done without our aid, but as a pledge of our present and future interest and prayer on behalf of Spain.

Let us then prayerfully and conscientiously do what we can toward the first Christian boarding-school in that land, and by placing a Mt. Holyoke Seminary at San Sebastian, start into being pure and holy influences, which shall, in God’s own time and way, help to make of “poor Spain” a Christian land in reality as well as in name.

ALICE GORDON GULICK.

MARCH 28, 1881.

“And so the ‘willing-hearted,’ with store of precious gems,
Or gold, for solemn chiming, upon tne ephod’s hem,
Or, for the holy symbol, the priestly diadem,
Responsive to the summons, glad that the Lord, of all
Had need of woman’s service, although so weak and small,
Came with their eager tribute, in answer to the call.”

Our Work at Home.

PROGRESSIVE WORK.

[Read at the Annual Meeting of the Board.]

FIVE years ago, when our country was pausing on the threshold of its second century, when all minds were unusually thoughtful, going over in retrospect a hundred years of national life, and looking forward with curious questionings, we, as a Board, gathered by ourselves, apart, for a little while for retrospect and future planning. One of the main topics of the gathering was the obligation laid upon us for "progressive work." By a solemn, rising vote the representatives of branches, acknowledging that "hitherto the Lord had helped them," and in answer, as they believed, to the voice of God bidding them "go forward," pledged themselves and their constituency, so far as they were able, to an ever-increasing work. The royal promises were repeated: "My presence shall go with thee;" "The Lord shall open unto thee his good treasure, and bless all the work of thine hand;" "I will go before thee and make the crooked places straight: I will break in pieces the gates of brass, and cut in pieces bars of iron;" and on this strong reliance the pledge was made.

Now that five years have passed away, it may be pleasant and profitable to consider, for a few moments, what this progress has been,—how the pledge has been fulfilled.

As we look over the history of the foreign work, we cannot fail to recognize the many special providences by which our God has made good his promises to his people. He has gone before them, breaking in pieces gates of brass, cutting in pieces bars of iron. They have had and will have a marvelous effect upon missionary work, and no recapitulation can be complete without mention of them.

In 1877 it pleased our God to withhold rain from India. Day after day, month after month, the sun poured down upon parched fields; no vegetation could come out of the hard, dry ground; water-tanks grew empty and hot, like ovens; the scanty subsistence that kept body and soul together, day by day, utterly failed, and men and women and children were starving by thousands. Christian nations and Christian missionaries came to the rescue. They were careful to give all the glory of their good deeds to Christianity and its great Founder, and hundreds came to believe in

the Christian's God, losing faith in their own deities. Sheer desperation drove people of all castes to relief-camps together, to satisfy their deadly hunger — and caste was broken; the iron bar was cut asunder. The memory of the relief given in their sore distress, makes the missionary a welcome guest in many a home, and goes far to conquer bigotry and prejudice. A little later came the wonderful, life-giving breath of the Holy Spirit, which moved so powerfully throughout Southern India, centering mainly among the Telegoos, but having its effect in all our missions as well.

Following the famine in India came the same trial and similar scenes in Northern China. The despised foreigners began to occupy a high place in the estimation of hundreds. A recognition of their labors, and the God whom they served, took the form in one place of worshiping the missionaries as gods; in another the making over of a heathen temple into a Christian church. A like effect from a different cause has been seen in Turkey, where the horrors of war have brought out in shining contrast the cupidity of Mohammedans and the generosity and charity of Protestant Christians. The condition of the Christians has also been much modified, by the evident determination of other nations that they shall have freedom of religious opinion. Another remarkable providence, the opening of the whole continent of Africa, revealing a teeming population quite susceptible to the advantages of Christian civilization, is familiar to all.

We will mention but one more of these special events. Perhaps there never was a darker time in the history of the Board, of which we are a part, than in the autumn of 1878. The regular income was steadily decreasing, and the needs of the work were as steadily increasing. Word had gone out to the foreign fields that expenses must be reduced, and certain portions of the work stopped, if necessary. The tidings came like a death-blow into many a mission home; and soon there came back over land and sea a pleading cry for help. The burden upon the Secretaries was almost too heavy to be borne; the struggle for the provision of funds was sharp, and the issue doubtful. In the midst of all this darkness light burst forth, at last, and there came pouring into the treasury of the dear old American Board nearly a million of dollars. God had pity in the extremity of his people; the rocky barrier was smitten, and the abundant stream gushed forth which was to carry everlasting life to many a soul. Wherever this stream has gone among the mission fields, its course has been marked by fresh life and verdure. In this new life woman's work has had its share, although there was no sudden addition to its fountain of supplies at home.

These events, combined with the natural, steady growth, have produced quite a remarkable increase the past five years. The actual figures are these: our boarding-schools have increased from eighteen to twenty-three; our Homes from two to five; our day-schools from forty-four to ninety-four; the Bible-women from fifty-three to seventy-one; missionaries from fifty-nine to eighty-two. Of the eighteen boarding-schools in existence five years ago, twelve have enlarged their borders, to provide suitable accommodations for the pupils; all together—including the endowment fund of Armenia College—demanding funds amounting to upward of eighty thousand dollars. This has been provided for largely from our legacy fund; and we know of no better memorial that any Christian woman could desire than in one of these institutions, whose brightness not only illumines the dark places of the earth, but shines far on into eternity.

It may be pleasant to look a little into the details of this growth. Some of the most palpable increase has been in our village-schools. In one of the Turkish missions these have quadrupled the last five years; in another there are sixteen, where there were none in 1876. Indeed, so sure is a school to follow when a graduate goes to her home, that a Turkish pasha is said to have exclaimed, when he saw one of these bright, intelligent-looking girls: "Say not a girl has come; say rather a school has come!"

Our Bible-women have increased in numbers by nearly one-half; and where once they were objects of gossip and ridicule, they have now become respected and honored—welcome visitors in many homes.

To take care of this growing work, thirty-two new missionaries have gone out the last few years; three are with us to-day, soon to join them. Most of these are young workers, who, in all the brightness of their early womanhood, are spending their lives among degraded women, trying to lift them up into the light of Christianity. I wish it were in my power to say that these were entirely an addition to the working force; but while thirty-two new workers have gone out, thirteen have dropped out of the ranks. Three have married into homes of their own, two have given up their lives on the foreign field, and eight have returned to this country, in feebleness and suffering. With shortened breath and slow footsteps, with tired brains and shattered nerves, they have come among us, one by one, and the responsibility rests somewhere. Can we tell where?

Perhaps the greatest changes have taken place in our boarding-schools, and it may be pleasant to notice them one by one. In Umzumbi, in South Africa, the dormitories grew so crowded that

the girls lay so thickly upon the floor that there was scarcely room to walk between them; and now there is an entire new building, airy and substantial, which helps to better living, as well as bodily comfort. At Inanda the school has twice burst its bounds, and we have a second request for the enlargement of the unpretending building made so attractive by its covering of tropical vines and flowers. In Turkey it has been incumbent upon us to pull down the seminaries at Aintab and Marsovan and Cesarea and build greater. These enlargements were not asked for until there was strong necessity. In Aintab the missionaries were forced to make one room answer for sitting, dining and ironing-room, and the new addition was a welcome boon to teachers and scholars. In Marsovan the change from the low, dingy house to fresh, clean rooms with hanging-baskets and blossoming plants, helps to make the school a loved and honored place. In Talas many have been turned away for want of room,—a necessity that has sent a pang to the heart of the missionary, but which will soon be remedied by the enlargement now in progress. In Madura a foundation has been made by the purchase of land for the Madura Home, which we feel will do much for the helpless women and girls in India. In Ahmednuggur the long, low building crowded with its hundred girls, is soon to give way to a healthful, convenient abiding-place. The same delightful change is going on in Oodooville, Ceylon, where Miss Agnew, by her forty years of untiring labor, has certainly earned the right to a comfortable home for herself and her school. A special provision has also been made for the ever-increasing patients in the dispensaries in Bombay and Sholapur.

In the young mission of Japan two entire new buildings have been erected. One of them is a dwelling-place for the young ladies in Osaka; the other is our Kioto Home, built by the Centennial offerings of boys and girls in this country for the girls in Japan. Within its walls hangs a roll of honor, giving the names of the donors, over which are drawn the national emblems of Christian America and heathen Japan, and intertwined among them the blessed verse that contains our gospel — “God so loved the world that he gave his only begotten Son, that whosoever believeth on him should have everlasting life.” In our own land, our Dakota Home has been twice enlarged, and now has set apart another building, the “Bird’s-Nest,” as it is called, where the very little ones may be gathered under a mother’s wing and cared for.

This enumeration would not be complete without mention of Armenia College and our Constantinople Home. The seminary at Harpoot has grown into the female department of Armenia College; and the generous endowment, so large a portion of which

swells our receipts the past year, places it on so sure a footing that it will soon be able to stand alone.

Five years ago the teachers and pupils of our Constantinople Home had just moved into the new building. Many were admiring its beautiful situation and fine proportions, but not a few were questioning, also, When will these rooms be filled? Will they ever really be full of desirable pupils? Our own faith went no further than to believe that sometime in our own day it would be filled. Now the questions are answered, and the doubting faith is put to shame. The building is crowded to its utmost capacity; not one more pupil can be received.

At this point we may be pardoned for citing another special providence. Last spring the subject of this enlargement was taken into consideration by the American Board and by the Woman's Board. So far as the building was concerned the course was plain; but there arose a perplexity in regard to land. There was a piece of land adjoining, that would be a valuable addition to the premises, but the price was quite beyond mission funds. The matter came to be a burden on the heart of some of the officers of our Board, and in May was made a subject of special prayer. Even while the prayer was offered, the answer was preparing. On a pleasant spring afternoon a traveler was kindly entertained at the Home. The usual pains were taken to show him the building, the beautiful views from the windows, and the inner workings of the institution. He could not fail to see the crowded state of the building—the parlor utilized for a dormitory; the prayer-closets missing, for want of room; the cramped condition of recitation-rooms and other parts of the building. He was told of the proposed enlargement, and the coveted piece of land pointed out. The call lasted for an hour or two, but the impression received remained. The cherished purpose to establish a memorial for a loved wife, began to connect itself with the new building in Constantinople. He determined that this should be her memorial—not a cold, dead monument of polished stone, but a building on the banks of the Bosphorus, just at the entrance of the Turkish empire—a building which should be filled with fresh young life, constantly going forth to carry inexpressible blessings to the sons and daughters of Turkey. This he has promised on condition that the money already raised shall go for the purchase of the much-needed land.

For this and other mercies the past year we are led to join in the *magnificat* of the mother of our Lord, uttered at the time of her great blessing as well as trial: “My soul doth magnify the Lord. My spirit hath rejoiced in God my Saviour.”

We have dwelt thus largely on the buildings of our Board, because they seem to shine out as special points of light as we look over the foreign field. But the buildings have no meaning aside from the young life and earnest work within that makes them necessary. Out from these buildings—these and others—are going each year one hundred educated, mostly Christian, girls, as Christian wives and mothers, Bible-women and teachers, to share in the great enterprise of bringing their nations to acknowledge Christ as their Lord and king. With Bible and school-books they go to their native villages; a troop of children are gathered about them, and the germs of a Christian education are implanted that will shed bloom and brightness in many a dreary home. Surely, our woman's work has grown the past five years. Our God has kept his royal promise. In wonderful providences He has shown his strong right arm, and gone before his people; by his gentle leading he has guided through crooked places; and by his gracious blessing he has made "the weak things of the earth to confound the mighty."

While we rejoice most heartily in the progress of the work in foreign lands, still we can never lose sight of the fact that every increase abroad brings added responsibility at home. Just here we would like to record our deep gratitude that we have so seldom been obliged to refuse any request from the American Board for absolutely necessary woman's work. There have been dark days, when we were compelled to promise solely by faith, when much anxious thought and careful planning were needed to meet the demands; but through dark days and bright days our God has been with us, and given us the power to do his behest. For the cordial support that has been received from the home churches, for the ready response given to our special appeals, we wish to give special thanks to-day. We would also extend our thanks to all who are assembled here, to all our branches and auxiliaries and mission circles, and to every member in them, did we not feel that the work is yours and theirs, not ours alone. Surely, no one can think for a moment that the Woman's Board consists of a few women who constitute an executive committee in Boston. We have often said that the Woman's Board has no existence outside the organizations of which it is composed. The officers and executive committee are but the servants of their constituency, to whom have been committed important trusts, and to whom it belongs to see that the wishes of the majority are carried out.

The statistics of the progress at home, in round numbers, are as follows: Our Branches have increased from eight to twenty, with four new conference associations; the auxiliaries and mission circles

from eight hundred to one thousand five hundred; the receipts for the general work from \$53,000 to \$87,000. A glance at the inner meaning of these figures will reveal much to encourage us. We see in them seven hundred new societies of women and children organized to work and pray for missions; and the busy hands and feet that are set in motion by them, and the earnest hearts and brains that are planning for their welfare, may be numbered by thousands. In the ten new large organizations we see ten new bands of Christian women pledged to do their utmost to nurture and keep in active service the different auxiliaries, and to extend the work among the churches. We see in these figures at least two thousand additional meetings where the two or three—if no more—gather to talk over the interests of the cause, and from which thousands of prayers go up to besiege the throne of grace for blessings upon it. In the receipts of dollars and cents, we trust we may see a growing love that prompts to generous gifts, that plans for sure and systematic contributions, that hesitates not at personal sacrifice and unremitting labor, if only the good work may not suffer loss.

One of the most encouraging signs at home is the rapidly increasing desire for information. A missionary said in my hearing, not long since: "Ten years ago, when I was in this country, I could find but very few who were willing to listen to the story of my missionary life; and now it is impossible for me to attend all the large gatherings to which I am besought to go." As a necessity in meeting this demand a new department has grown up, which has proved a most important auxiliary to the Board. Five years ago this necessity was beginning to be felt, and our Bureau of Exchange was started at that time as an experiment. Its right to existence was soon proved, and year by year it has become a stronger and stronger power. Its reputation has extended to the West as well as throughout the East, and other denominations have availed themselves of the treasures in its drawers.

The other sources of information, our periodicals, have also made gratifying progress. LIFE AND LIGHT has increased its circulation by about three thousand, while each copy contains eight more pages than five years ago,—making an aggregate addition of over two hundred thousand pages monthly. We have reason to believe, also, from the expressions that have come to us in many directions, that the magazine has grown in general interest and usefulness. Aside from this a weekly page in the *Well Spring*, supplying about three times as much matter in a month as our former *Echoes*, goes into twenty thousand families. All these sources of information are daily bringing our missiona-

ries and their labors nearer to Christian women in this country, doing away with the vague and mythical atmosphere that has so long surrounded foreign missions. In the advance made at home, as well as abroad, may we not truly say that the pledge made five years ago has been nobly redeemed.

And, now, what for the future? Shall we make the same progress the next five years as in the five years past? Seeing what has been required since last we made the pledge, dare we make the same promise for the future? May we expect that the demands upon us will grow less? Surely not. Rather will they increase in large geometrical ratio. From these enlarged and additional school-buildings will go out more graduates than ever before. They will go from house to house as Bible-women, rousing the women from their sleepy degradation, giving them desires for education for their daughters, if not for themselves; others will establish village-schools, where the daughters of these families will receive the rudiments of learning, and be fitted to go into boarding-schools. The boarding-schools will become crowded, requiring new ones to be established or the old ones to be enlarged. This will necessitate new missionaries to aid in the schools, to superintend the native teachers and Bible-women, and to open new places. So the different departments will act and react upon each other till the heathen world shall become honeycombed with Christian teaching—till the old religions shall be sapped at their very foundations, and be ready to fall at the breath of the Holy Spirit in the day of his power.

A great responsibility in this work lies upon every Christian woman in these churches—upon us who are specially interested to see, so far as possible, that the ignorant are informed, the indifferent aroused, the prejudiced won to intelligent interest, bringing them, one by one, to be active laborers in sympathy with our Board.

Is there any reason why we cannot make the same progress at home in future as in the past. Is the material exhausted? Are the churches all reached?—the workers all alive and earnest? By no means. Of our more than one thousand eight hundred churches, about one-half have an organization of our Board; of the one hundred and seventy thousand female members, about one in seven are nominally connected with us; while those vitally interested would number less than five of the one hundred and seventy thousand. Where are the one hundred and sixty-five thousand remaining? Some of them are overburdened women, to whom it would seem almost cruel to add a feather's weight of labor; and yet it is the testimony of many of these

weary ones that the missionary meeting is a pleasant change from the monotonous round of home cares. Others are absorbed in their small circle of society and home charities, without a thought of the regions beyond. Would it not be a kindness to break the narrow bounds for them, and bring them out in an enlarged place? There are others still who believe that their labors should be confined to this Christian land, tarrying at Jerusalem till it shall be wholly renewed and purified. Can we not touch their hearts with the needs of fifty million of women and children wholly dependent upon us for gospel tidings? We believe most heartily in the duties of domestic life, in the sweet charity that would relieve the suffering about our own doors, and especially in evangelical work in our own country,—yet we would also plead for a share of their blessed ministries for the suffering ones in heathen lands. But we would like to labor especially with the thousands who are indifferent to Christian work of any kind. If we could rouse them to an interest in missions, they would be awake to other causes,—to home-work and church-work,—and the world would be the better for their lives.

While it is important that we should add to our numbers, we must not forget that we are to grow in other ways, as well. Our meetings of Board and Branch and auxiliary must grow more spiritual in tone, more definite in aim, more replete with systematic study and fervent prayer. Our periodicals must grow richer and fuller in information and practical suggestions as to methods of work. Our Bureau of Exchange must be full of stirring papers and letters. Our giving must be more and more generous,—more from principle, and less from impulse. We at home should be the leaders, giving our missionaries all possible strength and courage, not dragged along after them by special appeals and urgent calls for aid. Information is necessary, of course, to intelligent working, and that we must ask from the missionaries; but aside from this, they ought to have no anxiety as to home supplies.

We cannot stand still in this undertaking; we must either press forward toward the mark with ever-increasing energy, or we must fall behind in the race. God grant that we may never turn back in our course till the glorious prize is won, at any cost of personal sacrifice of time, of money, of tireless labor.

We are reminded here of the German peasant who, moved to consecrate a portion of his income to the Lord, made a vow to lay aside every coin that came into his possession with a horse upon it. The plan worked well, and the little box on the mantle had always a supply for the various drafts that were made upon it. At last there came into his possession, one day, a gold coin with a

horse upon it, and with it came a struggle with his conscience as to its disposal. If he had known there were gold coins with horses on them, he doubted if he should have made the vow as he did.

In his longing scrutiny of the coin his eye fell upon a motto in a strange language, and he took it to a friend, to learn its meaning. It was interpreted to him as "Never turn back;" and it seems to me that we could not have a better watch-word to-day. Let us never turn back till every woman in heathen lands shall be brought into the brightness of a gospel freedom. Never turn back till there shall be Christian homes all over this wide world of ours. Never turn back till women and girls everywhere shall share the same blessed privileges that make our lives so beautiful. Never turn back till every corner of the earth shall glow with warmth and beauty, because the Sun of righteousness is shining in them with healing in his beams.



HOW TO KILL A MISSIONARY MEETING.

BE an irregular attendant, more often absent than present.

Always be surprised when the time for the meeting comes.

Never anticipate it; never be ready for it. Always have something else imperative to do just then, so that you either cannot possibly go at all, or will be so worried and preoccupied as not to have the least little corner in your heart for the meeting, or not a thought on the subject.

Always manage to be tardy; and when you go, make a great noise, and interrupt and incommode every body. If they are reading the Bible or praying, fuss around as much as possible, and get every body stirred up.

When seated, notice the bonnets and dresses especially; begin whispering to your nearest neighbors,—ask them questions, and make them talk. Pass notes to those you cannot reach. Sit by somebody with whom you have errands, and improve the time to get them all done up.

Don't join in the singing; don't kneel at prayer. Keep a sharp look-out for the windows; if they are down, raise them,—if up, let them down; and do it repeatedly and emphatically, and get a good many to help, but do not hurry—let it be "sweetness long drawn out." When you are called for your item, say you are "very sorry, but though you tried very hard, you could find nothing on that field;" or say that "you found there was very little being done there, and that the work is very discouraging."

If the leader or your pastor or some other good soul has kindly supplied you with something to say, don't be ready to say it off quickly and brightly, but read it from a paper for the first time, making them all wait till you find the place. Miscall the names; blunder and make mistakes, keeping your voice on a monotone, and pitched on the lowest key. Read everything in the paper, both above and below the paragraph your friend has marked. Sit very far back on the last seat, and whatever you do, don't let any one hear a word,—or if a word, certainly not a sentence. Don't be interested or excite yourself, it is so unladylike; and see to it that no one else has a chance to get so.

If you should be induced to lead in prayer,—as you hardly will, I suppose,—pull down your veil, put your hands and handkerchief over your mouth, kneel down with your back to everybody, and either pray out of the window or into the bottom of your chair; and do be modest, remembering that the beauty of a prayer consists in its low tone. Pray for every general subject you can think of, but never mention the missionaries; avoid personalities, and never lose your self-control; it is most unladylike to show emotion.

When the collection is taken say you have forgotten your purse; when your dues are called for never pay them. When subscriptions are taken always give your name, but never your money; leave it to the skill and perseverance of the collector to secure that. Let her office be no sinecure. Let her call and call; and finally make up the lack you promised from her own purse, and wait on you to remember the debt.

If anything is said about increased liberality, or decennial gifts, speak of your increased expenses, and, if the matter is urged, get angry, and show your temper. Say, with frigid dignity, that “each lady probably knows her own ability to give better than the officers of the Board, and that for your own part you will certainly have nothing to do with these extra efforts, as you always give as much as you are able, consistently, with other claims.”

By this time, if the meeting is not dead, you may give it a final, fatal thrust by remarking that you are very tired, the meeting has been so long and so dull and so prosy; and you wonder why missionary meetings always have to be so; and why we keep on having them at this season, when the weather is so hot (or so cold, according to the season); and why we should insist on foreign missionary meetings and foreign missionary societies, when we all have so much to do at home!

Submitted by an eye-witness, if not a member.—*S. J. R., in “Woman's Work for Woman.”*

WOMAN'S BOARD OF MISSIONS.

RECEIPTS FROM FEB. 18 TO MARCH 18, 1881.

MRS. BENJAMIN E. BATES, TREASURER.

MAINE.

<i>Maine Branch.</i> —Mrs. Woodbury S. Dana, Treas. Foxcroft and Dover, Aux., \$3.25; Cape Elizabeth, Lagonia Ch., Aux., \$5; Bath, Aux., \$6; Solon, Aux., \$5; Lewiston, Pine St. Ch., Aux., \$10; Portland, State St. Ch., A Friend, \$10; Williston Ch., \$6.50,	
<i>Kennebunk.</i> —Union Cong. Ch.,	\$45 75 3 64
Total,	\$49 39

VERMONT.

<i>Vermont Branch.</i> —Mrs. Geo. H. Fox., Treas. No. Danville, Aux., \$10; Milton, Aux., \$15; Greensboro, Aux., \$3; Rochester, Aux., \$14; Benson, Aux., \$25; Jericho Centre, Aux., \$17.50; St. Johnsbury, So. Ch., Aux., \$20.50; Enosburg, Aux., \$36; Rutland, Aux., of wh. \$25 by Mrs. John B. Page, const. L. M. Miss Harriet M. Daniels, \$40.10; Bridport, "Lakeside Gleaners," \$20; Burlington, Aux., of wh. \$25 by Mrs. Maria Hickok, const. self L. M., \$40; Middlebury, Mrs. M. L. Severance, \$5; Wallingford, Aux., of wh. \$50 const. L. M's Mrs. Frank Miller, Mrs. A. J. Newton, \$57.10; New Haven, Aux., \$22.40; "Mission Band," \$19; A Friend, const. L. M. Miss Charlotte Fisher, \$25. Ex., \$15. Bal.,	
Total,	\$354 60 \$354 60

MASSACHUSETTS.

<i>Ayer.</i> —Aux.,	\$10 00
<i>Berkshire Branch.</i> —Mrs. S. N. Russell, Treas. Pittsfield, 1st Ch., Aux., \$15.54; Hinsdale, Aux., \$17,	32 54
<i>Essex No. Conf. Branch.</i> —Mrs. J. W. Perkins, Treas. Newburyport, Aux.,	150 00
<i>Essex So. Conf. Branch.</i> —Miss H. K. Osgood, Treas. Middleton, Aux., \$5; Salem, Tabernacle Ch., Aux., \$38; "Young Ladies' Miss'y Soc'y," \$50; "Willing Helpers," \$30; Topsfield, Aux., \$40; Marblehead, No. Ch., "Good-Will Mission Circle," \$20,	183 00
<i>Fall River.</i> —"Willing Workers,"	60 00
<i>Granby.</i> —A Friend,	40
<i>Greenwood.</i> —A Friend,	25

<i>Hampshire County Branch.</i> —Miss Isabella G. Clarke, Treas. Northampton, Edwards Ch., "Mission Circle," \$40; Amherst, "Mission Circle," \$110,	
<i>Lancaster.</i> —Miss Mary A. Marvin's S. S. Cl.,	\$150 00 20 00
<i>Lawrence.</i> —Ladies So. Cong. Ch.,	10 00
<i>Medfield.</i> —Aux.,	20 00
<i>Medford.</i> —A Friend,	05
<i>Middlesex Branch.</i> —Mrs. E. H. Warren, Treas. Framingham, Plymouth Ch., Aux., \$60; So. Framingham, A Friend, \$10,	70 00
<i>New Bedford.</i> —"Wide-Awake Workers," const. L. M's Mrs. Geo. W. Ellis, Miss Mabel Washburn, Miss Mary T. Chase,	75 00 5 00
<i>Northampton.</i> —A Friend,	5 00
<i>No. Middleton.</i> —"Willing Workers,"	30 00
<i>Springfield Branch.</i> —Miss H. T. Buckingham, Treas. Chicopee, 3d Ch., \$10.22; Springfield, 1st Ch., "Circle No. 2," \$10.98; Brimfield, Aux., prev. contri. const. L. M. Mrs. C. P. Page, \$15,	36 20
<i>Suffolk Branch.</i> —Miss Myra B. Child, Treas. Boston, Central Ch., "Mission Club," of wh. \$25 const. L. M. Miss Lizzie Wilbur, \$68.89; Aux., \$55.87; Mrs. M. H. Baldwin, \$5; East Boston, "Maverick Rill," \$20; Roxbury, Highland Ch., Aux., \$96.80; Immanuel Ch., Aux., \$9.15; Dorchester, Mrs. Clarissa Williamson, \$2; Chelsea, 3d Ch., \$19.71; Cambridge, "Young Ladies' Working Party," \$15; Brookline, E. P., \$1; Brighton, Aux., \$30; Grantville, Aux., \$14,	337 42
<i>Woburn Conf. Branch.</i> —Mrs. N. W. C. Holt, Treas. Winchester, Aux., \$22; "Seek and Save Circle," \$200; Lexington, "Hancock Mission Circle," \$34; Woburn, Aux., \$50,	306 00
<i>Worcester Co. Branch.</i> —Mrs. G. W. Russell, Treas. Athol, Aux., \$25; Spencer, Aux., \$21; "Hillside Workers," \$10; Mrs. Wheeler's S. S. Cl., \$4; Southbridge, Mrs. M. F. Leonard, const. L. M. Miss Anna R. Leonard, \$25; Oxford, Aux., of wh. \$25 by Mrs. A. W. Porter, const. L. M. Mrs. W. A. Wheelock;	

\$25 by Mrs. A. L. Joslin, const. L. M. Mrs. E. C. Whit- tiesey, \$70; "Lambs of the Flock," \$10,	\$165 00
<i>Worcester.</i> —A Friend, const. L. M. Miss Lizzie L. Upton,	25 00
<i>Yarmouth.</i> —Aux.,	6 00
Total,	\$1,691 86

CONNECTICUT.

<i>Eastern Conn. Branch.</i> —Miss M. I. Lockwood, Treas. Wil- limantic, Aux., const. L. M.'s Mrs. Edwin Barrows, Miss D. L. Fitch, \$52; Preston, \$6; Old Lyme, \$26.85; Plainfield, A Friend, 50 cts; Stonington, "Agreement Hill Soc'y," \$10; 2d Ch., \$7.31; Pomfret, Aux., \$19.30; "Little Women," \$1.23; Colchester, \$70; Norwich, 2d Ch., \$39.50; Broadway Ch., "Mission Circle," \$25; "Lath- rop Memorial Soc'y," \$50; Windham, \$8.60; New Lon- don, 1st Ch., of wh. \$25 const. L. M. Miss Sarah W. Learned, \$71.28; West Killingly, \$12,	\$399 57
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<i>Hartford Branch.</i> —Mrs. Chas. A. Jewell, Treas. Berlin, Aux., \$73; Hartford, Centre Ch., Aux., \$15,	88 00
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<i>New Haven Branch.</i> —Miss Ju- lia Twining, Treas. Bethle- hem, \$10; Bridgeport (of wh. \$50 fr. No. Ch., "Earnest Workers," \$30 fr. No. Ch. S. S., \$7.25 fr. So. Ch. "Mission Circle"), \$160.43; Colebrook, "Cheerful Givers," \$25; Corn- wall, \$40; East Haddam, \$12; Gaylordsville, "Earnest Workers," \$20; Greenwich, \$126; Haddam, "Young La- dies' Mission Band," \$6; Killingworth, const. L. M. Mrs. Isaac Kelsey, \$28; Mer- iden, "Cheerful Givers," \$40; Middlebury, "Hillside Glean- ers," \$25; Middletown, of wh. \$10 fr. "The Gleaners," \$50; New Britain, "Banyan Seeds," \$10; New Haven, Centre Ch. (of wh. \$25 fr. Mrs. Mary L. Skinner, const. L. M. Miss Frances C. Skin- ner), \$80; Davenport Ch., "Mission Circle," \$20; How- ard Ave. Ch., \$15; No. Ch., \$7; 3d Ch., \$50; Orange, \$20; Salisbury, \$20.11; Saybrook, \$9.45; South Britain, \$19; Southbury, \$25; Wallingford, \$41; Warren, \$26; Water- bury, "Young Ladies' Mis- sion Circle," 2d Ch., \$80; Westville, \$30; Winsted, \$36.45; Wolcottville, \$37,	1,068 44
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Total, \$1,556 01

LEGACIES.

<i>Eastern Conn. Branch.</i> —Nor- wich, Broadway Ch., Legacy of Mrs. Mary A. Baker,	\$300 00
<i>New Haven Branch.</i> —New Ha- ven, Centre Ch., Legacy of Mrs. S. W. Eustis,	500 00

NEW YORK.

<i>New York State Branch.</i> —Mrs. G. H. Norton, Treas. Bing- hampton, \$7.50; "Young Ladies' Aux.," \$50; Brook- lyn, "Puritan Mission Cir- cle," \$20; Norwich, \$40; Fairport, \$20; Crown Point, \$16; Sing Sing, fr. members of Ossening Inst., \$79.20; Gloversville, \$30; Gaines, \$7.10; Flushing, \$15; Sus- pension Bridge, \$10; Little Valley, \$5; Rodman, \$31; Syracuse, by Mr. W. E. Ab- bott, const. L. M. Mrs. Abbott, \$25. Ex., \$9.62,	\$346 18
<i>Jamesport, L. I.</i> —Mrs. T. N. Benedict,	9 40

Total, \$355 58

NEW JERSEY.

<i>Irrington.</i> —Mrs. Rev. Rufus S. Underwood, const. self L. M.,	\$25 00
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Total, \$25 00

PHILADELPHIA BRANCH.

Mrs. Samuel Wilde, Treas. Plainfield, N. J., Aux., of wh. \$25 const. L. M. Mrs. Eliza Porter, \$35; Jersey City, Aux., \$32.70; Montclair, Aux., \$13; Herndon, Va., Aux., \$3; Collection at meeting at Jer- sey City, \$6.75,	\$90 45
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Total, \$90 45

SOUTH CAROLINA.

<i>Charleston.</i> —Mrs. R. M. Cutler,	\$5 33
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Total, \$5 33

OHIO.

<i>Paddy's Run.</i> —A Friend,	\$ 40
<i>Windham.</i> —"Young Ladies' Mission Band,"	15 00

Total, \$15 40

ILLINOIS.

<i>Lee Centre.</i> —S. S. Infant Cl.,	\$2 00
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Total, \$2 00

General Funds,	\$4,145 62
LIFE AND LIGHT,	733 86
Weekly Pledge,	3 40
Leaflets,	1 25
Legacies,	800 00

Total, \$5,684 13

MISS EMMA CARRUTH, Ass't Treas.

Board of the Interior.

ROMAN CATHOLICISM IN AUSTRIA.

THAT you may know this land and the great majority of its people as it is, I must tell you something of the workings of this papal system, than which I cannot imagine a more dangerous, subtle, or fearfully sure soul-poison. Take the confessional; the system of teaching religion which is carried out in every school, the scholars being marked in religion the same as in their other lessons; the worship of Mary and the saints; the endless and complicated system of prayers and alms by which so many sins are forgiven; and the final priestly absolution. Any one living among Catholics must acknowledge them to be very religious. As Father Goodell said of another nominal Christian church, "They have plenty of religion, but it is of a very poor kind." You speak of the Bible. "Oh, we know that by heart," they say. Astonished, you ask, "When did you learn it all?" "Oh, we studied it in school." The only book they know is a small book with a few of the Bible stories so arranged as to be harmless, which is rigorously taught in all the schools, even the Normal schools. The real Bible they are warned against as a dangerous and soul-perverting collection of writings not even to be looked at. You speak of prayer. They know all about praying—have said the Lord's prayer dozens of times, kneeling on the stone floor of their church, before you were up, perhaps. You try to touch their hearts with the story of the cross and the grave. They tell you how, on every Good Friday of their lives, they have gone to all the churches, in each one going to the grave, and kissing the dirty crucifix buried there; or how they have toiled, on their knees, up the "holy stairs" to the sepulcher, where the wounded body lay, surrounded with burning candles and incense. Once I walked up the side-stairs, where the people come down, in order to see from above how the people looked and acted on their laborious upward journey. Some carry heavy burdens on their backs, and prayers are necessary to be repeated on each step. These devotions, however, do not interfere with any communication they may wish to make with each other on the way; and wandering eyes, weariness or unseemly haste characterized all the faces. However, it was all entered upon the great account-book, and has probably wiped out, in their estimation, some of those sins confessed, lately, to the keen-eyed priest who sits over there in his

little cubby-house, with his ear at the hole, where a poor distressed heart is pouring out her tale of sin and penitence; but his eyes, meanwhile, are wandering over the ranks of gaudy butterflies who flit through the church, from one door through another, parading their holiday finery. A lady told me, the other day, that she had not been at the confessional for twenty years, on account of vile questions asked her by the priest. I have been repeatedly told this by penitents who prefer a priest of whom they know nothing.

A little girl, whose word can never be relied upon, said to my daughter, the other day, "Oh, if you only knew how good it is to have your sins all forgiven!" Many say that they begin their old sins with a new zest after having them forgiven by the priest. Children are obliged to write out their lists of sins, for fear they should otherwise forget some; and parents are not allowed to see these lists.

Aside from the reverence and devotion paid to Mary, there is a saint for every day in the year, and for all sorts of occasions. If a woman is suffering from any disease, she sends her maid to buy a wax candle and place it at the shrine of a patron saint, who, it is said, has made some wonderful cures in just such cases. The woman groans or curses at home, while the maid, perhaps, flirts with her lover outside the church door, or buys some new piece of finery with the money. Perhaps she finds time for a prayer, and perhaps not; but when her mistress recovers, it is a new triumph for the saint.

Speaking of praying, reminds me of one of my Bible-class who was praying for health. "You'll never get it," said her old grandmother, "till you ask Mary, the mother of God. She hears. Once when I was a servant-girl, and had a hard mistress, I was sent to pray for help for her, and I just stepped before a shrine and prayed to Mary that she would let her die, she was so ugly—and she died." This woman stops her ears or leaves the room when the girl prays for her.

Then there is the last absolution. It is performed, if possible, in the night or early morning, as it attracts so much attention, which the family usually prefers to avoid. A boy must always precede the priest with a bell, which he rings to remind people of their duty to kneel before the coming "host." I have early in the morning heard the bell, and looked out to see men and women kneeling in the mud as the ruddy priest hurried by. It is a fearful cause of anxiety. The priest must not be called too soon, while there is hope, nor too late, lest there be none. "The dear one fell peacefully asleep, having received the holy absolution and sacrament," is the way death-notices are always worded,

whether that is the truth or not. The other day I was with a mother whose eldest daughter was passing away. She told me that if it was to save her daughter's soul, she could not let her know that she was dying. "I know she must die to-day," she said, "but I won't even call a priest, for fear she should know of her state." She borrowed a consecrated candle, however, to have lighted in the adjoining room, "for the sake of the servants," she said, "that they might think it was all right with her soul." Poor girl! dozens of candles helped to light her poor worn body to the grave. Three finely dressed priests, and the solemn procession of attendants and musicians who accompanied the family thither, told the world that she was properly buried, and the next day a well-paid mass was read, and their holy duty was done. Doubtless every year, on the anniversary of her death, several florins will be expended for candles and flowers; and after a longer or shorter time her soul will be prayed out of purgatory, and get safely to the other side — "If there be another side," as the poor mother said to me, adding, "The best thing is to believe that death ends all."

C. E. S.

SIGNIFICANT STRAWS FROM SPAIN.

Two recent decisions by the Supreme Court of Madrid, show very clearly that religious tolerance, as that term is commonly understood, does not exist in Spain. In the first case, a man was arrested because he did not take off his hat while a religious procession was passing in the street. The procession was, no doubt, one of priests on their way to administer the sacrament to some dying man — a common event in a Spanish town; and to one of the faith, as they pass by carrying the "host," the neighborhood is temporarily made sacred by their presence. It is, of course, no more than a matter of courtesy for one to remove his hat; but when this is demanded as a right, the case is changed, and one might feel called upon from conscientious motives to refuse. Refusal, however, in the case referred to, seems to have ended unhappily for the person concerned, as he was condemned to an imprisonment of two months — a sentence that he is now serving out. The other case was that of a Protestant minister, who made an address to a number of peasants who were at work, and afterward distributed tracts among them. Although meetings of Protestants are allowed in regularly authorized places of worship, they cannot be held outside of these quarters; while the distribution of tracts and Bibles is expressly prohibited. In this, as in the other case, the offender was punished with two months' imprisonment. One cannot help asking, if this is the modern notion of Roman Catholics, as to what religious toleration should be. — *Boston Herald*.

A change of prime ministers was made in February, Señor Canovas going out of office.

The new Spanish Government, with Señor Sagasta as prime minister, is liberal in its views.

The new Governor of Madrid, determined to break up the gambling-saloons of that city, one night last week surprised twenty-four establishments in full blast, arrested all engaged and sent them to prison. He then sent a stern warning to all similar establishments in the city, threatening them with punishment unless gambling was instantly suppressed. It is significant that to secure his end he took the precaution to lock up ten district inspectors, so that the gamblers should not get warning of his projected raid! — *Christian Union*.

The Sagasta Cabinet has proposed to the king to grant amnesty to a Protestant clergyman now suffering imprisonment for holding divine worship at Catalonia without having complied with the stringent regulations of the late cabinet against the Protestant propaganda in Madrid. The government has also instructed the authorities to abandon all the prosecutions, so numerous under Senor Canovas, against the native Protestants and the agents of the Bible societies. — *Boston Traveller*.

The clergyman referred to in this telegraphic dispatch is Don Antonio Martinez, of Rens, a brother of the Senoritas Joaquina and Gracia Martinez, of Santander and Zaragoza, respectively.

AUBURNDALE, MASS.

A. G. G.

TURKEY.

LETTER FROM MISS TUCKER.

HADJIN, Jan. 17, 1881.

SHALL I tell you something of yesterday, my first day of work in our Sabbath-school in the city? We were at breakfast with the first light of morning; the rain was falling fast, but I started immediately for the Sabbath-school. I had been having an English class during the week in the city school, but had done no Sunday work. I started out with many a fear that in time of need my limited Turkish vocabulary would fail me; but as I walked along up the mountain-side at the head of five teachers,—our girls,—whose work I was to superintend, suddenly all was bright overhead. We had reached a point above the clouds. It seemed a providential speaking to me, encouraging, and meant to encourage me in the work I was taking up. The lichens of various hues, bright and beautiful on the naked rock, were object-lesson number two. If here, in this cold spot, where all around seems so unfavorable, out of unseen elements God has wrought such beautiful life, will he not thus speak to me of his power, and his purpose to use even my weak efforts, if day by day I do my best to build up a spiritual life in some hearts amid this darkness?

Soon we were down again in the rain and mud; but the brightness and beauty through which we had passed lingered in our thoughts; and as I looked upon the faces of the dear girls they were bright and cheery, though we were walking through filthy streets.

Let me introduce you to our school-room. The first room which we entered, like all others in Hadjin, was built, walls and floor, of pebbles and mud. It was not cleanly. The roof leaked, and the dirt-floor was covered with water, deep enough in places for fish to swim in. The poor cold children were huddled around the places where doors ought to be. Here and there a child sat perched on the window-sills, no glass protecting their poorly clad backs from the cold, damp air.

We passed on to the next room. This was dry; but there were not even openings for windows. The stove-pipe hole and the foot-and-a-half-wide door afforded our only light. My first thought was, No one can read here. But this was the only dry place. We called the children in. They came and curled themselves down on the damp dirt-floor to hear what we had to say. We had no fire, no stove. All were cold, and poorly clad; some with hair dripping from the weekly bath, some minus the bath; some looked innocent of soap or comb. They numbered one hundred and ten, —all but two under twelve years of age. I wish you could have seen their eager faces. We sang; but at first none of the little voices joined in. We read the Turkish words, and urged them to sing with us. Soon we were listening, not to the screeching tones often heard in the old Armenian churches, but to a chorus of sweet voices. We sang most of the time; it was nearly all we could do, under the circumstances.

Why were we not in the regular church-building? First, there is no such building. We have only one small rented room to use for church purposes. Secondly, the noise of two or three hundred voices in one such room would be distracting. After an hour and a half with the children —not a wasted hour, I trust —we returned to the Home. After dinner we spent two hours in reading, and then, with Miss Brown and some of the girls, went through the rain to the church in the city.

The meetings begun during the Week of Prayer are still kept up, with no falling off of interest. We hope the work will deepen; some of our own family are anxiously inquiring the way.

LETTER FROM MRS. COFFING.

Mrs. Coffing wrote, Jan. 22d: —

I MUST write you a few lines to-day if the plow does stand still. For some time the religious interest with our girls has been quite

marked. There is a great change in their outward deportment—more love, more forbearance toward each other, less fretting under the restraints of teachers, and a much greater readiness to say, “The fault is mine.”

They are very attentive in the evening lessons, and it is much easier to make them see the point I wish them to understand. Of their own accord they divided into two classes; one of which goes, after study-hour, every evening to the school-room to hold a prayer-meeting, and the other the next evening. I have appointed several times for private talks with any who wish, and most of them have come, some as many as three times. But with all this I cannot say that I think one of the new girls has passed the point where we can say, “She is born again.” Those that we hoped were Christians when the term commenced have been much quickened, and are a real help.

Thursday evening I warned them against self-deception. Last evening we had a prayer-meeting all together, but their prayers revealed many errors—much of trusting to their reformation and their own good works for salvation. At the close of the meeting I tried to show them the difference between justification and sanctification, and to have them see that they need not expect sanctification until they had received adoption. But who except the Holy Spirit can make them understand what it is to yield to Jesus? Only the Spirit can make them see the difference between the floating along, lazy, indifferent trust of these nominal Christians, and the active trust which says, “I yield;” “I give up;” “O Jesus, make me thine.” Oh, how we want your prayers, now and always, that we may have the Spirit to lead, guide and help us! The Spirit can make these girls see all sides; he can lead them into all truth; and he will, if—but I will not write the “ifs.” Nothing will be right without the Spirit; then let us pray that he will ever abide with us.

You insist on my writing something of myself. With seven or eight Bible and five English lessons a week, with all the miscellaneous things that I must do, and this week we have had two hundred and eighty callers, whom, as Miss Spencer is away and the new ladies are yet without the language, I had to entertain; and besides, I have been obliged to spend three or four hours talking over church-work with the pastor—I was going to say, after all this, I have to acknowledge that I am tired before bed-time; but I sleep eight hours almost every night without waking, and am ready for work in the morning.

WEDNESDAY, 26th.—Twelve of the girls have declared themselves on the side of Christ, and I feel that they are really his; for others we hope and pray.

GLEANINGS FROM RECENT LETTERS.

Miss Barrows, of Japan, gives us this attractive picture of the home occupied by herself and Miss Dudley, under the new arrangement by which their service is devoted chiefly to the women of Kobe and the surrounding villages. The school connected with the Kobe Home is now under the charge of Miss Clarkson.

MISS DUDLEY and I came into our new home the middle of December, and enjoy it as much as we expected to. It is bright and cheery, and just large enough for two. The house is old, but freshly papered, and the sun shines in all day. The front window looks out upon the sea, and the back ones up to the mountains. The large window where I am seated is full of plants, the white drapery curtains are trimmed with pressed ferns and bright leaves, and the coal fire is glowing. Since New Year's I have gone back to my old class in the Sabbath-school,—with what pleasure I must leave you to imagine; words cannot tell. The women seem equally happy, and I have a full class in spite of the cold weather, which is much more severe than usual this winter.

We are longing and praying for our “day of Pentecost” to come, and sometimes we think we see the cloud no bigger than a man's hand in the far horizon. The Week of Prayer was observed with more than usual interest by our united churches. Our congregations are increasing, the Bible-classes show earnest, thoughtful faces, and the ready ear and quick response give evidence that the truth has touched the heart. There has been an unusual sale of Bibles of late, and we hope that means an increased amount of Bible study. These are some of the signs. We hope and believe that this year will show greater advance in the work than any before it. It is good to read of your meetings at home, and to know that you are praying for us. How much of the present results are the answer to your prayers who shall say? We believe and know that God does hear and answer every earnest prayer.

Miss Lawrence, of Manisa, writes:—

You are right in thinking that the past year for me has been full of varied experiences, pleasant and unpleasant; but the pleasant predominate by far. My liking for Turkey, as to its natural advantages, its physical features, increases. Asia Minor is a beautiful land, and full of most interesting associations. I had the pleasure of visiting recently the ancient cities of Sardis and Philadelphia, where were two of the first Christian churches.

Sardis is situated in a small plain shut in by the hills. It is now a most desolate place, with only a few ruins of ancient buildings and some mud-houses of the present day. But there is something impressive in the scene which clings to one for a long time

after looking upon it. I have felt its influence more since than at the moment when I was there.

At Philadelphia there is now quite a flourishing Turkish city, called Ala Shehir. Around the railroad-station it seems like a little French town. Everything in that vicinity is kept in good order, and the avenue, bordered with tall, slim poplars, was quite French-looking. There are almost no ancient ruins now to be seen in Philadelphia, only a wall of bones, which are said to be the bones of Christian martyrs; but this report is much doubted.

Our school is quite prosperous this year. We have sixty scholars in all, the larger proportion of whom are Greeks. I now teach four classes a day. Three of them are composed of girls learning English; but as some are only beginners, I have good opportunity to practice my Greek. The other includes from twenty to twenty-five children under ten years of age, and some of them are hardly more than babies.

Our Sabbath-school and other services are quite well attended, and the work in Smyrna is prosperous and full of interest.

Miss Seymour, writing recently from Harpoot, says:—

Dear friends, you in that enlightened land, and we in this, have the one great, all-absorbing desire that God should visit us by his Holy Spirit. To you it is the greatest need, — to us also. In the end, what avails outward progress and enlightenment while the soul sits in darkness? Oh that we might in our schools and in our work see the power of the Lord present to heal.

Home Department.

STUDY OF MISSION FIELDS.

1881.

JANUARY.—Annual Review.

FEBRUARY.—China.

MARCH.—China.

APRIL.—China.

MAY.—Papal Lands.

JUNE.—Papal Lands.

JULY.—Turkey.

AUGUST.—Turkey.

SEPTEMBER.—Turkey.

OCTOBER.—Africa.

NOVEMBER.—Africa.

DECEMBER.—Africa.

MISSIONS IN PAPAL LANDS.

BY MRS. C. L. GOODELL.

[Lesson No. 4.]

How do papal lands differ from heathen lands?

What countries are included in papal lands?

How many missionary stations of the American Board are there in the different papal countries?

In which of these was the first mission of the American Board?

Name the papal countries where religious liberty largely prevails at the present time.

In what year was the mission of the American Board started in Austria?

Who was the first missionary?

What other missionaries soon afterward joined him?

When and by whom was religious toleration granted in Austria?

Give some account of the trials and difficulties the missionaries have encountered from opposition of Catholic priests. (*Gospel in all Lands*, February, 1881.) (*Life and Light*, July, 1880.)

Name some of the restrictions now imposed upon Protestant missionary work by the Austrian government. ANSWER.—Children of Catholic parents between the age of seven and fourteen are not allowed to attend Protestant services. This shows the importance that Catholics attach to the training of the young. Is there not a lesson here for us? Missionaries are denied the right to read the Scriptures or pray at the burial of members of the free church. Distribution of tracts forbidden; also the selling of the Scriptures. (*Missionary Herald*, January, 1881.)

What distinguished Christian reformer suffered martyrdom in the city of Prague? When, and how?

How many missionaries are there now under the American Board in Austria? How many churches? When organized? Where?

In what year did the American Board begin its mission in Spain?

What three brothers were the first missionaries?

Give some account of the progress of their work. ("Historical Sketch of American Board in Papal Lands.")

What class of people are mostly reached by our missionaries there? How many churches there now? How many missionaries and assistant missionaries? Name them.

THE DUTIES THAT LIE NEAREST.

It is Friday morning,—the time for our missionary meeting. After an absence of some weeks, rendered imperative by home-cares, we must go to-day. But here is the dear baby! Her morning bath must not be forgotten, nor hurried so that she cannot shower diamonds and pearls over mamma, to keep it bright in her memory all day long. The little round mouth, open like those of the birdies in their nests, must be filled and satisfied. The

appeal of the sweet eyes that look into the mother's, to catch the contagion of joy or grief, must be answered with loving looks and tones, till their fringed curtains drop and shut them into dream-land. "Do the duty that lies nearest thee," rings in the mother's ears; and with willing hands she supplies the wants of the little one. The baby is fast sinking to sleep. She may yet go to the loved meeting. But now a poor woman at the basement-door begs for a few moments. She is unknown; she is not in the least attractive; but her old faded cloak shows diligent patching, and her story seems to bear the marks of truth. She tells of a baby at home, born after its father's death,—a "little hindering thing," who prevents her from earning much for the two older ones. "I go out washing, but most leddies do not like a baby round under fut, mum. They think she hinders me." Just here a last cry from the rosy darling fast sinking to sleep up-stairs comes floating down over the banisters, and the monitor within whispers, "Do the duty that lies nearest thee." Now, garments must be found for the half-orphan children and their mother—and some must go, into which dear hands long-folded to rest stitched many a sweet memory. After all this it is very late for the meeting. "Why not stay at home? Others can go who have not so many cares. If one must be often late, is the old adage true, 'Better late than never'?" Love for the work triumphs. "At least, I can find out what others are doing." Hat and cloak are thrown on, and with eager haste that seems to speed the steps even of the tired car-horses, the familiar trip is soon accomplished. The shrewd elevator-boy, who "knows all those who are in the habit of coming late," is a lion in the way. But there is a new elevator-boy, and that ordeal passed, the friendly greetings from kind eyes in Room 50 dispel from the mind of the new-comer all lingering doubts of her duty and privilege. The business of the hour is pressing. Many demands for the use of pen or voice have been met with promises of self-denying effort from one and another, and there is need of help from all. But, perhaps, the most touching lesson of the morning is found in a letter read quietly in a corner—as it had been read aloud at an earlier stage of the meeting. It is from Miss Irvine, in Dakota. Shut in, by the storms of this dreary winter, to the companionship of only two or three friends beside her Dakota neighbors, she appeals to these mothers, who meet every Friday morning, for their sympathy and prayers. She tells us that the heavy snows have cut them off from all postal communication with the outer world for five weeks, with the exception of one or two letters that have reached them in a round-about way by stage. She says that to them, to whom letters and

papers are society and inspiration, the trial is far greater than any one else can realize. But she speaks of her happiness in meeting, at the weekly gathering for prayer, the women with dark skins, but with "white women's dresses," whose petitions are full of Christian love and fervor. And she rejoiced to go to their homes to tell them of the Saviour who is glad to be the guest in some of them, and longs to enter them all. This letter touches deeply the mother-heart. We remember Miss Irvine. Though it is not with baby-lips and eyes that she appeals to us, it is with very child-like ones; with eyes that, when she was last at our Room, telling the story of her work, seemed to shine through their tears with a rainbow promise that the clouds of superstition should never gather over Dakota land again, as in days that are past. Far from father and mother, this dear child works on patiently, gladly, for the salvation of those poor women born to bondage and thankless toil. And there are many others like her doing a similar work. Can any mother-heart be cold toward these dear young missionaries? Can we shut ourselves up in our homes, and confine our prayers and efforts to them, while these daughters need both our prayers and efforts, and ask for them in every letter? Shall we not rather seek to multiply their number? One mother-heart was satisfied, that Friday morning, that to minister to those that are afar off is often "the duty that lies nearest." And the rosy face just waking from its long sleep, that, from its cradle-bed, "looked love" into her eyes on her return, seemed to be trying to promise her never to stand in the way of the performance of such duties.

RECEIPTS OF THE WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

FROM FEBRUARY 15 TO MARCH 15, 1881.

MRS. J. B. LEAKE, TREASURER.

OHIO.

OHIO BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. *Berea*, for Miss Maltbie, \$2.50; *Cincinnati*, Vine St., \$100; *Columbus*, 1st Ch., \$35; *Edinburg*, for Misses Collins and Parmelee, \$12; *Lodi*, \$9.52; *Madison*, for Miss Parsons, \$5.90; *Marietta*, "Young Ladies' Miss'y Soc'y," for scholar at Hadjin, \$40; *Mt. Vernon*, "Young Ladies' Miss'y Soc'y," \$20; *Ravenna*, for Miss Parmelee, \$12.50.
Branch total, \$237 42
Centre Belpre, Mrs. E. M. Good-
no, const. self L. M., 25 00
Springfield, S. S., for Kalgan, 25 00

Total, \$387 42

MICHIGAN.

MICHIGAN BRANCH.—Mrs. Geo. H. Lathrop, of Jackson, Treas. *Charlotte*, with prev. cont. const. Mrs. Ann Jones and Mrs. Lavinia Ion L. M's, \$16.18; *Dorr*, "Industrial Soc'y," \$5; *Hudson*, for Bible-reader at Marash, \$15.75; *Manistee*, \$40; "Young Ladies' Circle," \$12.50; *Romeo*, for Bridgman Sch., \$50; *Summit*, \$3.18. Branch total, \$142 61
SUNDAY SCHOOLS, for Parable Fund: *Champion Hill*, \$2.23; *Homestead*, 60 cts.; *Joyfield*, 20 cts., 3 03

Total, \$145 64

ILLINOIS.

ILLINOIS BRANCH.—Mrs. Luther Bradley, of Aurora, Treas. <i>Amboy</i> , Aux., \$11.26; S. S., \$3.74; <i>Beardstown</i> , \$3; <i>Granville</i> , Aux., \$7; S. S. (Par.), \$5.40; <i>Jacksonville</i> , for Miss Evans, \$42; <i>Sheffield</i> , \$6.17. Branch total, \$78 57	
<i>Chicago</i> , Leavitt St. Ch., const. Mrs. L. D. Hammond L. M., \$25; New Eng. Ch., Aux., for Miss Chapin, \$59.38; Mrs. C. G. H., for Mrs. Walker's Home, \$100; Plymouth Ch., for Miss Barnes, of wh. \$10 from the "Workers for Jesus," const. Mrs. C. H. Converse, Miss Mary Richards and Miss Emma Fenimore L. M.'s, \$85; So. Ch., const. Mrs. J. P. Williams L. M., \$31.50; Tabernacle Ch., \$2.50; Western Ave. Chapel, \$4.33; Clinton St. S. S., \$6. Total from Chicago, \$313.71; <i>Galesburg</i> , 1st Ch., \$12.62; <i>Ivanhoe</i> , \$5; <i>Metamora</i> , A Friend, \$1; <i>Morton</i> , \$1.12; <i>New Milford</i> , S. S. (Par.), \$1; <i>Oak Park</i> , "Little Sunbeams" (Par.), \$5; <i>Peoria</i> , for pupil at Erzroom, \$40; <i>Prospect Park</i> , \$5.25; <i>Tolono</i> , Mrs. L. Haskell, \$10; <i>Waukegan</i> , \$6, 400 70	
Total,	\$479 27

WISCONSIN.

WISCONSIN BRANCH. Mrs. R. Coburn, of Whitewater, Treas. <i>Arena</i> , Aux., \$5.45; "Mission Circle," \$5; <i>Dela- van</i> , \$13.20; <i>Waukesha</i> , \$12; <i>Ripon</i> , const. Mrs. Mary Harwood L. M., \$27; <i>Whitewater</i> , for Miss Taylor, \$9.50; <i>Milwaukee</i> , Spring St. Ch., Aux., \$54.50; Mrs. Dr. Hanson, for Dakota, \$4. Total, \$130.65. Less expenses, \$2.61. Branch total, \$128 04	
<i>Belott</i> , Mrs. Isabella R. Williams, of China, \$5; <i>La Crosse</i> , \$17.70; <i>Waupun</i> , for Miss Ward, \$10, 32 70	
Total,	\$160 74

IOWA.

IOWA BRANCH.—Mrs. E. R. Potter, of Grinnell, Treas. *Bowen's Prairie*, A Friend, 50 cts.; *Des Moines*, Plymouth Ch., S. S. (Par.), for Bridgman Sch., \$13.56; *Green Mountain*, Aux., for Mrs.

Coffing's tours, \$16.65; "Helpers" (Par.), \$1.35; Mrs. H. L. C., for Miss Barrow's tours, \$10. Branch total, \$42 06	
<i>Cleveland</i> , Mrs. R. C. Payne, birthday gift, \$1; collected by Harry C. Payne, \$2.12; <i>Creston</i> , for Bible-reader in Turkey, \$8.35; <i>Webster</i> , for Miss Day, \$4.60, 16 07	
Total,	\$58 13

MINNESOTA.

<i>Plainview</i> , S. S., primary Cl. (Par.), \$5 00	
Total,	\$5 00

MISSOURI BRANCH.

Mrs. J. H. Drew, 3110 Washington Ave., St. Louis, Treas. <i>Breckinridge</i> , \$18; <i>Brookfield</i> , Aux., \$6.60; "Young Ladies' Circle," \$5; "Willing Workers," for Miss Tucker, \$6.65; <i>Kansas City</i> , Aux., \$17.95; (Par.), \$7.15; <i>Kidder</i> , \$5; <i>Meadville</i> , \$4.45; <i>Neosho</i> , \$25; <i>Pauldingville</i> , \$7; <i>Pierce City</i> , for Miss Brown, \$25; <i>Springfield</i> , Aux., for Miss Brown, \$25; "Children's Soc'y," \$15; <i>St. Louis</i> , 1st. Ch., for Miss Kellogg, Aux., \$3.50; "Pilgrim Workers," \$18.32, \$189 62	
Total,	\$189 62

KANSAS.

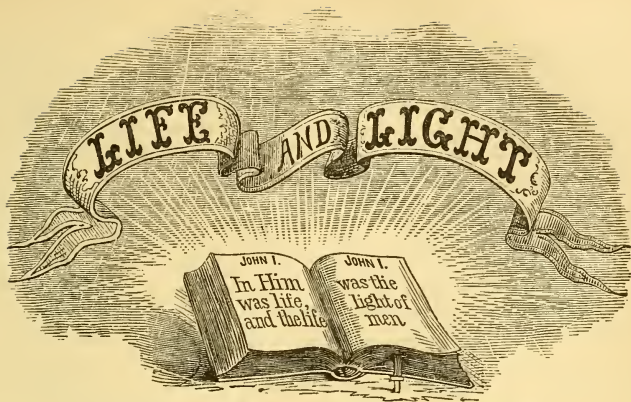
<i>Pearlette</i> , of wh. \$1.10 for Dakota, \$1.64; <i>Topeka</i> , \$6, \$7 10	
Total,	\$7 10

COLORADO.

<i>Denver</i> , for pupil in Bridgman Sch., \$15 00	
Total,	\$15 00

MISCELLANEOUS.

Sale of pamphlets and envelopes, \$15 53	
Sale of Miss Rankin's "Twenty Years in Mexico," 1 25	
Total,	\$16 78
Total for the month, \$1,365 24	
Previously acknowledged, 5,917 93	
Total since Nov. 1, 1880,	\$7,283 17



FOR WOMAN.

VOL. XI.

JUNE, 1881.

No. 6.

INDIA.

BIBLE-WOMEN IN THE MAHRATTA MISSION.

[From the Annual Report of the Mission.]

Mrs. Bissell reports:—

THE work in the districts is carried on almost entirely by Bible-women; six of whom are working among the villages of the Newásé Taluka, three in the Rahuri, and two in Kolgaw and its outlying villages and hamlets. Their work is brought to my notice monthly, through reports, and we have gatherings, besides, for all the Bible-women several times a year. Now, however, we have settled on semi-annual meetings as most practicable. On these occasions we have particulars of their efforts and incidents which we might never learn from their reports. The two from Rahuri told us of their trip to Paithan, at the time of the great pilgrimage, with the pastor and several other Christians, of the Kirttans in which they joined, and of the companies of women they were able to secure to listen to their words, many of whom had never before heard the glad tidings.

Bhagubai, of Satral, drew upon our sympathies by her account of a woman in one of her villages who had, for some time, believed the truth, but had been waiting for her husband to consent

to her making a profession of it. At last she declared to him her purpose to become a Christian, and is now suffering such persecutions as one bitterly opposed to Christianity knows how to inflict; but she is bearing them with patience, praying that her husband also may be brought to the light. Bhagubai asked prayers for her, that her faith might not fail. This story came home very closely to two of the Bible-women, who had been through all that and more, and been rewarded by having their husbands join them in the precious faith, though after many years of bitter trial.

Two of the women told, with much simplicity, of their having presided at a funeral when no one else was available. They had come to the village not knowing of the death. It was that of a Christian, and they found that they were about to remove the body without even a prayer, because there was no Christian at hand. The women went forward and had the people seated, then read from the Bible, spoke of the Christian's hope in death, sang, and offered one prayer. The people had not been very friendly to the Bible-women before, but ever since they have found a welcome there. They were a little doubtful whether it was quite proper for women to perform such a service, and they asked my opinion. I said it certainly was, under the circumstances, and the thought to undertake it was a very kind one.

All these women walk to the villages, except when going on long trips, and one of them gave a most thrilling account of her walk home one night after parting with her companion. They had been somewhat belated, and in the dark, with a heavy rain, she found herself nearly submerged in a flood which had come rushing down. She knew not which way to turn, but cried unto the Lord, and he heard her, and brought her into a safe place; but she was obliged to retrace her steps, and spend the night in a village on that side of the river.

One gathers much knowledge of the work and its encouragements and difficulties from such verbal reports; but it is far more satisfactory to enter the field with the Bible-women themselves, and see the work. This it was my pleasure to do in November, at Kolgaw, where Vithabai and Bhagubai are located. The latter was not well, but we had two of our Nagar Bible-women to help us, and Vithabai was our pilot.

We went with her, first, to the Maharwada, where she brought the Christian women together with a mild kind of authority, which no one tried to resist. At the close of the remarks and singing she closed with a few pertinent words, which were listened to with that kind of attention which comes from respect of person. Nothing more was needed to show her standing among

them. She then took us into the village, to the house of the patil. Women, and men, too, exchanged pleasant salutations with her as we passed along, and occasionally she would stop at some doorway, and call the women of the house, saying, "Come; we are going to meet at the patil's." There would come the response, "I'm coming right along."

At a Brahman's house, next door to the patil's, she said, "Krishnabai, can't you come with us, this morning, to the patil's?" and Krishnabai left her sprinkling of the door-step, and, setting her water-vessel inside, was soon with us. Vithabai said to me, in a low tone: "She is sorely tried, by her only son having become insane. I have tried to encourage her to look to God alone, and to pray to him. Her son is certainly better, lately, but not well; I thought you might say something to help her, and so was very anxious to have her come out this morning."

After singing, I read of the woman who, in her hour of great need, came forward and touched the hem of Christ's garment, and was made whole. She had not even spoken to Him of her need of his help, but had felt it, and came to Him. How ready he was to supply her need as soon as she came. He knows all our sorrows and anxieties, and is waiting to have us come to him with them. He can save us from the ills of this life and of that which is to come. The tears stood in the eyes of Krishnabai, and she said, "That's just what Vithabai says, and I believe she is helping my boy!" And Vithabai followed with a few simple but earnest words, saying that Christ alone is a true refuge in time of trouble, and he alone can save. We sang of the "Friend above all others," and there were other wet eyes than Krishnabai's, and it seemed as if hearts must have been touched.

We visited the Mangs, and Vithabai was at home there, also; they evidently regarded her as their friend. On another day we rose at early dawn and went to a village a few miles distant. Formerly we could not get a hearing from the women there; but Vithabai called them together, and the patil asked us into his wada. Several of these women were very interesting; one, especially, listened as they were not wont to listen. When we spoke of leaving, she said, "Sing just one more hymn." "What shall it be?" I asked; and she replied, "I will not complain of thy dealings with me, O God!" I turned with surprise to Vithabai, and she said, "Do you not observe that she has but one arm?" Then the woman said, "I used to fret and murmur a great deal about it; but since Vithabai has come and told us these things, everything looks differently, and I like to hear that hymn." Now, this Vithabai is from the low-caste Mahars, and yet she is received and

respected by all. God himself has given her this grace and power. These, and other pleasant and interesting things, tell of a real work among the women of those villages.

Here in Ahmednuggur there are five Bible-women working among the high and the lowly. I have gained access to the women of high caste, mainly through two schools for high-caste girls. Finding here and there a young woman who could read imperfectly, and was desirous of learning more, I have employed a woman to go about and teach them. She is a Marathi woman, formerly educated in this girls' school, and has for many years lived at a distant village, where she never heard the truth. The year after the famine she came, with her boys, "to become a Christian," she said; and I found she could read fluently, and had much of the Bible in her mind. We thought, however, that she had come principally for help, and we encouraged her to return to her village, which she did. But the next year she came again, and that time to stay. She said her husband told her she was of no use to him if she wished to become a Christian, and she had better go. She supported herself by working in Christian families, until I gave her this employment. Meanwhile she was received into the church, and the one little boy that came with her, this time, was baptized. I am hoping this work will grow, and give her abundant occupation.

We found, one day, at the home of a shimpie, or tailor, a young girl of about fifteen years, quite crippled with rheumatism, and we were asked if we could not do something for her. We read to her of the blind and lame who were brought to Christ and healed, and told the mother to pray to him, and also advised that she be taken to the hospital. When she was taken there the hospital assistant said that it was a chronic case, and they could not help her. I then proposed a simple remedy, which was to be applied night and morning to the stiffened joints, with rubbing and heating, and said, "We will all pray that this may help, if not quite cure her." After a few weeks we were surprised and greatly pleased to find the girl looking much brighter, and her joints more pliant. Said the mother, "I have taken the name of Jesus only all these days, and she is certainly beginning to improve." Being taken to the hospital, again, she was declared to be in a more hopeful state, was received, and placed under treatment. It was not long before she was able to walk from there to her own house, with the help of a cane. To me, and to the hospital assistant, also, it seemed little short of a miracle; and I feel no hesitation in saying that Jesus has done it, blessing means which, in themselves, would seem to have been insufficient to effect a cure. If they can be induced to receive

Him as their Saviour and Deliverer for the life to come, also, this would prove a blessing indeed.

There is an aged Brahman widow here, living in the family of her son, for whom I cherish a real affection. One day I sang to her, "One there is above all others." "Why," said she, "that sounds very sweet and nice. He is the kind we want—one to save and cure us." "How is it, Bai," I said—"you have just returned from Kashi; do you feel any better satisfied now? Is your mind more at rest?" "Well, not quite as I could wish. I still hope some day that I may go to Rameshwar." "Go to Jesus," I said. "He is near you always, and you need take no more long journeys to Kashi or Rameshwar. Come to Him." But they are Brahmans of the old school, and I fear they will never leave the ways of their father.

The most encouraging feature of our work in this city is, that we are allowed to prosecute it to the extent of our ability. We are forming new acquaintances constantly. The above incidents will suffice to give an idea of our work, though not much is seen in the way of direct results. Our efforts rest upon the promise, "My word shall not return unto me void."

GLEANINGS FROM RECENT LETTERS.

Miss Garretson, who went to China in the autumn, writes as follows, to the auxiliary supporting her, of her first impressions of the country and her work:—

OUR voyage was as pleasant as favoring winds and smooth seas could make it. We enjoyed, particularly, the beautiful scenery along the coast of Japan and through the beautiful inland sea to Shanghai. At each stopping-place we were entertained by kind friends of our own and other missions. The most delightful part of our journey was the ride up the Peiko River to Tungeho, on the Chinese boats. These boats are propelled partly by sails and partly by boatmen, who pulled them along with ropes, as horses pull on the canals in America. As we went slowly along we could land and walk on the shore, and we enjoyed many pleasant rambles in this way. On the Sabbath we anchored the boats, and Mr. Sheffield and Mr. Chapin, who were of the party, went over to a little village to preach. Mrs. Sheffield had a children's meeting on the boat, and I went with Mrs. Chapin to visit some of the women in the village. They seemed more curious to see strangers than to hear them talk. But some of the seed sown may spring up and bear fruit; that is not for us to know.

Our journey from Tungcho to Peking was overland. I rode a donkey, and Mrs. Chapin was carried on a chair. We remained four days in Peking, and then followed our journey to Kalgan by mule litters, which are nothing more than boxes, two feet and a half wide and six feet long, swung between two mules, one in front and one behind. The journey occupied four days. We entered the mountain district the second day from Peking, and all the rest of the way was over the mountains and the elevated table-lands lying between.

The general face of the country in China is devoid of beauty, but the scenery of these mountains is grand and imposing. Our mules picked their way over the well-beaten road, — the thoroughfare between Peking and Mongolia, — and we were carried safely by them over river-beds, up the sides of mountains, and then down steep ravines, where one misstep would have thrown us down over rocks. I did not fear, however, or feel alone; for that blessed sense of security and companionship which has been with me all the way, was with me there, and still abides, to comfort and bless.

And now I am at last in my new home, in a little valley shut in on all sides by the mountains. Kalgan is about three thousand feet above the sea level; and Mt. Williams, the highest peak of the mountains, just back of our compound, is eighteen hundred feet above Kalgan — or forty-eight hundred feet above the level of the sea. Yesterday we climbed to its summit. From our elevated position we could see Kalgan, resting among the mountains, and other villages ten or more miles away. The scenery is different from anything I have ever seen at home. No verdure clothes the mountain slopes. Nothing but barren rocks greet the eye; but these stretch on and on, rising grandly higher and higher, the one behind the other, like the steps of an immense amphitheater, from the little villages resting at their base. Through an opening in the mountains, at the south, we could see the road leading to Peking; and the great clouds of dust, blowing from the sandy plains, looked like mist rising from the sea.

Everything in China is dirty. The houses are built of mud, and dust and dirt prevail. Only in the mountains can one be free from it. They stand out pure and clear, like witnesses for God, and their elevation affords a very exhilarating atmosphere. Perhaps it is due to this fact that the stars seem to shine upon us with a greater splendor, and the sun to shed a richer light. This fact may account, in part, for the buoyancy of my own spirits; but only in part, for I think I feel the influence of your prayers upon me in strong measure, and it is this that gives me courage to begin bravely the study of this difficult language. It is particularly

difficult in this place, because three dialects are spoken. The Pekinese is the court dialect, and is used only by some of the better class; while the lower class, and especially the women and children, speak a mixture of Kalganese and Yüchohese. I want you to pray that I may be able to acquire these strange sounds, and that I may have a retentive memory in gaining a knowledge of the language. This seems just now the one thing for me to do, and I know I shall be helped by your prayers. I cannot tell you very much about the missionary work as yet. I only want to tell you how pleasantly I am situated, and how happy I am in the thought of what the future may have for me of blessed service for the Master.

Miss Townsend, of Oodoopitty, Ceylon, writes of a severe storm which damaged shipping, caused death on the sea, and destroyed property on the eastern coast of India. Among its minor effects was the detention of an old man under missionary influences, for a few days; and the account shows some of the difficulties of reaching the people:—

An old man, who came ten miles, on foot, to see his daughter in the school, was obliged to remain until the third day, before he could return home. Food was offered him, which he declined — from rigid ideas as to caste, I supposed; and thinking he would find shelter in the house of some friends in the village, I was surprised to see him still here when the next morning came. He had spent the night on the outer veranda, and was shaking with cold. It was pitiful to see him trying to find warmth in the single thickness of the thin muslin shawl which covered his shoulders; but the blanket I offered him was rejected for a pot of coals which some one else had had the thoughtfulness to provide for him. An arrangement of mats on a sheltered corner of my veranda made a room vastly more comfortable than his home would furnish, and he seemed to think it very nice. I suggested that his daughter should cook rice-gruel for him in a new vessel which I would give her. “No,” was the answer; “I am hearing instruction, and it would not be right for me to eat food cooked in the house of a Christian.” This meant that he was going daily to hear the false teachings of a heathen priest, and in order that they might be efficacious, he must observe certain ceremonies and restrictions. He thought it perfectly right, however, to accept a cup of coffee made in Mrs. Howland’s kitchen. When I asked him in the afternoon if he would like another, he said, “If you give, I will like.” When he was quite comfortable, I seized a good opportunity to suggest that the Lord had caused him to be detained here that he might hear about Christ, and take him for

a Saviour. It was with constant prayer for wisdom from above that I attempted to point this dying soul to "the Lamb of God, which taketh away the sin of the world." But there was no want or desire expressed. He gave a polite assent to all I said, but it was easy to see that he was trusting his own goodness as sufficient to secure heaven for him. As usual with this people, there was no sense of sin, no lack of purity, and we could not help him except to pray that heavenly light might illuminate the dark mind. When the school-matron had finished her breakfast, she spent some time with him in reading and explaining that pearl of the parables, "The Prodigal Son." He attended church, and listened to the exhortations of the native pastor, who talked with him after the services. He, however, thought his effort useless, because the man did not feel himself to be a sinner. At different times during the day I heard the matron and other Christians in the school talking with him, until I was reminded of the words, "The kingdom of heaven suffereth violence." Monday morning dawned clear and bright, and we saw our guest depart, seemingly indifferent to all that had been said; but it is our earnest prayer that the instruction he received here may trouble him until he shall seek and find Christ.

* * * The passing weeks have brought blessed changes, in which I know you will rejoice with us. On Monday evening, as I was seated in my room, I noticed three or four of the younger girls standing at the door, as though they wished to come in, but were hesitating. I called them to me; and as they stood with bowed heads and hearts, too full to speak, others came, and with these took their seats at my feet; still others followed, one after another, until in the circle gathered there was every one who had not professed to love Christ. From the tender, broken words that came from the sobbing lips, it appeared that God had spoken to them in the death of a young child in the neighborhood, and in the joyful leave-taking of a young Christian, who had gone to be with her Saviour; and they were not ready to die, because they were sinners. Some said that their friends had told them that they would not receive them into their houses if they became Christians. "But," said one, "whoever casts me off, I must have Jesus for my Saviour, for I shall perish if I do not."

It was a precious season of waiting at Jesus' feet, and now how delightful seems the privilege of being in this dark land. There were twelve of those who thus sought salvation; and "those who seek shall find." Next Sabbath two pupils from the school and a woman with whom we have labored much are to be received into the church.

Young People's Department.

A NATIVE CHRISTIAN WEDDING.

PART I. THE WOOING.

Miss S. F. Norris, M.D., of Bombay, sends us the following account of a native Christian wedding, written by Krupubai Haripunt, for a little publication issued in Bombay, called "Jottings by Busy People."



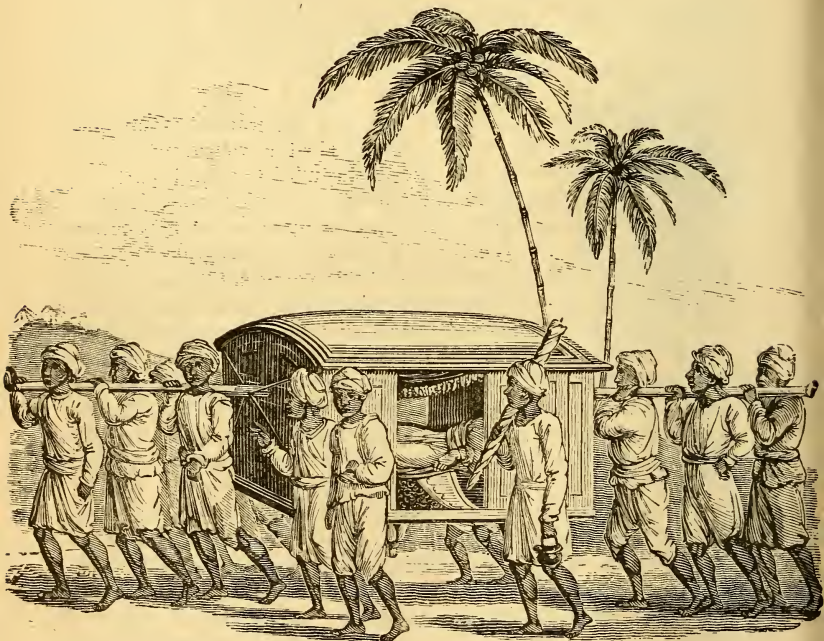
NE cold morning while the waning moon and the blinking stars shed a weird, uncertain light over a world shrouded in mist, a party of travelers set out on a journey from Jaipore (town of victory), to a place about fifty miles away, called Vishrampura (resting-place). The party consisted of five persons, three of whom—two young girls and a boy—were seated in a tonga, and seemed disposed to be merry. The morning breeze blew fresh and cool, imparting

health and cheerfulness to this lively young party, and the morning stillness was now and then broken by merry peals of laughter.

A little in the rear, there followed a palanquin, borne by six bearers, in which reclined a venerable old lady, apparently the grandmother of the three young people mentioned above. By her side rode a handsome young gentleman in the prime of life—the son of the old lady, and the joy of her heart. The old lady looked sad and sorrowful, for she was going to part from her son, who had come to escort her a part of the way. There was another cause, too, for her anxiety—she was uncertain about the reception she would receive at the place where she was going. This was Anand Valley (habitation of joy), where resided a young lady with her parents, and it was her heart's desire to see the young lady married to her son. The party of travelers halted at the village of Thahapore (the city of the king), where there was a large mango grove; and there, under the shade of the trees, close by a babbling brook, they spread a carpet and sat down to a light repast. Before them lay the little village, its low houses hidden by the luxuriant verdure of the mango, tamarind and necru.

The rivulet that flowed close by sparkled in the morning sunbeams, and merrily chimed, in harmony with the gentle whispers of the breeze, the varied melodies of the feathered songsters and the sounds of man and beast that came from the village.

It was in a most romantic place that our party of travelers had alighted for rest and refreshment, and they could not help admiring the scenery. But their admiration was not exclusively that of an æsthetical kind; devotion mingled with it; they invoked most fervently the god of nature and of grace. It was here that the partings were to take place. Chandra Sen had to go back to his



PALANQUIN.

duties at Jaipore; and he, in true Oriental fashion, went first to his old mother, and joining both his hands, bowed, and asked for her blessing. The mother, with tears in her eyes, embraced her son, and invoked the divine blessing upon him. The salutations to the others were more in the European style—a shake of the hand and a kiss.

While Chandra Sen retraced his steps toward Jaipore, the old lady and her children continued their journey, and the next even-



COCOANUT-TREES.

ing reached Vishrampura (resting-place), where they exchanged their palanquin and tonga for the railway. At Bhayanpura

(dreary place) they had to leave the train, and take to bullocks again. They could not procure conveyances immediately, so had



BRAHMAN WOMAN GOING FOR WATER.

to stop there for the night in a rude, uncomfortable shed, erected for railway passengers. The moon shone brightly, and bathed the

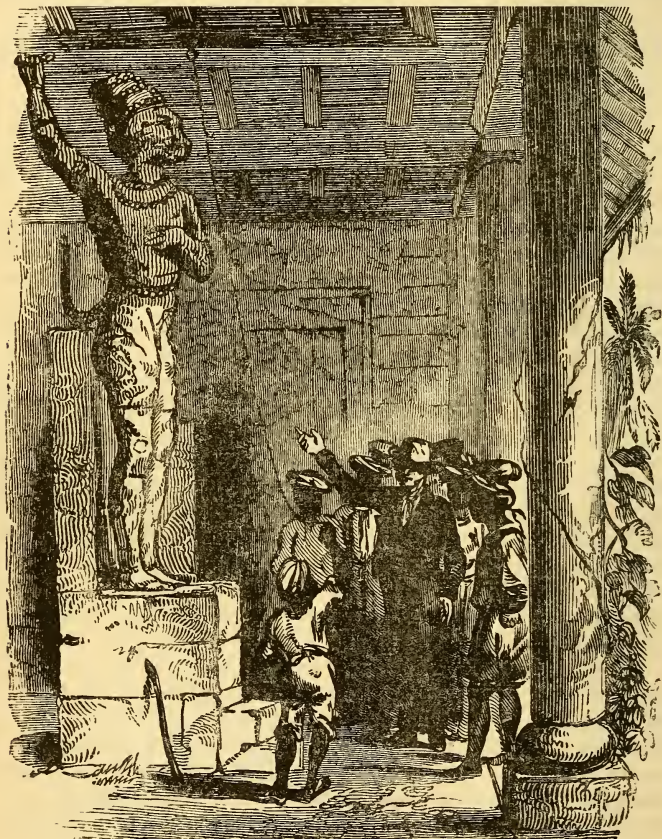
world in silvery splendor. Everything appeared most enchanting, and the younger members of the party spent the greater part of the night enjoying the grandeur of the scenery around. But the railway-shed was a wretched place for shelter. One of its sides had tumbled down, and the other was kept standing by bamboo supports. The wind was cold and piercing, and robbers lurked about the place,—those being troublous times of famine. But our travelers had firm trust in the Lord, who is “a present help in time of trouble.”

At last the long-wished-for dawn arrived, and they continued their journey. While passing through the town, they saw many interesting sights. There were women going to fetch water from the river, and others grinding at hand-mills, and singing some of their favorite songs. Near the village temple, Brahman women were seen devoutly going round and round a *pimpal* (holy fig) tree, chiefly with the view that they might be blessed with sons. Men were busy worshipping the gods in the temple, the principal of whom was the monkey-god Hanuman. A Brahman woman in the back part of a house was seen religiously watering a *tulsi* (holy basil) tree. In the veranda of the *patil's* (the head man of the village) house sat a group of little children, singing their own sacred hymns. This was a school; and every school is opened in the morning with the chanting of sacred songs. The little fellows sat on the bare floor, and wrote on wooden slates covered with sand, with a stick. As they traced each letter they would pronounce it loudly. Many other such sights were seen as they passed through the town. Outside the town were pretty little orchards. A mile or two brought them to a pleasant hilly country. After traveling some twenty-four miles, the travelers found themselves at their journey's end.

The family of Poernchand, in Anand Valley, consisted of Sumatibai, his wife, four very-well-brought-up young girls, and one son. Madhumalati (sweet Jessamine) was the name of the eldest daughter, and it was for her that our travelers had journeyed so far. She at once pleased the old lady, and every act and word made her feel more and more drawn to her; the prayer spontaneously rose in her heart that, like Rebecca, she might be wedded to her darling Chandra Sen.

When the fit time came for explaining the object of the visit, the mother of Chandra Sen whispered into the ears of Sumatibai the great secret. Sumatibai was not at all displeased at the proposal, but, on the contrary, was very much gratified, for she knew how worthy Chandra Sen was. Yet Sumatibai felt at once the difficulty of her position. She could not promise anything to the old lady,

for her daughter was not a mere child; she was competent to act for herself in the matter. She therefore said to her: "Madam, you know that times are now altogether changed; when we married, our parents chose husbands for us, but now our children



HANUMAN — MONKEY-GOD.

want to choose their own wives or husbands. I will speak to Madhumalati about it, and shall tell you what she says. But I know you need not despair, for I have perfect confidence in the judgment of my dear child." In the morning the old lady heard the

pleasing intelligence that the girl was not opposed to the proposal, for she had heard a great deal of the young gentleman; however, she could not decide without a personal interview.

The following day the mother of Chandra Sen and her children set out for the city of Virat Nugri (huge town), where she resided, for the education of her children and grand-children.



WHY SHOULD WE WORK FOR HEATHEN WOMEN?

BY MISS E. H. SHORT.

[Read at a meeting of the Essex South Branch of the Woman's Board of Missions.]

"THE children of this world," says Christ, "are in their generation wiser than the children of light." Acuteness marks their plans; promptness their acts; shrewdness, and often sound sense, their words. Many an aphorism quoted merely to give impulse to the enterprise of the children of this world, might, if appropriated by the Christian worker, become a powerful incentive to speed him in the work of his Master. It is true that these maxims sometimes startle us by a seeming want of reverence, or an apparent lack of recognition of God's supreme right over the affairs of men; yet even such maxims, used in the interest of God's eternal truth, and grasped by the hand of some Christian worker, weak in himself but strong in Christ's strength, may become not only a word of help, but an inspiration full of power. "The voice of the people is the voice of God," seemed, at first, worthy of some heathen orator; but when, in the slow march of centuries, men began on these, our Western shores, to realize, as never before, what it is to stand fast "in the liberty wherewith Christ makes free"; to understand, as they never could have done under the governments of the Old World, that "one is their Master, even Christ," and that all they are brethren,—then every cry to "loose the bands of wickedness," to "undo heavy burdens," to "let the oppressed go free," and to "break every yoke"—every such appeal, uttered again and again by the philanthropists, poets and orators of our beloved land, has been, and is to-day, the voice of the people,—but the voice of God.

Says a modern European proverb, "The voice of woman is the voice of God." Then let her respond to our question of this hour; let her voice come to us from our own land, and let her tell us "why we should work for heathen women."

I. Had I the power to summon from a South-African kraal some degraded daughter of darkness, and if she might stand here before

this assembly of Christian-cultured women, that mute appeal which she all unconsciously would make to you for her degradation, would be too great for her even to know its need; that mute appeal would be eloquent to you with the misery of her past, and the hopelessness, without Christ, of her future; and its silent pleading would translate itself instantly to your hearts, into the prayer, "Give me, too, the light of life."

Might there stand at her side some inmate of the zenana, radiant with such an Oriental beauty that it were hard to tell whether her lustrous jewels or her fair face lent more beauty the one to the other, you would recognize there a darkness of mind and heart too deep to be lighted even by those glittering gems; for all that splendor would be suggestive to you of the oppression of lordly fathers, husbands and sons; of the suppression of every longing for mental and moral improvement;—for the very shasters of her religion class her with animals—with the stupid, the blind, the deaf and the dumb. You know she would not be recreant to the teachings of her shasters, were that jeweled hand to put out the life of her infant daughter; or, were she frenzied by reproaches to her widowhood, to immolate herself in a funeral pyre. And although she, too, stood wondering and mute before you, you could but cry out in her stead, "Give me, too, the Pearl of great price."

But, thank God, they are not all silent pleaders; the Light of life has shown even into such gloom, and with its first bursting rays they see their need, and call to us. Such a cry, full of the heart-longing that words would not keep pace with, was borne to us not long ago. "Tell your people," said a heathen woman, "how fast we are dying, and ask if they cannot send the Gospel a little faster." Surely, this voice of woman is the voice of God.

II. You, dear friends, by your presence in this meeting to-day, are responding, "Speak, Lord, for thy servant heareth." For it is largely in answer to your prayers, your zeal and your labor in the past, that the churches of this conference represent here to-day an organized effort to respond to the many cries for help of which that quoted is but one echo. We can bless God to-day that a great door and effectual is opened in this work, and that the opportunity so long prayed for, is now committed to the Christian women of our churches. Therefore is it no random call, to be answered by a spasmodic impulse of mere human sympathy. The need is so great and so extended of this earth of ours—for only vast continents and vaster seas can bound it—that organization and system alone can meet it.

There is warfare here between the hosts of the Lord and the

powers of darkness, and many and many a battle to be fought in loyalty to the great Captain of our Salvation. We, by our own connection with an organization existing now more than a half a score of years, by our presence and influence here to-day, should feel it a privilege to stand pledged before God to help carry the standard of the Cross into every heathen home. This is not a work of yesterday. Centuries are behind us in this work of the world's evangelization.

"Tarry ye in the city of Jerusalem," said our risen Lord, "until ye be endued with power from on high." And when that power came, those eager disciples, whose boldness made their enemies to marvel, sprang to the work with an enthusiasm that must thrill also the Church of to-day, before "the kingdoms of this world are become the kingdoms of our Lord, and of his Christ."

The Church, the whole Church, must feel as did the obedient apostles: "We cannot but speak the things which we have seen and heard." When scattered abroad, we are told, they went everywhere preaching the Word. However sudden and inopportune the summons, instant obedience was the response. Philip, called to the desert road from Jerusalem to Gaza, in obeying that command, stands before the Church of to-day as the pioneer missionary to Africa; for over that lonely road there rolled the chariot of one who was a seeker after God's truth. And no place is so isolated, no time so inopportune, but that if a child of God's creation fulfills the conditions of one of his promises, heaven and earth may pass, but that promise will be verified. "He that seeketh, findeth," said Christ; and so Philip, the disciple, called now to be an apostle, a missionary, seated by the side of that heathen prince, beginning at the same Scripture, that precious prophecy of "the Lamb that had been slain," and "which taketh away the sin of the world," preached unto him Jesus. And we are told that the Spirit of the Lord caught away Philip; but it was from a divine commission finished to the glory of God; for as that royal chariot rolled on its way toward Africa, it bore to the court of the Ethiopian queen a believer baptized into the name of Jesus of Nazareth. Dear friends, the chariot of Christian progress, Christian civilization, Christian enlightenment, yes, of Christianity itself, moves to-day steadily and surely forward among all the nations of the earth. Bless God that in this chariot many and many a seeker after Him "who is the way, the truth and the life," is desiring the Christian worker to come up and sit with him; for how can he understand unless some man should guide him? And the spirit says to each one of us, "Go near and join thyself to that chariot."

How does this voice of the Spirit come to us, do you say? It comes in the pleadings of those who speak to us in behalf of the Woman's Board of Missions. Not many months ago they called to us specially in these words, as they said: "We have prayed for enlargement; we have reached out our hands to God for gifts, and he has filled them. To every branch, auxiliary and mission circle that has waited upon the Lord, he has given an additional missionary, school or Bible-woman to support." Who will deny that this voice of woman is the voice of God? Shall we heed the voice? To-day, as never before, the world is hungering and thirsting after righteousness. Says Christ, whose word shall not pass away, "They shall be filled." Are you, am I, to have the glorious privilege of helping to verify that promise? or is that glory to be given to another?

III. By the well of Sychar, in the hot noon-tide hour, Jesus called to His own blessed service a degraded daughter of superstition—a woman recreant to the sacred trusts and duties of home. His prejudiced disciples only marveled that he talked with a woman; but Jesus, with divine dignity, answered their unspoken wonder in the assurance that his meat was to do the will of him that sent him, and to finish his work. And, full of heavenly joy over this soul, new-born into His kingdom, "Lift up your eyes," he said, "and look on the fields, for they are white already to harvest." Oh that the Church of Christ, sitting through the centuries, with their eyes cast down upon her own needs, seeking too often her own aggrandizement, criticizing too captiously methods and systems of work, would heed more fully this call of her Master, and lift up her eyes and look upon the world's whitened harvest-field.

As the prophetic eye of our divine Lord looked forward into the history of his Church, he saw what we deplore to-day—the vast disproportion between the extent and whiteness of the fields and the response of the laborers. But listen to the divine encomium upon the few: "He that reapeth, gathereth fruit unto life eternal." Let us praise Him that woman is among those reapers—that she, too, shares the divine commendation. And so it is her voice again that pleads with us to-day; and it is not the voice of the faint-hearted laborer, but the brave, strong tones of one that is pressing toward the prize of her high calling. For knowing that the Lord Jesus Christ is, in his majesty, to ride prosperously, because of truth and meekness and righteousness, she is giving health, strength, and life itself, that these may become the foundation of the dark homes around her—that the sweet graces of Christ's gospel may beam from the faces of wife, mother, sister and daughter.

She tells us that if we would light those dark nations, we must light the homes of those nations; and if we would light the homes, we must send the gospel to heathen women. Look at the history of Israel, and see how sacredly Jehovah guarded the homes of his people, in the framing of those laws that forbade all home relations with the heathen around them. Recall that patriot psalm of mingled praise, prayer and prophecy in which King David longs that the sons of his kingdom may be plants grown up in their youth. "May our daughters," he adds, "be as corner-stones, polished after the similitude of a palace."

Between the living present and the assured future of this work, our missionary sister knows that there lie years of toil for her and for us. The King's daughters, made "all glorious within" by the blood of Christ, are to "be brought unto the King in raiment of needle-work," and their clothing is to be "of wrought gold." Woman's skillful fingers are to be busy with the fashioning of that resplendent attire. Who that is wise-hearted among you will respond to the voice of woman in our missionary co-laborer? Who will share with her in the joy of harvest? The relation of a single incident in this work sometimes blinds our eyes with a foretaste of that joy, as it proves to us the worth of years of toil.

At the Missionary Rooms in Boston, not long ago, the missions of the West and the missions of the East joined the Christian hand of fellowship. There was received from a converted heathen girl, a gift, with the request that it be sent to a Dakota girl in the far West, and there was added to the request these words: "We want the acknowledgment to be signed by the Dakota girl, with her own red hand." The literal and the figurative blend in the Oriental mind in a way that seems odd and strange to the practical mind of the West. But this little incident is rich in suggestion for the work in whose interest we gather here to-day. Their missionary teachers had succeeded in impressing upon those girls the spirit of the gospel of Jesus Christ. They felt its power, and they wanted to share its blessings with their red sisters of the West. We are receiving this gospel in the full glory of the nineteenth century, and it has given to us the same desire to share its blessings with our heathen sisters to the uttermost part of the earth. We want to know that thousands upon thousands have not only said, "I am the Lord's," and called themselves by the name of Jacob, but that they have subscribed with their own dusky hands unto the Lord, and surnamed themselves by the God of Israel.

Then let the voice of woman come to us once more, as our beloved missionaries plead with us for yet more sympathy and

more interest for the perishing souls around them; and to this voice of woman let our hearts and hands respond as to the voice of God.

APRIL MEETING.

THE regular quarterly meeting of the Woman's Board of Missions was held in the chapel of Park Street Church, Boston, on Tuesday, April 5th, at 3 P. M., with an unusually large attendance. Mrs. Bowker, presiding, read from Isaiah the verses, "Fear not, I am with thee," and referred to the first meeting of the Board,—the meeting for organization,—at which this passage was read, and when the founders solemnly gave themselves to the work, believing that they were called of God, and relying on his promises for success. Instead of the usual report of the Home Secretary, a paper was given on "Methods of the Home Department of Work."

The amendments to the constitution, of which notice was given at the annual meeting in January, were all unanimously adopted, with the exception of those which referred to the seventh and eighth articles, against which there were two dissenting votes.

The closing exercise of the meeting was a paper by Mrs. E. H. Barnes, on the three young ladies who had started for Turkey the Thursday previous, and upon the fields to which they were going. One of the pleasant features of the meeting was the singing of the following hymn, written by Mrs. Blake, the mother of one of the young missionaries:—

O'er the waste of waters calling,
Moaning like the troubled sea,
Come the tender, pleading accents
Of a Voice that speaks to me.
Through the myriad human voices,
Heard above the soft refrain,
'Tis the Shepherd's voice that calls me,
In a sweet, melodious strain:—

"Look abroad! thy sisters lying
In the shade of error's night,
In their dreary homes are dying,
Far away from Gospel light.
Thou hast seen a heavenly vision,
Thou hast proved the healing tide;
Go, and tell the blessed story,
That for them the Lord has died.

“Tell them of the love of Jesus,
How he saves them from their sin,
Bears for them their heavy burdens,
Makes them pure and clean within;
How the greatest gift to woman
Is the Gospel’s wondrous light,
Raising her from degradation,
From the darkness of the night,
‘To the height of love and honor,
To the fellowship of saints,
Giving her the sweetest comfort
When her heart within her faints.”
Lord, I hear the heavenly message,
Gladly would the word obey,
Leaving home, and friends, and country,
As thou hast prepared the way.
Go Thou with me, for without thee
Fruitless will the message fall;
Let Armenia’s burdened daughters
Listen to the gospel call.
Sisters here at home, be pleading
For the glorious work abroad,—
For the time when all the nations
Shall be given to the Lord.

DEPARTURE OF MISSIONARIES.

THREE young ladies, missionaries of the Board, sailed from Boston in the “Parisian,” March 31st, for their various fields of labor in Turkey. They were Miss Olive N. Twichell, who is to take charge of the girls’ school in Broosa,—a place made vacant by the return of Miss Rappleye to this country; Miss Susan P. Blake, to be associated with Miss Chamberlain, in Sivas; and Miss Sarah E. Graves, to be with Misses Maltbie and Stone, in Samokov. They were accompanied by Dr. and Mrs. Kingsbury, also going to Samokov. Interesting farewell services were held the afternoon previous in Pilgrim Hall, which, notwithstanding the extreme inclemency of the weather, was crowded with friends and eager listeners. Similar services had also been held with Miss Blake, at Newburyport, which is near her home, and in Wheaton Female Seminary, of which she is a graduate. The exercises in the latter place were of special interest. Quite a number of guests from out of town were present, and the abundance of flowers, the cordial welcome received, and the smiling faces of teachers and pupils, served to

make the occasion one of joy, rather than of sadness. It was our privilege to see these friends on board the steamer, and to watch their radiant faces as the stately vessel bore them out on the wide and trackless ocean of the unknown future.

On the twenty-second of April, Miss M. E. Lawrence also left Boston for our Constantinople Home. Miss Lawrence having kindly consented to bridge over an extreme necessity at the Home during the summer months, left the country after only ten days' notice. She will relieve the over-burdened teachers there, till permanent aid can be sent to them in the autumn. Pleasant farewell services were held with her, also, in the little upper-room in the Congregational House, on the morning of the day she sailed.

Thus a few of the waiting places are filled; but there are just as loud calls in other fields. They are imperative and pressing. Who will go?

WOMAN'S BOARD OF MISSIONS.

RECEIPTS FROM MARCH 18 TO APRIL 18, 1881.

MRS. BENJAMIN E. BATES, TREASURER.

MAINE.

Maine Branch.—Mrs. Woodbury S. Dana, Treas. Warren, Aux., \$11; Machias, "Umzumbe Circle," \$10; Lewiston, Pine St. Ch., Aux., const. L. M. Miss Emma Porter, \$25; Bangor, "Rill," \$40; Winthrop, Aux., \$18; Augusta, Aux., \$50; Portland, Williston Ch., "Mizpah Circle," \$25; Franklin Co., Aux.'s, Wilton and Farrington, const. L. M. Mrs. F. V. Stewart, \$27.10; Bath, Aux., \$20; So. Berwick, Aux., of wh. \$25 by Mrs. John Burleigh, const. self L. M., \$40; Gorham, "Mission Workers," \$50, \$316 10
Alna.—A Friend, 40
Kennebunkport.—Aux., 20 28
 Total, \$336 78

NEW HAMPSHIRE.

New Hampshire Branch.—Miss Abby E. McIntire, Treas. Bennington, S. S. Cong. Ch., \$5; Mrs. James Holmes, \$5; Brookline, Aux., const. L. M. Mrs. Margaret Wilbur, \$25; East Sullivan, Mrs. Lucy Ellis, \$5; Mrs. Nancy A. Ellis, \$5; Exeter, Aux., \$12; Amherst, Mass., In memoriam M. E. C., const. L. M. Mrs. Chas.

G. Conner, Exeter, N. H., Miss Eva C. Knowlton, Philipston, Mass., \$50; Frances-town, Aux., \$42; Mrs. D's S. S. Cl., \$5; Greenville, Aux., \$6; Hanover, Mrs. Mary S. Adams, \$2; Manchester, Hanover St. Ch., Aux., \$100; New Boston, "Willing Workers," \$10; Piermont, Aux., \$16; Plymouth, Aux., \$11.29; Raymond, Aux., \$4.50; Mrs. Harri-man's S. S. Cl., \$1.18; Wilton, "Mistletoe Band," \$20, \$324 97
Hollis.—Cong. Ch., 2 96

Total, \$327 93

VERMONT.

Vermont Branch.—Mrs. Geo. H. Fox, Treas. Chelsea, "Mission Circle," \$20; St. Albans, Aux., \$17.25; Quechee, Aux., \$10; Rutland, Cong. S. S., of wh. \$75 const. L. M's Mrs. H. F. Field, Miss Julie Pierpoint, Miss Susan Pierpoint, \$82.19; St. Johnsbury, Miss S. T. Crossman, \$10; A Thank-offering, \$1; No. Ch., \$24.40; Wallingford, Aux., \$5; Woodstock, Aux., const. L. M. Mrs. Mary S. Davis, \$25; Burlington, Miss Torrey and S. S. Cl., \$20; West Westminster, Aux., const. L. M. Miss Fannie L. Hitchcock, \$25; "Mis-

sion Circle," \$20; Springfield, Aux., \$25; Bakersfield, Aux., \$8.50. Ex., \$20. Bal., \$273 34
Total, \$273 34

MASSACHUSETTS.

Acton.—Cong. Ch., \$6 50
Andover.—Mrs. E. B. D. Smyth, 1 00
Berkshire Branch.—Mrs. S. N. Russell, Treas. Stockbridge, Aux., \$77.40; "Loving Helpers," \$20; Pittsfield, 1st Ch., Aux., \$42.25; "Snow-Flakes," \$10; Curtisville, Aux., \$14, 163 65
Bradford.—"Judson Soc'y," 30 00
East Falmouth.—Aux., \$9.71; "Helping Hands," \$2.17, 11 88
Essex So. Conf. Branch.—Miss H. K. Osgood, Treas. Lynn, Central Ch., "Mission Circle," 40 00
Groton.—Mrs. Darwin Adams, \$5; Miss Catherine Lampson, \$1, 6 00
Lawrence.—Central Ch., Aux., 13 79
Norfolk and Pilgrim Branch. Mrs. Franklin Shaw, Treas. Holbrook, Miss A. E. Holbrook, const. L. M. Miss Ellen Wellman, \$25; Weymouth, 1st Ch., Aux., \$30; "Wide-Awake Workers," \$20; Rockland, Aux., \$17.60; "Mission Band," \$20; Brockton, Aux., \$90; Cohasset, Aux., \$30; Marshfield, 1st Ch., Aux., \$5; "May-flowers," \$3; Braintree, Aux., \$32.50; Weymouth and Braintree, Aux., \$30; "Willing Workers," \$10; Easton, Aux., \$13.50; Kingston, Aux., \$10; Chiltonville, Aux., \$10; Hanover, Aux., \$11; No. Abington, Aux., \$8; Abington, Aux., \$6.91; "King's Messengers," \$5; So. Braintree, "Miss'y Helpers," \$10, 387 51
Salem.—Miss L. A. Rhodes, 2 00
So. Attleboro.—S. S., 11 00
So. Royalston.—"Mission Circle," 10 00
Springfield Branch.—Miss H. T. Buckingham, Treas. Chicopee, 3d Ch., \$10.61; West Granville, A Friend, \$1; Palmer, 2d Ch., \$24.63; Springfield, So. Ch., \$67.68; "Young Ladies' Mission Circle," \$16.83; Memorial Ch., \$26.25, 147 00
Springfield.—C. E. Brown, in memory of his mother, const. L. M. Mrs. Norman Rice, Hyde Park, 25 00
Suffolk Branch.—Miss Myra B. Child, Treas. Boston, Union Ch., \$389.50; Old So. Ch., Aux., of wh. \$25 by Mrs. Chas. Stoddard, const. L. M.

Miss Emma F. Eastman, \$331.40; Shawmut Ch., \$154.75; So. Boston, Phillips Ch., Aux., of wh. \$25 by Miss Lucinda Smith, const. L. M. Mrs. Elizabeth B. Park, Norwood, Mass., \$50 by Mrs. Helena M. Kent, const. L. M's Mrs. Mary E. Fuller, Mrs. Mary E. Josephs; \$25 by Mrs. S. A. Simonds, const. L. M. Miss Eliza A. Foster; \$25 by Miss Mary E. Simonds, const. L. M. Miss Helen M. Stark; \$25 by Mrs. R. R. Meredith, const. L. M. Mrs. Caroline O. Hubbard; \$100 by Mrs. C. Shepard, const. L. M's Miss Lina S. Smith, Miss Margaret W. Leitch, Miss Mary Leitch, of Ceylon, Miss Durexa A. Pearson; \$25 by Mrs. Choate Burnham, const. L. M. Mrs. T. P. Dinsmore; \$25 by Phillips Ch. S. S., const. L. M. Miss Elsie M. Garretson, of No. China, \$572.50; East Boston, Maverick Ch., Aux., of wh. \$25 by Mrs. Albert Bowker, const. L. M. Miss Armeta Gibbs, \$200; Roxbury, Elliot Ch. Aux., \$15; "Anderson Circle," \$5; "Eliot Star," \$5; "Thompson Circle," \$2.50; "Ferguson Circle," \$1.50; "May-flowers," \$4.50; Highland Ch., Aux., \$3.20; Mrs. John Hall's S. S. Cl., \$3; Chelsea, 1st Ch., \$62.50; Somerville, K., \$1; Franklin Ch., \$72.44; Brookline, Harvard Ch., Aux., of wh. \$25 by Mrs. L. S. Ward, const. L. M. Mrs. J. S. Adams, \$250.50; "Young Peoples' Benev. Soc'y," \$75; "Mission Circles," \$20; Jamaica Plain, "Wide-Awakes," \$15; Newton, Elliot Ch., Aux., \$500; Auburndale, Aux., \$35.50; A Friend, \$3.50; Waverly, Aux., of wh. \$25 const. L. M. Mrs. William H. Teel, \$41.75, \$2,765 04
Woburn Conf. Branch.—Mrs. N. W. C. Holt, Treas. Melrose, "Mission Circle," \$36; Malden, Aux., \$37; No. Woburn, Aux., \$10.25, 83 25
Worcester Co. Branch.—Mrs. G. W. Russell, Treas. Hubbardston, Aux., \$14.75; Clinton, Aux., \$43.17; Westboro, "Mission Circle," \$45; Fitchburg, Aux., \$36; "Mission Circle," \$40; Ashburnham, Aux., \$11; No. Brookfield, Aux., \$33.80, 223 72
Worcester.—Mr. Geo. Allen, 3 00
Wrentham.—Mrs. Fale's S. S. Cl., 4 25

Total, \$3,915 50

RHODE ISLAND.

<i>Rhode Island Branch.</i> —Miss Anna T. White, Treas. Pawtucket, Aux., of wh. \$25 by Mrs. D. G. Littlefield, const. L. M. Miss C. Lizzie Paine; \$25 by Mrs. Dr. Blodgett, const. L. M. Mrs. D. G. Littlefield, \$170.40; "Youths' Mission Circle," \$91; "Penny Gleaners," \$10; Barrington, "Bayside Gleaners," \$67.05; Central Falls, \$42.76; Providence, Beneficent Ch., \$509.10,	
	\$890 31
<i>Providence.</i> —Mrs. S. W. M.,	1 80
Total,	\$892 11

CONNECTICUT.

<i>Hartford Branch.</i> —Mrs. Chas. A. Jewell, Treas. Enfield, Aux., \$100.50; "Helping Hands," \$40; Ellington, Aux., of wh. \$25 by Miss S. K. Gilbert, const. L. M. Mrs. John F. Throop, \$50; Glastonbury, Aux., 150; "Cheerful Givers," \$20; West Suffield, "Young Ladies' Circle," \$19; East Windsor, Aux., \$14.50; Hartford, Park Ch., Aux., \$9.20; Centre Ch., Aux., \$10,	
	\$413 20
<i>New Haven Branch.</i> —Miss Julia Twining, Treas. Ansonia, \$60; Bethlehem, \$10; Birmingham, \$60; Canaan, \$25; Clinton, const. L. M's Mrs. Wm. Hull, Miss Emily C. Hull, \$53.71; Darien, \$50; East Had-dam, of wh. \$30 fr. Phoenix Band," and \$25 fr. Mrs. E. T. Reed, const. L. M. Miss Abbie J. Reed, Worcester, Mass., \$79.14; East Hampton, Union Ch., \$15; Harwinton, \$26; Higganum, of wh. \$6.75 fr. "Little Miss'y Workers," \$50 const. L. M's Miss Jessie Usher, Miss Emily Child, \$56.75; Kent, \$40; Killingworth, \$2; Meriden, 1st Ch., "Boys' Mission Band," \$25; Middletown, 1st Ch., of wh. \$25 fr. Mrs. Thos. G. Mather, const. self L. M., \$60; Milton, \$10; New Britain, Center Ch., \$62.29; New Haven, Ch. of the Redeemer, of wh. \$48.64 from "Aurora," \$40 fr. S. S., \$237.04; College St. Ch., \$30; Dwight Place Ch., \$61.51; Fair Haven, 1st Ch., "Young Ladies' Mission Circle," \$28.10; Howard Ave. Ch., \$20.12; 3d Ch., of wh. \$45 fr. S. S., \$67; New Milford, "Starr Circle," \$55; Norfolk, \$50; No. Cornwall, \$14.45; Nor-	

walk, \$200; Roxbury, \$17; Stamford, \$71.94; "Stanwich Mission Circle," \$15; Wallingford, "Mite Gatherers," \$20; Washington, \$46; Water-town, of wh. \$50 fr. "Young Ladies' Mission Circle," const. L. M's Miss Alma DeForest Curtiss, Miss Fannie E. Curtiss; \$25 fr. Mrs. M. F. Cur-tiss, const. self L. M., \$75; Whitneyville, \$46; Wilton, \$100; Woodbury, No. Ch., \$41,	\$1,830 05
<i>Westport.</i> —Aux.,	40 00
Total,	\$2,283 25

NEW YORK.

<i>New York State Branch.</i> —Mrs. G. H. Norton, Treas. Lawrenceville, "Busy Bees," \$15; Wellsville, \$40; Fairport, "Pine-Needles," \$30; James-town, \$25; Canandaigua, \$265; Nelson, \$6.13; Morris-town, \$8; Newark Valley, \$13,	
	\$402 13
<i>New York City.</i> —"Olivet Miss'y Asso.," \$40; Rev. H. C. Haydn, const. L. M's Elizabeth C. Haydn, Ruth Haydn, \$60,	
	100 00
<i>Troy.</i> —"Desert Palm Mission Circle,"	15 00
<i>Utica.</i> —1st Ch., pupil Marso-van,	40 00
Total,	\$557 13

OHIO.

<i>Newark.</i> —Plymouth Cong. Ch.,	\$3 00
<i>Paddy's Run.</i> —Mrs. Caroline J. Davis,	5 00
Total,	\$8 00

WISCONSIN.

<i>Warren.</i> —Mrs. E. D. Partridge,	\$6 40
<i>Waupera.</i> —Mrs. J. W. Donald-son,	1 00
Total,	\$7 40

IOWA.

<i>Sergeants Bluff.</i> —"Little Mis-sion Workers,"	\$5 00
Total,	\$5 00

General Funds,	\$8,631 53
LIFE AND LIGHT,	557 30
Weekly Pledge,	9 00
Leaflets,	1 76
Total,	\$9,199 59

MISS EMMA CARRUTH, Ass't Treas.

Board of the Interior.

MEXICO.

LETTER FROM MRS. WATKINS.

In response to a request for information as to the present condition and prospects of the work of the American Board in Mexico, the following letter has just been received from Mrs. Watkins, who is now supported by the Board of the Pacific:—

It gives me pleasure to comply with your request, as the bonds between myself and the Board of the Interior, though in a measure dissolved, are, nevertheless, indissoluble, because of a union stronger than death.

Our work never looked so hopeful as at the present. The little church we formed in '73, of fifteen members beside ourselves,—thirteen men and two women,—has increased to three hundred and forty-eight. Some of these have been called to their long home; some have gone to other towns and other churches; some we know not of; and some, like Demas, have forsaken, “having loved this present world” more than the things of the Lord; while a large number still remain faithful to their vows.

We are very much isolated here in Guadalajara, and, as you know, the only mission of the American Board of Commissioners for Foreign Missions in Mexico—the nearest mission being about two hundred miles from us. We have not had a visit from a missionary in all these years, excepting within the past few months, from a Mexican missionary of the Methodist church. So you see we are in every way dependent upon our own resources.

We have six congregations regularly established,—two in the city, one about five miles from the city, and three in more distant towns,—besides small congregations in other places. In our central congregation we have an average attendance of two hundred and fifty. After the morning service, the children come to the front and sing several pieces; then they adjourn to an ante-room for their Sunday-school. I have on my list the names of one hundred and thirty-eight children, with from fifty to sixty as an average attendance. The older people all remain in the audience-room, where Mr. Watkins, from the platform, questions them and expounds the Scriptures as to one class. Not one of the congregation thinks of leaving the Sunday-school. Many of the older children commit whole chapters of the Bible to memory.

I have also a day-school in our house, and at present two departments—a primary and a higher class. This school I established nearly a year ago, and in the meantime have had one hundred and sixteen different scholars; the average attendance, however, is between fifty and sixty. Two Mexican young ladies are assistant teachers. In the school are the daughter and son of our good Antonio Reyes, who was assassinated the first of last August, on his way to a town, some eight miles distant, to preach. The little boy was with his father, and saw him cruelly murdered by a Catholic mob of over one hundred persons, headed by the priest. He is a fine little fellow, of nine years of age, and we hope that some day he may take up the work that his father loved so much. There has also been a girl in the school, until within two or three weeks, who was in Mr. Stephens' school in Ahualulco, and was in his house at the time of his cruel assassination, March 2, 1874. Oh, what memories these children must carry with them all their lives!

A very interesting and remarkable fact is, that after the martyrdom of Mr. Stephens, Antonio Reyes, the late martyr of Salatiitan, took up his work in Ahualulco; and since Senior Reyes' death, one who bore the lighted torch for the mob at the assassination of Mr. Stephens, has been carrying on the work, holding up the torch of the gospel to his fellow-companions.

Mr. Watkins has lately bought the house where Mr. Stephens fell a martyr, which will serve as a monument to his memory, and as a church for the people of Ahualulco. He reconsecrated it to the service of the Lord on the seventh anniversary of Mr. Stephens' death, March 2, 1881. As he entered the house, the night of the first, weary and dusty from his ride in the stage, not expecting to see more than one or two in the house, there arose a chorus of voices, singing, with tender emotion,—memories sad and joyful commingled,—that beautiful hymn:—

“Gloria á ti, Jesus divino,
Gloria á ti por tus bondades,
Gloria eterna á tus piedades,
Querido Salvador.”

After which, Crysanto, of the mob of seven years before, fell upon his knees and offered a most earnest prayer—forgiveness for the past and consecration for the future. He was one of eighty whom Mr. Watkins baptized last 26th of December; fifty of whom were received into the church, thirty being children.

We have no foreign element in our church, as there are very few Americans here, and the most that are here are Catholics. When

the railroad, which is now exciting so much interest in the Republic, comes this way, we probably shall have new comers, and, we trust, those who will aid in the good work.

We are often cheered by news from the towns at a distance.

Yesterday we received a message from an old lady eighty-four years of age, about one hundred and forty miles from here, an aunt of a Roman Catholic *Bishop*, wishing us Godspeed in our work, and expressing the greatest desire to come and visit us. She hardly feels equal to the journey, as she would have to make it all the way on horseback. All speak of her as a woman of good deeds and of beautiful faith. For one of her age, it was no easy task to leave the religion which she had so long embraced, and become a lover of that prohibited book, the Bible, and a follower of its precepts; "but the Lord doeth marvelous things."

We ask your prayers that the work may prosper yet more and more abundantly.

FRANCE.

ILLUSTRATIVE FACTS AND INCIDENTS FROM FRANCE.

As our lesson is on Papal lands, this month, and makes reference to the good work going on in France, we present some features of that work, though we have no missionary there. We quote from "White Fields of France," by Dr. Horatius Bonar. Our first extract illustrates one of the great difficulties missionaries have to contend with in all Papal lands.

"LITTLE pet sins," is a common distinction among them. Conscience comes into play when sin involves any flagrant wrong to a neighbor,—for their sense of justice is keen,—but hardly otherwise. Thus it is almost impossible to persuade them that a lie is sin if it *injures no one*. A rather amusing case of this kind occurred where one of our lady-workers was trying to convince a poor market-woman that she was a sinner, which she denied out and out. "But have you never told any lies?" asked the lady. "Oh, no!" she never told lies. "To be sure," she added, "I have sometimes said the fish was fresh when it was not; but God knew that was for my interest; he would not be angry with me."

In another case, a servant of the rough *paysanne* class, quite a different class from the native Parisian, was sent to post letters on New-Year's Eve, and, in order to get through the crowd which besieged the post-office, she exclaimed, "I have left a sick child at home; let me pass!" and got through. "But that was a lie," said her mistress. "You don't call that a lie!" she replied; "I did it to get through." "No matter, it was not true; it was a sin." "A

sin! I wish I may never have any worse sins than that," said the woman, laughing aloud at the very idea. "As if God would be angry with me for that!" Further remonstrance was attempted; but it only seemed to add to her amusement, that such a trifle should be regarded so seriously. Yet we believe this woman was honest in the main, and might have been trusted in any matter which she regarded as important.

Again we give extracts showing the wonderful success that has attended efforts in behalf of the homes and children of that land. This is the kind of success our missionaries in Austria have longed and labored for, but have been prevented from realizing in full measure, by the restraints thrown around them by the Government. In Spain, where Mrs. Gulick is hoping and expecting to see a Christian home-school opened for young girls, fewer difficulties lie in the way. So, while we rejoice in the great work done in France, may it lead us to more prayer and effort for these missions of our own American Board. One teacher writes:—

A woman from Lorraine borrowed a New Testament, in German, at our room. After a fortnight (the time for which it was lent) she returned it, saying: "It is the most interesting book I ever read. I had no idea there was so good a book in existence. I never read it before. I have put my little ones to bed early, and sat up late, and risen before the others, to read it; and now my husband has become interested in it, too." Though very poor, she was delighted to obtain from us a German Bible, in large type, at the reduced price at which the National Bible Society of Scotland enables us to supply the Scriptures in special cases.

Madame Dalencourt, after mentioning a meeting for mothers, held at Gare d'Ivry, every Wednesday P. M., and attended with considerable regularity by seventy-eight women, writes further of her work:—

Our little savings-bank has led many to form habits of economy; the lending library has brought several husbands, sons and brothers of our women into the habit of passing their leisure hours at the fireside; and a considerable number of persons have acquired a relish for pure literature of which, beforetime, they had no knowledge. Three marriages have taken place among our people in cases where that sacred rite had been neglected, and another is to follow. Best of all, some of them begin to believe that it is true that God loves them, and that brings forbearance and patience into their mutual relations.

Respecting Boulogne-sur-Seine, each Thursday, besides a school (or children's religious class) frequented by forty-four boys and thirty girls, we have a women's meeting exactly like that of Gare d'Ivry. Their number rarely exceeds twenty-five; but one feels one's self there to be in an atmosphere of piety and love, surrounded

by the truly converted and those who are seeking the Lord. Our seven years' work there has been manifestly blessed. They resemble a large family, or a small congregation.

One day, before our accustomed meditation, I asked them on what subject they would wish me to speak. After a moment's pause, one said: "On the love of Christ. It is that which we least understand, and that which does us the most good." Another added, "Oh, speak on the promise that if we believe in Jesus, our family also shall be saved." A third begged me to speak "on the duty of reading the Bible aloud to our husbands in the evening, when they are smoking, and to persuade our sons to come to the meeting."

Some weeks ago one of our women of the Gare d'Ivry had to leave, in order to live in the center of Paris. "I do not yet know," she said to me, "where I shall reside; but it must be near some one of the *Conférences* McAll (the name by which they style the meetings), for I can no longer do without it. It is my one comfort." She has gone to live in a small street beside the station of the Rue de Rivoli.

On the first night of this new year, I was presenting before the Lord my family, my friends, and my beloved country. Respecting the last, the words of M. Rosseeuw St. Hilaire came into my mind, "Paris is now encircled by an evangelistic girdle;" and in thanking God for having done so great things among us, I besought him so to multiply our mission-stations that Paris and all France may not only be encircled, but covered by them.

Home Department.

STUDY OF MISSION FIELDS.

1881.

JANUARY.—Annual Review.
 FEBRUARY.—China.
 MARCH.—China.
 APRIL.—China.
 MAY.—Papal Lands.
 JUNE.—Papal Lands.

JULY.—Turkey.
 AUGUST.—Turkey.
 SEPTEMBER.—Turkey.
 OCTOBER.—Africa.
 NOVEMBER.—Africa.
 DECEMBER.—Africa.

MISSIONS IN PAPAL LANDS.

BY MRS. C. L. GOODELL.

[Lesson No. 5.]

WHEN was religious liberty proclaimed in Mexico?

Give some account of Miss Rankin's work in Western Mexico.

When did the American Board establish its mission there?

What two young men were the first missionaries?

Give an account of the bitter opposition of the Catholics.

What two missionaries have been murdered there? Give circumstances attending their death. When did they occur? ("Missions in Papal Lands.")

Give some encouraging features of the mission.

What has already been accomplished, under God, by our missionaries?

How many there at present?

How many churches?

Give an account of the sect of the Waldensians in Italy. In what kingdom is their home? How many do they number?

An account of their persecutions by the Catholics.

In what year were they emancipated, and liberty of conscience and worship granted them by Government? 1848.

Their success in extending their missionary work? (*Gospel in all Lands*, February, 1881.)

Give account of the rise and progress of the Free Evangelical Church in Italy.

When organized?

Father Gavazzi's life and work.

Is there free toleration now throughout Italy, established by law?

Are Protestant churches now existing widely throughout Italy?

ANSWER.—There is now almost no town, even of secondary importance, without a Protestant church. (*Gospel in all Lands*, February, 1881.)

What missionary agencies were employed in France previous to the organization of any mission there? ANSWER.—Distribution of Bibles and Christian tracts by colporteurs.

When was the McAll Mission commenced? 1872.

In what did its first efforts consist? ANSWER.—In placing evangelical tracts in the hands of working-men.

Give some account of the mission—its progress, work and success. (Dr. Bonar's "White Fields of France;" also, *Gospel in all Lands*, February, 1881.)

How far has this work spread? ANSWER.—Over twenty cities in France.

How many stations? Twenty-four.

TENTH ANNUAL MEETING OF THE MISSOURI BRANCH.

SINCE the annual meetings of our State Branches may be justly regarded as the exponents of the degree of interest in foreign missions in the district which they represent, and, also, so far as reports are faithfully given, as illustrating, to some extent, the measure of spirituality and of progress which characterize the churches, they must have interest both for those who seek to increase the number of laborers, and the amount of resources at command in the foreign field, and for those, also, to whom is committed, primarily, the development and strengthening of the home churches. True Christian love and devotion must find expression in following the example of Him who came, "not to be ministered unto, but to minister," and will see cause for rejoicing in the evidences of growing interest in the coming of his universal kingdom.

In this light it is cheering to see, especially in our newer States, enlarged personal gifts for missions and the disposition to multiply the power of individual effort, and to insure systematic and persistent service by more complete organization.

Perhaps none of our recent State meetings have given more encouragement in this respect, and exhibited more marked progress, than that of Missouri, recently held at St. Louis. In our brief review of it, we would attempt, not so much to follow the order of exercises as to bring forward some of the hopeful features of the work as presented in the reports, or as otherwise indicated in the conduct of the meeting.

The number of auxiliaries represented by delegates was not large, for the Congregational churches in Missouri, outside of St. Louis, are for the most part small, widely separated and poor in worldly goods. Two ladies were there from Kansas City; Sedalia and Hannibal had their representatives, and many had come in from churches in the immediate vicinity. This meeting immediately followed the annual gathering of the Presbyterian Board of the South-West, at Kansas City, and the delighted experiences there, as presented to us by two of their secretaries who had just returned, were inspiring and helpful. Very interesting facts relating to young missionaries of the Baptist Board who have recently entered the field, were told us by an officer of that Board. These and other similar expressions of Christian fellowship were a fitting introduction to the work of our own Branch.

The reports, including Mrs. Edward's "Ten Years Review," were of special interest; not simply on account of the amount of work recorded, but because of the advance which they indicate. Mrs. Starkweather stated that the number of societies had increased

during the year from twenty-six to forty-one. Of these, six are composed of young ladies and fourteen of children. Many of the reports of the auxiliaries bore distinct and valuable testimony to the quickening spiritual influence of such organizations within the churches, and especially of their usefulness in the training and culture of young Christians. In some of the young ladies' societies, the first attempt has been made to lead the thoughts of others in prayer; and in juvenile bands, through efforts to help in giving the gospel to the heathen, some little ones have found the way to Christ for themselves.

The Treasurer's report took most of us by surprise; and really to appreciate it and worthily join in the doxology which followed its reading, we must needs turn to the story of two or three previous years. In 1878, the amount sent to the Woman's Board of Missions of the Interior for the year ending April 1st, was \$449.32; in 1879, \$346.87; in 1880, \$565.62; but in 1881, we have \$1,236.05,—besides \$40 sent direct to Chicago, without passing through the hands of the State Treasurer. And not only is there an advance in the aggregate of receipts, but gifts from individual donors have also been increased. The sum is not yet quite equal to the amount required for the work already in hand,—the support of three missionaries, — but it certainly indicates a degree of success that calls for our gratitude, and should stimulate to renewed effort.

But this success starts the inquiry, What facts will account for it? What methods have been pursued? There has been much of faithful, self-denying labor on the part of the officers of the Branch during the ten years of organization, and much, too, of earnest, believing prayer; but in this experience we may read, also, the same old truth that, in other connections, we have read so often, "Where the treasure is there will the heart be also." The shepherd who would lead his flock along an untrodden and forbidding path, to greener, fresher pastures, has but to carry the lambs before them, and promptly and gladly they all follow. Has not our Lord, in guiding the thoughts and loving service of his people, had a similar purpose in view in transferring three of his young followers from Missouri to distant parts of the world's great field? The earth's boundaries seem to grow smaller. Japan and Turkey can hardly be called foreign by them now. Are they not *home* to their own children?

The eager welcome given to their frequent letters, the expressions of attachment and heartfelt interest in their welfare and success, which often found utterance in prayer and remark during the meeting, prove the strength of the tie which unites these workers for Christ in our own and, in foreign lands. Will these

young girls who, at God's call, have gone out into the darkness, be forgotten by home-friends? Will the solemn trust committed to the women of the Missouri churches to stay up their hands and strengthen their hearts and supply their physical needs, grow burdensome, and one and another begin to excuse themselves? We cannot believe it, especially when we remember the test Christ gave to Peter, of love to himself. The effort of the year past has required, from a few, personal sacrifice, perhaps physical pain and mental suffering; but how many have, as yet, given to the Lord only that which has cost them nothing.

But this meeting has taken a step forward in State-work in another direction—in the appointment of vice-presidents in the local associations. It is hoped that each of these vice-presidents may, so far as possible, become personally acquainted with the condition and ability of every church in her association, through correspondence and friendly visitation, and, if practicable, hold a meeting at least once a year for the ladies of the association, either in connection with the meeting of the ministers or separately, as may seem expedient. Before these officers, as before those sustaining similar relations to the work in other States, is set "an open door;" and the thought of the possible results of faithful service under God's blessing, must lead to a sense of need and of dependence upon divine help that will make more close and tender the personal union between their own souls and God.

"I never knew there was so much food in one of these meetings," said a lady who was present at St. Louis; and one and another remarked in an earnest, thoughtful tone, "I have never seen these subjects in this light before; I am glad I could be here;" while all seemed to appreciate the opportunity for social acquaintance and communion which the noon-hour afforded. The presence of the pastors of the city churches and of the Home Missionary Superintendent, during a portion of the exercises, with their cordial greetings, seemed to pledge us all to mutual helpfulness and support in our different departments of labor. The commodious and attractive parlors of Pilgrim Church, the music, the flowers, the large and attentive audience, including an unusual number of young people and children, the appropriate and helpful devotional services, with the prompt and ready manner in which each who had a part in the programme of the general meeting performed her service, will long linger in the memory, and many bright anticipations are awakened in regard to the future work of Missouri.

G.

THE THREEFOLD CORD.

BY MRS. A. B. SHATTUCK.

It speaks well for the intellectual work which has been done in our societies in thirteen years, that it is difficult to select a topic which has not already been thoroughly and ably discussed. A new idea in a missionary paper will soon be as rare as in a temperance lecture.

But we are encouraged in remembering that, while such a meeting brings together the wisest and most experienced workers, it also brings each time some beginners, eager for practical hints which shall help them to kindle the fire in new places, or to rekindle where it has died out. For their sakes it is worth while to go back to the starting-point and review the rudiments each time we meet.

Some one—I wish I knew who—has pithily said, “Knowing, giving and praying are the three strands of the rope by which the car of missions is drawn.” A more perfect epitome of the work could not well be framed. The figure will bear carrying out. The preacher declared of old that a threefold cord is not easily broken, and modern science is obliged to indorse the wisdom, for its tests find none stronger. The strands must be *equal*, for the utmost strength and smoothness. There is wisdom, too, in the order in which they are named—knowing, giving, praying. Only fools or spendthrifts throw away gifts upon projects or people of whom they know nothing; and praying for those whom we neither know nor care for, is a mockery.

Then, what must we know, what shall we give, and how shall we pray, that we may lay our hands to the spindle and hold the distaff that shall help to twine this cable? Happy is the parish that counts among its workers, daughters of Holyoke and Oberlin; who come from these or other such charmed circles, their minds stored, their zeal enkindled, and with classmates in the missions of the four quarters of the earth to create a personal interest in their several fields. But all are not so favored, and there is so much to learn, where shall we begin?

Once—and it seems not very long ago—it was possible to be quite well informed as to what had been and was being done for the heathen, without giving one’s entire time and thought to the subject; but just as the range of science has become so vast that the limitations of human life compel men to be specialties, if they would make their work tell,—so stations have multiplied, and teachers increased, until one can scarcely hope for more than a general survey of them all. As the astronomer takes a compro-

hensive view of the solar system and the laws which govern it, and then turning his gaze upon Jupiter or Saturn, devotes his life to the solutions of problems concerning that planet,—so we, who work in smaller societies and among those who are even less informed and interested than ourselves, can accomplish the most by continuing to concentrate our attention upon one portion of the broad field.

Before we are ready to do this we must take a general view.

First. We need to understand the constitution and history of the Woman's Board. This can readily be obtained by a careful reading of Mrs. Humphrey's "Ten Years' Review," and a study of the "Annual Report." The "Minutes of the General Association" of this State, is a valuable and suggestive work of reference in connection with the Report.

Second. We also want to know what the women of other denominations are doing. This knowledge will serve as an alternative, to be taken when we are in danger of being overmuch disheartened or puffed up overmuch.

Third. We should take account, too, of all our resources, and consider how we can best develop and control them. We shall sometimes find ourselves very much richer than we have any idea of. Some bashful slip of a girl, or some quiet, unassuming woman will come forward to fill the part allotted her with a readiness and ability quite surprising.

This knowing how to find out and bring out the hidden talents in a community, is one of those "best gifts" which we are enjoined to covet earnestly; and for a leader it is worth more than any amount of zeal and culture without it. Some are born leaders, and read the capacities of men and women as woodsmen estimate the timber in a standing tree; but experience and watchfulness will cultivate the power, to some extent.

With these preparatory steps we come to our specialty. The lessons on mission fields in LIFE AND LIGHT are very helpful; but in most new auxiliaries, in country places, a year spent upon a lesson will do more in awakening interest than to go over twelve in that time.

Choose, by all means, a field that has a personal interest for you, if there be such an one; and if not, set to work to create one. If a real live missionary woman comes within your reach, waylay her, and persuade her to tarry a day with you, if no more, and tell you about her own work and surroundings; and, let me suggest, if you have a family who are grimly silent and unsympathetic when the subject of missions is under discussion, get them to entertain her. Mrs. Wheeler won over a good deacon from disbelief to

zealous interest in foreign missions, by words fitly spoken at his tea-table. His wife and daughter followed his lead; and after five years, the influence of her one-half day in that little village in western New York, is still felt. An item about Harpoot wakes up the attention of old and young at the monthly concert; for Harpoot is not just a black dot on that map on the wall, but it is where Mrs. Wheeler lives, and they have read the books about it, and seen pictures of the houses, and the boys and girls, and read letters from some of them.

Never fear that the rest of the heathen world will suffer if your interest and gifts do center about one point. The wonderful law of averages will come in to prevent that; and while you are thinking about Turkey or Dakota, some one else is caring for Africa and China.

If only every woman in our churches was doing all she could for some one station this year, what an advance would we see!

Definite knowledge of a particular field is to be sought by every means available. It only needs the heart kindled and the eyes and ears open, and it seems as if items and suggestions are everywhere starting up; and there are helps without number for those who will apply to almost any of these older and more experienced workers, who have no greater joy than to "lend a hand."

Definite knowing leads at once to definite giving; not haphazard, "what is on hand when the time comes," but what we have laid by in store—our just proportion of the whole amount; and often it has to be not only our just proportion, but that of one or more others who fail to do justly and love mercy in this case. Aunt Polly's rule for sweetening pie-plant pie serves very well for filling the missionary-box: "Put in all your conscience will allow, and then shut your eyes and throw in another handful." Consciences are not often permanently injured by the strain.

With our gold, let us not keep back the frankincense and myrrh. Give sympathy and remembrance. These sisters who have gone to be our mouth-pieces in voicing the news of salvation, are human, and have other wants besides food and shelter. How their hearts must ache, sometimes, in hours of weakness and discouragement, for a sight of the home-land over the sea or across the weary plain. Some who have little else to give may be able to write letters—cheery, home-like letters—that shall make "a ray of sunshine in a shady place; only let them be a gift—not asking a return.

But the richest offering is hers who brings her sons and daughters, called of God, like Hannah of old, to this great honor—this nearest approach to his own unspeakable gift.

Whatever we bring let it come with cheerfulness; only so can we make it *our* gift.

A child has nothing that is legally his own; yet what parent does not receive with delight a trifle, bought with the little earnings, because of the loving heart that brings it? So we have nothing to bring to our Father that is not his own already, except the love that prompts the offering.

As special knowing leads to special giving—so that leads to special praying. It is not enough, in these days, to pray, “Thy kingdom come;” we want it to come in Zulu kraals and Dakota wigwams. We need not plead, as we used to hear in our girlhood, “Lord, open the door of China;” it is wide open. Commerce, war, man’s greed and man’s wrath, have been God’s instruments.

We are to pray that the Spirit may open the door of the heart of this Hindoo mother or that Chinese child; that Miss Kellogg may be helped in learning Japanese, and Miss Barnes have strength and wisdom for her daily duties.

Those who have been privileged to hear the letters read at the weekly meetings in “the upper room” in Chicago, and to join in the petitions which follow them, will understand the difference between general and specific prayer for missions.

Among the threads which twine this strand of prayer, the strongest often come from those who have little else to give—saintly ones set apart to this holy office, purified by the fires of suffering and the waters of affliction, bound by vows of poverty and purity, that they may offer the perpetual incense of prevailing prayer.

We are told that through every fathom of cordage manufactured for the British Government, there runs a single scarlet thread, so that every fragment of it, whether found among the icebergs of the north, or on the beach of some coral island in the tropics, may speak of the Sovereign of the Seas. As we go on, and knowledge is increased, and gifts poured out, and prayers rise like the mist from Eden, shall we not give to our work the *self-consecration* that shall be the scarlet thread that marks it indeed the King’s cordage? And the Heathen shall know the sign, and shall say, “These be the King’s messengers.”

NORTH ADAMS, Mich.

HOW TO CONDUCT MISSIONARY MEETINGS.

BY MRS. E. J. BANCROFT.

THIS may seem to many a trite and common subject, about which nothing new can be learned; but it is one of vital importance, for in these meetings the fire is kindled which is to diffuse light and love in the distant and dark portions of the world.

It has been said that it is easier to lead an army than to conduct a meeting. Rules and tactics which are essential to the one prove detrimental to the other. No set plan can be laid down. To vary the form, it is conceded by all, is absolutely necessary in order to maintain interest.

First in importance in a missionary meeting is the spirit of devotion and of communion with God. The thought that we are endeavoring to advance His kingdom, working not only for him but with him, that we need his help, and that in such service our hearts are beating in unison with the great heart of God,—these and kindred thoughts give an impulse which must continue through the meeting.

When quite young I attended the monthly concerts for prayer in the Old South and Park Street churches, in Boston, when they were crowded. It was not so much the expectation of hearing missionary intelligence that drew Christians together,—for in those days but little news was obtained,—but it was deep and earnest interest in the cause. The prayers of such men as Evarts, Wisner, Cornelius, will never be forgotten. They seemed to come into immediate communion with God. In the Andover Theological Seminary, after a season of earnest prayer, I have seen one and another rise and consecrate themselves to the work of missions. My early home was but a few miles from the homes of Harriet Newell and Ann Judson; and I have often heard my father, who was present when they were set apart as missionaries, relate the history of those early meetings of the American Board, and speak of the fervent prayers then offered, and of the blessings which followed. Our meetings have often failed, for want of earnest, sincere, devotional exercises at the opening.

Another interesting feature in a meeting is the study of mission fields. One or more persons may be selected who shall choose a particular mission; give the time when it was established, and by whom; some account of its past and present condition; the names of missionaries laboring there, and items of recent intelligence.

Another characteristic of a successful missionary meeting is promptness. The exercises should begin punctually at the hour appointed, and those to whom any definite part has been assigned should be prepared to give their share of information without delay, and in the most earnest and effective manner possible. It is very desirable that every one present should contribute something to the interest of each meeting, repeating a text of Scripture, mentioning a fact or breathing a prayer. The meeting should also be closed promptly when the moment of adjournment arrives.

Interest will be found to grow from conversing about the meeting during the month, speaking of it not as *the* meeting, but as *our* meeting. By following these general hints we may secure true and profitable methods for conducting a missionary meeting.

JACKSONVILLE, ILL.

RECEIPTS OF THE WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

FROM MARCH 15 TO APRIL 15, 1881.

MRS. J. B. LEAKE, TREASURER.

OHIO.

OHIO BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. *Atwater*, for Miss Parmelee, \$25; *Brooklyn Village*, for pupil at Samokov, \$26; *Charlestown*, \$5.50; *Cincinnati*, 7th Street Ch., \$80, of wh. \$25 fr. Mrs. C. A. Woodbury, for Mrs. Coffing, const. Mrs. M. S. Johnson L. M.; \$55 for Bible-reader at Hadjin, const. L. M.'s Mrs. M. W. Monteith, Miss Lucia Stickney; *Cleveland Heights*, for Miss Maltbie, \$47; *Conneaut*, \$16; *Elyria*, for Miss Maltbie, \$67.81; *Madison*, for Miss Parsons, \$18; *Mt. Vernon*, \$30; *Rochester*, for Miss Maltbie, \$8; *Saybrook*, for Mrs. Renville, \$16; *Sheffield*, for Miss Maltbie, \$2; *Springfield*, \$22.75, of wh. \$10 for Miss Collins; *Wayne*, for Mrs. Renville, \$6. Branch total, \$370 06
Cincinnati, Vine St. Ch., "Willing Workers," for Samokov Sch., \$25; "Young Ladies' Soc'y," for Samokov Sch., \$34; for Bible-reader at Adana, \$48; for "Morning Star," \$13, 120 00
Total, \$490 06

MICHIGAN.

MICHIGAN BRANCH.—Mrs. Geo. H. Lathrop, of Jackson, Treas. *Cooper*, "Young Peoples' Union Miss'y Soc'y," for Mrs. Chester's Sch. at Dindugal, \$3; *Detroit*, Woodward Ave. Ch., for Bible-reader at Adana, Turkey, \$50; 1st Ch., for Mrs. Coffing, \$92; *East Saginaw*, for Miss Shattuck, \$91.75; *Goodrich*, 1st Cong. Ch., \$10.12; *Grass Lake*, \$10.65; *Marshall*, for

Miss Spencer, \$2.50; "Young Ladies' Circle," for Bridgman Sch., \$2.20; "Busy Bees," for pupil in Hadjin Sch., \$8.05; *Port Huron*, for Miss Pinkerton, \$40.14; *Sandstone*, for Bridgman Sch., \$14.37; *South Haven*, \$15; *Three Oaks*, \$8.70. Branch total, \$348 48
Laingsburg, \$3.62; *Stanton*, for Hadjin Sch., \$20; *Charlottesville*, Mrs. B. Sanders, \$2, 25 62
Total, \$374 10

ILLINOIS.

ILLINOIS BRANCH.—Mrs. Luther Bradley, of Aurora, Treas. *Canton*, for Bible-reader at Talas, \$18; *Champaign*, for pupil in Girls Sch. at Samokov, \$10; *Chesterfield*, \$4; *Chicago*, 1st Ch., "Young Ladies' Soc'y," for Kohar, \$37; *Downers Grove*, for Miss Dudley, \$7; *Dundee*, Ladies, \$15.26; *Forest*, \$7.35; *Greenville*, Aux., and Mrs. Dr. Allen, \$8; *Jacksonville*, "Young Ladies' Soc'y," of wh. \$5 to become Aux. to W. B. M. I., and \$10 sent Miss Evans for Bible-reader, \$15; *Lyonsville*, \$13.40; *Moline*, Aux., \$10; "Pansy Band," for Bridgman scholarship, \$15; *New Milford*, for Mrs. A. Krekorian, Bible-reader, \$4; *Princeton*, for Miss Porter, \$37.83; *Quincy*, A Friend, \$1; *Rockford*, 2d Ch., for Miss Diamant, \$80.36; *Springfield*, Mrs. M. W. Smith, const. self L. M., \$25; *Woodburn*, Aux. and "Nickel Soc'y," for school at Gole-dah, \$16; "Dime Fund," \$29. Branch total, \$353 20
Alton, for Sultan Enfiagian, \$8.50; *Bowmanville*, S. S. (Par.), \$1; *Chicago*, 1st Ch., for Miss Patrick, \$75; New

Eng. Ch., for Miss Chapin, \$10; Plymouth Ch., for Miss Barnes, and to const. L. M. Mrs. John H. Rood, Miss Minnie Buckley, \$63.05; So. Ch., \$5; Tabernacle Ch., Mothers, \$1.25; U. P. Ch., of wh. \$25 fr. Mrs. M. E. Haven, const. Miss Frederica E. Thomas, L. M., \$125; Western Ave. Chapel, \$4.25. Total from Chicago, \$283.55. *Evanston*, for Miss Porter, of wh. \$50 is fr. the S. S., \$114.44; *Galesburg*, 1st Ch. of Christ, \$20; *Malden*, \$7.60; *Oak Park*, for Manisa Sch., of wh. \$5 is a thank-offering, \$38.95; *Pittsfield*, \$8.50; *Roseville*, for Samokov Sch., \$21; *Stillman Valley*, for Samokov Sch., \$26,

\$529 54

Total, \$882 74

WISCONSIN.

WISCONSIN BRANCH. Mrs. R. Coburn, of Whitewater, Treas. *Beloit*, 2d Ch., \$11.58; *Brandon*, \$4; *Delavan*, \$13; *Racine*, for Manisa Sch., \$27.88; *Stoughton*, \$5; *Windsor*, \$8.45; *Whitewater*, \$1. Expenses, \$1.41. Branch total,

\$69 50

Kinnickinnic, 1 90

Total, \$71 40

IOWA.

IOWA BRANCH.—Mrs. E. R. Potter, of Grinnell, Treas. *Burlington*, \$10; *Garden*, \$5; *Iowa City*, for Miss Day, \$9; *Lyons*, \$62.12; "Whatsoever Band," \$65; *Prairie City*, \$8. Branch total,

\$159 12

Bellevue, \$4.25; *Dubuque*, Mrs. M's Christmas and birthday gifts, \$2; *Marshalltown*, Miss M. G. Arnold, \$4.40; *Monticello*, A Friend, for Japan, \$5; *Wilton*, Aux., for Miss Day, \$10; "Earnest Workers," for Bridgman Sch., \$11; "Little Gleaners," for Miss Day, \$5; for Bridgman Sch., \$5,

46 65

Total, \$205 77

MINNESOTA BRANCH.

Mrs. J. W. Strong, of Northfield, Treas. *Austin*, for Miss Barrows, \$20; *Minneapolis*, Plymouth Ch., for Miss Barrows, \$105.51; *Owatonna*, const. Mrs. I. W. Brush L. M., \$25. Branch total,

\$150 51

Total, \$150 51

MISSOURI.

MISSOURI BRANCH.—Mrs. J. H. Drew, 3101 Washington Ave., St. Louis, Treas. *Brookfield*, "Young Ladies' Mission Circle," for Miss Tucker, \$4.50; *Hannibal*, \$4.50; *Kansas City*, \$37.50; *Meadville*, 55 cts.; *Springfield*, for Miss Brown, \$35; *St. Joseph*, \$8.35; *St. Louis*, 1st Ch., for Miss Kellogg, Aux., \$48.88; "Ready Hands," \$27; for Par.: Hattie and Charlie, 10 cts.; Frances and the twins, 30 cts.; Truman and Clara, 10 cts.; A Friend, 10 cts., \$76.48; *Pilgrim Ch.*, Aux., for Miss Kellogg, \$271.20, of wh. \$26 fr. Mrs. Wm. G. Webb, const. Mrs. S. B. Kellogg, L. M.; \$25 fr. Mrs. Geo. Plant, const. self L. M.; \$25 fr. Mrs. Geo. Edgell, const. self L. M.; "Young Ladies' Soc'y," \$17.52; "Pilgrim Workers," \$1.76. Total fr. *Pilgrim Ch.*, \$290.48. *West St. Louis*, "Willing Workers" and "Buds of Promise," \$25; *Webster Groves*, for Miss Tucker, Aux., \$25; "Bearers of Light," \$16. Branch total, \$523 36

11 50

Lathrop, for Miss Tucker,

Total, \$534 86

KANSAS.

Wellsville, Thank-offering, \$5 00

Total, \$5 00

NEBRASKA.

"Woman's Miss'y Asso.," Mrs. A. F. Sherrill, Omaha, Treas. For Miss Van Duzee; *Columbus*, \$4; *Exeter*, \$10; *Nebraska City*, \$10; *Omaha*, \$5; *York*, \$10,

\$39 00

Total, \$39 00

CHINA.

Mrs. W. H. Collins, of "Ch. Miss'y Soc'y," for Bridgman Sch., \$142.85; Dr. and Mrs. W. A. P. Martin, for Bridgman Sch., \$36,

\$178 85

Total, \$178 85

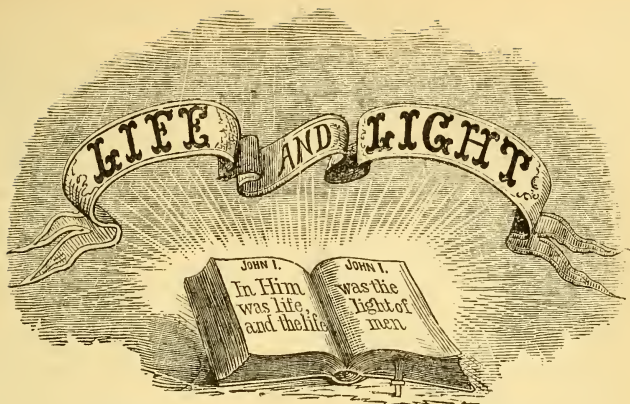
MISCELLANEOUS.

Sale of pamphlets, \$20 50

Total for the month, \$2,952 79

Previously acknowledged, 7,283 17

Total since Nov. 1, 1880, \$10,235 96



FOR WOMAN.

VOL. XI.

JULY, 1881.

No. 7.

INDIA.

WORK AMONG WOMEN IN THE MADURA MISSION.

[From the Annual Report of the Mission.]

THIS department of work is growing into one of exceeding interest, and of no small proportions. The idea that man is the only person worthy of enlightenment and of mental and moral progress, and that woman must unaspiringly rest in her degradation, is vanishing like the damp fog under the full blaze of the sun. Until recently, even Christians found it impossible to give to their wives and daughters the place and chance which they merited. Thank God, that to-day the opportunity to work for Christian and heathen women has extended beyond our means to improve it; and their susceptibility to the influence of divine truth is greater than that of the sterner sex.

It is our desire to interest, and get the aid of, the educated Christian women in behalf of their ignorant sisters. This work for Christian women has been carried on with increased effort and earnestness the past year. Wherever opportunity presents, many of the wives of our pastors and catechists conduct meetings for, and in several ways instruct, the women of the congregations. There is a growing desire among our Christian women to learn to read; a desire which is not without good results in many places. Of this work Mr. Rendall writes: "Nearly every catechist's wife

has such work on hand. Generally, the wife of the catechist holds a prayer-meeting for the Christian women of the place; and, in some cases, heathen women are drawn in. One of the most hopeful signs which I see with reference to this kind of labor, is the number interested in learning to read, and the intercourse they are having with the wives of our helpers and other Christian women." Mr. J. S. Chandler considers as one of the hopeful signs the activity of Christian women in behalf of their sisters, and their patience under persecution. We may mention here that some of the ladies meet monthly with the catechists' wives, for the purpose of instructing and inciting them to Christian activity.

The Bible-women devote their time exclusively to Hindoo, Roman Catholic and Mohammedan women. They labor under the guidance and stimulating example of the ladies in their respective fields. It is not found necessary, in this district, to resort to any accessories, such as needle-work, in order to gain a hearing from the women. Mrs. Capron says that there is no need of needle-work to an earnest Christian worker. An open door of welcome is before the missionary lady and her Bible-women into as many places as they can go, and the Lord is their constant helper.

This year about twelve hundred heathen women have been regularly visited and instructed in the way of salvation. The number of women who have heard the truth from the lips of these Christian women, may be estimated at twenty thousand. When we add to this the great number of heathen women who are influenced and enlightened by our other agencies, how inspiring the thought! What an excellent topic for earnest prayer on the part of all who yearn after the salvation of the Hindoos!

This work, as it is conducted in Tirumangalam, is reported by Mr. Herrick, as follows: "One Christian woman, a widow, is accustomed to visit heathen women when in trouble, and not only talk, but pray with them. I speak to them, as I have opportunity, in the streets and in their houses, and the helpers do the same. The wives of the helpers talk and read with those who call upon them, and sometimes visit them at their homes. The Bible-woman who lives here, regularly visits one hundred and thirty-four houses, belonging to people of ten different castes, to make known the truth to the women and girls. She reads and explains passages of Scripture, and sometimes reads other books. The book entitled 'The Women of the Bible,' is a favorite with her. She sometimes prays with women whom she visits. One widow is believed to have become a Christian; but being dependent upon the heathen for a place of shelter, as well as food, she fears to confess Christ openly."

Of the work in Pulani, Mrs. Chandler reports: "We have one Bible-woman wholly devoted to the work. Several of our female teachers give a part of their time to it, also. The Bible-woman reports, from September to December, one hundred and ninety visits, and six hundred and seventy-six hearers. Most of these would not hear the truth in any other way. With the work on the premises, I have not been able to visit her systematically, but go occasionally. There are a number of families who are glad to have me come. I visited one day a rich weaver's family. There were six families in the house, which is large, with two stories and a large court in the center. Men, women, boys and girls were all busy. I was very kindly welcomed. The head man was quite venerable, weaving the wide, thin, beautiful gold-bordered men's clothes; and other looms for younger men had other varieties. Every one, after a few minutes, left his work and came near; also, some weavers from an adjoining house came to listen, and see what this missionary lady wanted. The story of the Prodigal Son was full of interest to them. Since then the old man and a dozen of the family have been to our house; and as it was the Sabbath, I asked them to sit with us, during the morning service, on the veranda,—which they did, listening with wonder to the children's singing. The Bible-woman has six pupils learning to read. Two of them learned their alphabet in our day-school; and now, too large to come to school, wish a teacher at home. One woman, from Madura, who had studied under the Bible-woman there, sought out our woman and requested her to come and teach herself; and her sister inquired for the day-school to which their daughters could go. I know of no conversions among these families; but we will sow the seed, and God will give the increase."

Mrs. Capron, who devotes most of her time to this work—and whom the Lord has especially blessed—in behalf of the benighted women of the city of Madura, writes: "The number of Bible-women employed has been six. The number of women under instruction, January, 1880, was two hundred and nine. The number during the year has been three hundred and seventy-nine. Of these, forty-six have moved away from the city; five have died; and fifty have left, from various causes. The number at present is two hundred and seventy-eight; and of these, one hundred and thirty-two women are reading God's Word. The number of listeners to the reading of the six Bible-women is estimated at fourteen thousand, nine hundred and two. The work moves in correspondence with the earnest spiritual life of the workers. This is evident in the survey of the labors of each worker for the year, and in the weekly reports of incidents given; evident in the num-

bers who gather about the Bible-woman in her visits; evident in the receptive condition of those who are reading the Bible, and are improved by its truth, and thus made conscious of its power within; evident in the more skillful way in which the teachers meet the questions asked; and, above all, evident in the way the Holy Spirit responds to a whole-hearted dependence upon him. I have observed one general effect of our labors, and that is, the expression of desire for 'light,' or of a consciousness of 'light within,' from our pupils. I also add a single incident: A young mother, for some time before her death, seemed to read the Bible with unusual eagerness, and asked many thoughtful questions. When very ill, she said to the Bible-woman, 'I wish they would let the lady give medicine, because she would pray about it.' The Bible-woman replied: 'You will not forget the Lord Jesus Christ, your Saviour?' 'Will I forget Him? No!' was her response. Although these little ones in the faith are never reported as conversions, we cannot but confide in the willingness of the Saviour to save them. One of these is a woman whose relatives hold her back from openly confessing Christ. She one day asked me, with evident anxiety: 'If the heathen bury me, will the Lord Jesus Christ come for me at the resurrection?' "

There have been no open conversions, through this agency, in 1880, but of many is Mrs. Capron's remark true, when she writes: "I believe that there are those who are depending upon the Lord Jesus for salvation. Perhaps we cannot consider such cases conversions until they openly renounce heathenism."

Nor is this work barren in indirect results, such as the general elevation of the Hindoo women. Of these results Mrs. Capron continues: "In cases where there is a fondness for reading, there is usually a pleasure in gaining information from other sources. Topics for conversation, outside the usual line of talk, are brought in, and there is a general intelligent working up of the mind. In cases of wives with intelligent husbands, there is a growing respect for woman, and belief that she may be a companion, as well as a servant. A woman who knows how to read, unconsciously rises higher in intelligent interest in what is going on, and ventures upon an expression of her own opinion and convictions that is very different from ignorant self-assertion or listless indifference. There is also less fear that a woman who knows how to read and write will be led into temptation."

The reports of the girls' schools in the mission, which are very encouraging, will be given in a future number.

MICRONESIA.

JOURNAL OF MRS. PEASE.

We are permitted to make the following extracts from Mrs. Pease's journal, written from their new home in Kusaie, which was received in this country a few weeks since:—

KUSAIE.

FEBRUARY 16. The days go fleeting by so swiftly that there seems to be no time to write their record. It was four months last Friday, since the king gave us possession of this beautiful location. In the meantime, ten houses besides our own have been erected,—the school-house, five houses for the Marshall Island people, one for Mr. Whitney, a cook-house for each family, and a nice wood-house for us. We hoped to have the natives settled in their houses much sooner. A week ago Saturday they had all taken possession of them. On Monday the school-house was cleared of its accumulated rubbish, and on Tuesday we arranged the classes, and made preparation to begin school in earnest the next day.

FEBRUARY 28. Last Monday evening we were surprised and delighted to see some Kusaians walking up to the door with a big mail-bag. Such a feast as we had! Such good news from home friends! We also received letters from several natives at Ebon, and they gave us a very cheering report,—four schools in successful operation; the number of those seeking after God, increasing; and a hard blow struck against intemperance.

MARCH 8. Yesterday, Dr. Pease baptized baby Frank, and we had our first communion since coming here. Our flock was a small one, but all give evidence of being sincere Christians. I wish we could have this assurance in regard to our boys and girls who are not in the church.

MARCH 19. A great wonder appeared in our midst this afternoon. The cow we have been expecting to have for some time reached here in safety. It was funny to hear the expressions of wonder from our people, as most of them had never seen a cow before: "How big her nose is!" "What a large mouth she has!" Her calf, which was three months old, was another funny thing. Little Ned recognized her as a "Moo," from the pictures he had seen, and his eyes were very big. * * *

Our days are all too short for the work we would like to accomplish. Shall I give you the record of one? Prayers at seven in the morning; breakfast at nine; school from ten to one; dinner at three; and prayers at half-past six, with all our family. On Tuesday evening I have a short prayer-meeting with the girls; Wed-

nesday evening* is the general prayer-meeting; Thursday afternoon, at five, woman's prayer-meeting; and Friday evening, singing-class. You who are mothers and house-keepers know how much time is taken up looking after the little ones and the wants of the physical man; then there is the sewing and translating—although I haven't done much of the latter, as yet. Besides, I have become quite a trader, buying the produce of the land, and giving in exchange, lamps, hats, cloths, thread, buttons, etc., etc. Then, everybody must be provided with material to make their clothing, and every now and then patches are needed. The girls have a fashion, as do the women, of combing their hair just as low on their faces as would seem possible; and without using any compulsion, I have been trying to make a change. They say their heads are not like mine; therefore it would not be becoming to them to comb their hair back. Moral suasion seemed to have no effect, and so I thought I would attempt an object lesson. One morning I arranged my own hair in the way that they wear theirs, hoping they would see the foolishness of it; but the effect was quite the opposite of what I had looked for. The girls all exclaimed: "Oh! how nice Mrs. Pease looks! How handsome she is!" And that was the result of my object lesson! Since then I have read Miss Spencer's letter in *LIFE AND LIGHT*, in which she gives an account of a similar experience. I would like to congratulate her on her success.

MAY 3. A vessel from Jalney came to anchor here on Friday, which brought us a long, cheering letter from Jeremiah. He has been to Namerik, to administer communion, and admitted five women to the church. Lejellan had written him, from Malmonlap, that his school numbers fifty-two; a church had been built, and a house for himself, and many were desiring to live a new life. We had our second communion yesterday; two boys and one woman were admitted to the church.

JUNE 7. An intense desire to see the loved ones at home has taken possession of me these last few weeks. Perhaps you are praying more earnestly for us, as you send out the last messages for the "Morning Star." Our two weeks' vacation has come, and gone. Dr. Pease has spent it in hard carpenter work, having made a piazza on two sides of the house, with a nice picket railing of the remnants of boards. It is a charming place, either to sit or walk, by day or by night. I am not sure but some of you who are shut up in the city might be tempted to envy us, could you see it.

JUNE 16. We had a little episode, yesterday. Mr. Young came down from Jalney, bringing us a mail that left Honolulu almost a year ago, on a chance vessel, which cruised about to the southward,

for a time, and then, instead of coming to Jalney, as was expected, sent the mail by another ship. There were not many letters, but they contained love and words of cheer, which are independent of dates, and it was an event in our lives. Mr. Young says that rum is holding high carnival at Jalney. A negro, who goes by the name of Black Tom, and who formerly lived on Arno, has opened a rum-shop there. The chiefs drink continually, obliging the common people to give them all the money they can procure; then they fight among themselves, and they have destroyed a great many canoes. Jibrik, the highest chief at present on Ebon, is keeping things straight there. He has compelled two of the younger chiefs, his relatives, to leave the island, because they would drink. He has been on board the ships where the liquor was obtained, and informed the captains that they were not to sell any rum to the people, and has set a man to watch and be sure that his orders are obeyed.

[TO BE CONTINUED.]

TURKEY.

OUT-STATION WORK NEAR BITLIS.

The woman's work in Turkey is reaching a stage when labor in the villages is assuming an importance second to no other department. Our missionaries are giving more and more of their time to superintending this out-station work. Miss Proctor, as is well known, is devoting her whole time to it in the Central Turkey Mission, and it is hoped that a similar arrangement will soon be made by some of the missionaries at Harpoot, for that field. It is pleasant to note how these centers are multiplying. Quite large regions are fast becoming honeycombed by Christian teaching, waiting only the breath of the Holy Spirit to overturn the old religion, and place in its stead a life-giving Christianity. The following, from Miss Ely, gives us a clear idea of this laborious, though important work, involving as it does long and tedious journeys, often dangerous and trying.

It may be rather late to write you of my tour to the borders of Mesopotamia, but lack of opportunity has prevented my doing so till now. To-day a severe storm keeps me at home, and I gladly take this time to try to sketch a little account of my recent tour.

Accompanied by the Bitlis pastor, I first set out for Redvan. This is a large village lying on the bank of a river of the same name, a branch of the Tigris, into which it empties a little beyond the village. The wife of the Redvan pastor is a graduate of our school, and as there were two more of my former pupils living in the place, I was very anxious to make them a visit. It was a delightful morning, when, at a little past seven o'clock, the pastor and I, attended by a single muleteer, started southward, *en route*

for Redvan. An army officer—a zabtieh—had been asked of the governor, and would, it was expected, very soon overtake us. It appeared desirable to have such an escort, as there was a little uncertainty in regard to the safety of the highway. The air was cool and bracing, the roads dry, the sky cloudless—excellent weather for journeying. We greatly enjoyed the scenery.

Soon leaving the city and its picturesque suburbs we reached the Bitlis River, which descends very rapidly for many miles. I never tired of watching it as it dashed and roared over its rocky bed, breaking now and then into great sheets of spray, as it met some gigantic rock, which could scarcely hinder, for an instant, the impetuous stream in its rapid course. On either side were steep banks, largely wooded. At first oak predominated; but these were soon interspersed with the pomegranates, mulberry and other trees, over which were often clinging the wild grape-vines, in their gorgeous autumn colors. The hills grew higher as we went on, and the whole scenery wilder. We looked back, every now and then, till our necks fairly ached from the frequent strain, trying to discover our belated zabtieh. In vain did we stretch our weary eyes along the slopes behind; he was not to be seen.

At noon we halted under the shade of some large hawthorne-trees, for a brief rest and a lunch. We had given up nearly all hope of the zabtieh's coming; and, as none of us knew the precise road we should take, I felt extremely anxious to hasten on, lest we should be late in reaching a village for the night. The last few hours of the day were weary ones to me, owing largely to my self-reproachful meditations. I regretted again and again that I had consented to set out before the officer had joined us. Thus we went on, up and down, over long stretches of illy-defined road, occasionally stopping to consider which of the two paths might be the right one; on and on, till, at early dusk, we came to a Koordish encampment, whose black tents and fierce barking of dogs did not inspire me with courage. A few moments later, to my unspeakable relief, I saw, on a bluff, near by, a small village. To this we eagerly hastened. Just before reaching it a woman came out, and in a most boisterous manner, and with wild gestures, shouted out what, in my ignorance of Koordish, seemed most forbidding. All this jargon, I afterward learned, was simply directions about the road by which to enter the village—a Koordish one, named Hazero. Soon we found a place to stop; and after having assured and reassured the people that whatever was needed for ourselves or our animals we would pay for, we settled ourselves for the night.

Self-accusing thoughts and thanksgiving for safety were alike forgotten in the early sleep which came to me, so gratefully, on a

little camp bedstead placed on the open roof, with the star-studded vault above me. We rested nicely till the early dawn; then, after a breakfast of bread and milk, and a prayer for protection and guidance, we left, taking our host as a guide. We learned that nearly all the men of this village, while returning from the south with wheat for their families, had been murdered by a hostile tribe of Koords. When asked if any appeal had been made to Government about it, they replied, in a forlorn manner: "Yes; but we were told to go here and there, to do this and that, and we saw that there was no help; and what could we do?"

On leaving Hazéro our road led us through extensive pomegranate orchards, down an irregular stony slope to the river, and then on to Ziaret, the "holy village." To this place many hundreds resort yearly, to find healing at the sepulcher of a holy sheik. We met a group of pilgrims, who were going thither to avail themselves of its extraordinary virtues. Arrived at Ziaret, I sought a little rest in a shady spot; but a crowd of women and children pressed near. I could not understand their talk, but heard them say, as, one by one, they left in disdain: "She don't know Koordish; she don't know Turkish; what does she know?"

While resting at Ziaret our zabtieh came up. His story was briefly this: He was not a native of Bitlis, but from quite a distant province, and was not acquainted with the road, and had been obliged to wait until he could find a guide. The governor, having a grudge against him, had sent him on the errand as a punishment. He and his horse were both hungry. We gave him some bread, and money to get something for his horse, and sent him back.

We resumed our journey, and at early dark reached the large village of Joumania. After a vain attempt to get a few grapes, or something to eat, I made a meager supper of dried bread and well-watered milk.

Inspired by the hope of reaching our destination, we made an early start on the morning of the third day, taking a guide from the place. At about three o'clock we sent the guide on in advance, with a note, announcing our coming; and an hour later, to my joy, we stood on the brow of a hill overlooking Redvan. After a little rest we hastened on, and were met by pastor Kaome, who had received our note, and came out to welcome us. A little later the greetings of many others were added, making us feel anew the sweetness of Christian fellowship.

It was refreshing to sit down to a table laden with well-prepared food and the delicious fruits of that fertile region; the melons and grapes were very extraordinary, both as to size and flavor. The quiet rest of the night, without the need of haste in the morn-

ing, was most grateful to us. In considerate time the callers began to flock in, and I was happy to meet those in whom I was so much interested, and to whom we had sent two of our graduates. I was much gratified to see the simplicity, zeal and intelligence of the people, and the ease and delight with which they conversed on spiritual themes. Their gentle manner impressed me as differing so much from the high tone and many gestures so common in the East.

The people were earnestly engaged in rebuilding their chapel. One day a message was given me from a poor widow,—"Excuse me for not coming to see you to-day, as I am bringing water for the chapel." Having no other way to help, this poor woman brought water from the river, with which to mix the mud and plaster for the chapel. The Sunday spent at Redvan was a precious day. Although the services were in Koordish, which I do not understand, yet I was deeply interested in what I saw. I had a most enjoyable meeting with the women. The room was crowded, and many spoke, giving fervent testimony to the love and grace of the free salvation. One dear sister alluded to the recent death of a nephew, caused by the bite of a scorpion, and said she had been praying for weeks that if there was anything in the way of her progress as a Christian, it might be removed. She now felt that this trial was in answer to prayer; and amid tears and sobs she asked us to pray that she might accept it in a submissive spirit, and be led nearer to God. Toward the close of the meeting a plate was put on the floor, and then followed small, but numerous offerings, which, I learned, were extra gifts to help finish the chapel.

Time and space fail me to speak of my visits from house to house, of the earnest talks with my former pupils, or of the pleasant calls of the people. My visit was extremely refreshing; and although the weather was very warm, I felt far more than repaid for the long journey, the fatigues and inconveniences. Physical depression and weariness were well-nigh forgotten in the heart-invigorating interviews with these people—so earnest, so devout, so forward in works of charity and benevolence, and zealous for the spread of the glorious gospel.

It was with deep regret that I could not make a longer stay—that we left for home on the morning of the fourth day. It somewhat lessened the trial of leaving when the pastor said that he and his wife would accompany us as far as Tul—a village where we were to spend the first night out. There is a deeply interesting and progressive work in that village, due to the efforts of the Redvan pastor and his people. When about half way to Tul we

met the preacher and his aged mother, who were on their way to Redvan; but they turned back, and accompanied us to their home. As our day's ride was an easy one, we had ample time to rest, and admire the romantic scenery by the way. After awhile the Tul preacher rode on in advance—doubtless to inform the villagers of their approaching guests. As we drew near, I saw a great company coming down the hill, and forgetting the Oriental custom, asked, "What is this?" supposing it was a crowd of refugees. Soon the sound of singing came to me, and in a few moments more we were shaking hands with rows of men and scholars, who, in a most pleasant way, were telling us, "You come in peace." Arrived at Tul, the head man of the village very politely helped me to dismount, and then led me to a comfortable seat in the preacher's house. Soon we saw the women sweeping the court and spreading down mats; and then the people gathered for a meeting. It was pleasant to see the eager attention, and to mark the profound solemnity. Truly, the Lord was in our midst. Although I understood but little, the service being in Koordish, I deeply enjoyed the whole. When the exercises closed, the congregation quietly dispersed.

In the evening the men withdrew, and met at the governor's house, while I had a meeting with the women, the pastor's wife interpreting for me. It was a precious season. Combined with fervent piety, a type not to be mistaken, I met a gentleness and refinement of manner which would become any society in any land. The next morning, accompanied by the Redvan pastor and the Tul preacher, we resumed our journey. A large company escorted us out of the village, and on turning back, they begged that we might again have a season of prayer. We felt so safe after the special plea that then rose to the great Preserver for our safe journey!

Our way lay through a most picturesque country that day,—often by the river, with its varying scenery, great overhanging rocks, cascades, tropical grasses, waving in the air several feet above our heads. These are key-words to me, bringing to my mind the wonderful scenery by the way; but nothing I can write is adequate to suggest to another the wild beauties of that region. We reached the city of Sert in good season. An English colonel—stationed at Bitlis—was there on a tour, and learning that I was in town, called to see me. This produced quite a sensation—a man of his rank taking notice of a woman!

The next day we were delayed in a most trying manner; and had not the colonel called again, I doubt if we should have been able to start at all. He furnished us two officers, one mounted

and one footman, and under his superintendence our muleteer found out he could "move on." That night we stopped at a small Turkish village whose entire population were away on the mountains for the summer. We spread our beds under a mulberry-tree, but I did not get much sleep. The shouts of people some distance away, who were frightening the bears from their grain-fields, aroused me, trembling with fear, and a long time would elapse before I could get to sleep again.

We rose three hours before light, as our having left Sert so late, necessitated our making a very long day of the second one. We had passed over long stretches of very difficult road ere the morning dawned. The faint light seemed only to magnify the dangers of our precipitous way, and I was in almost constant fear. I walked miles; but the ascent was so great, and the path so rough, that it was very fatiguing. We stopped twice to rest during the long day, once in a most romantic spot beside the Bitlis River; but my rest and enjoyment of the picturesque scenery was sadly marred by the sight of a score of mounted Circassians who passed us, going forward in the road we were to follow. The severe strain on my nerves during the early part of the day had rather unstrung them, and when we resumed our ride along the lonely path, my mind was full of dark forebodings. These reached a most painful climax when I saw a number of the Circassians' horses standing riderless by the side of the road. I did not dare to speak, or scarcely to look, and no words can express the agony I was in for a minute or two. Our very small company, the wildness of the way,—just there thickly wooded,—a vivid apprehension of how easily we could be overpowered by the twenty Circassians, were it their pleasure to molest us, flashed through my mind with great intensity. Reason and trust seemed to have alike deserted me; my horse appeared scarcely to move; but at last I saw a Circassian, standing in the path, talking with a young man who was traveling on foot with us from Sert. The Circassian did not speak as we passed. After a little I asked what he was saying to the young man. "He spoke roughly to me," was the answer, "and was about to rob me of my clothes when you came in sight." Perhaps the fearlessness implied by a foreign lady's traveling with so small an escort, was a safeguard. In some way I am sure that a merciful Providence cared for us, and I only lament my timidity.

We did not reach our stopping-place till twilight was deepening. We stayed at a little Koordish hamlet perched on a high slope, and nearly hidden by numerous walnut-trees. Here, another unpleasant experience awaited us. A large number of soldiers had recently passed through the village, and taken so much from

the poor people, by force, that they were now determined not to receive any guests. Their manner and gestures were so threatening that I stood a good while in the chill, damp street, and at last took refuge in a low piazza, where I saw some women at work. After considerable delay we took up lodgings on an open roof.

The tardy appearance of our officers obliged us to set out late the next morning, but, notwithstanding delays, on reaching home we found we had come faster than our telegram, sent two days before, from Sert. The aroma of fruits, the beauty and fragrance of almost tropical vegetation, on our journey, was very enjoyable; but, surpassing, by incomparable degrees, was the joy of meeting such earnest people, exhibiting the fervent piety of primitive times. I count not the trials of the way worthy to be compared with the precious experiences, recollections of which will ever hold a choice place in my memory.

Young People's Department.

A NATIVE CHRISTIAN WEDDING.

PART SECOND.

[Continued from last number.]



OUR months have passed since the journey described in the first part, and a happy little party is seen promenading in the valley of Anand-vallie, conspicuous among whom are two, who stand apart, under a tree, absorbed in each others company. It was Chandra Sen, who was pouring into the listening ear of his beloved, the story of his love, his hopes and joys. He told her how happy he felt that the dream of his life, to be united to one thoroughly imbued with the grace of God, was going to be realized, and how bright and cheering was the prospect before him of manifold usefulness. He had always felt the want of one by his side whose society would inspire him with zeal in his Christian activities. He had his schools for the despised classes, his meetings with the men and women, and he had longed to have some one by him to speak to the women.

"In our part of the country," he said, "women must be spoken to by women, and thus only can these poor creatures be brought to take an interest in anything. I have so-and-so to assist me; but you know, dear, that without one like you, I could not feel satisfied. There is a great deal of what is called *zenana* work in our neighborhood, and our ladies will give you a warm welcome; besides, we shall introduce some new modes of work. We shall make our house attractive to the educated gentlemen and ladies there, and ask them to spend some evenings with us." Madhumalati here expressed her unfitness for this new position, but Chandra Sen did not agree with her on this point. He also told her of other spheres of usefulness in which he had been engaged whenever he had a vacation. He described most vividly his meetings in the jungle, at night, with the rude aborigines, the rapt attention with which he was listened to as he sat telling them the "old, old story" of Divine love, around a large fire, which not only afforded warmth, but protection from the wild beasts. The story of the tender love of God surprised them, for they fancy God is like their own chiefs,—a grim and cruel tyrant, satisfied with nothing short of blood.

The two young people were unconscious how the day had glided away, and they would have continued their conversation still longer, had the mother of Madhumalati not interrupted them. "Are you not coming with us, dearest?" Madhumalati at once withdrew her hand from Chandra Sen's, and could not mark the time, Chandra Sen's story of his work among barbarous tribes was so interesting. On the way back, the general talk was about the approaching wedding. Most of the guests had arrived, but the principal people (the old lady, Chandra Sen's mother, and his eldest sister) had not yet come. They were expected the following morning. In the meantime, the young people in the bride's house were busy adorning the parsonage with leaves. They took pleasure in making garlands of wild flowers, and adorning Madhumalati with them. She had a large crown on her head, and some flowers around her neck. They sang sweet hymns, both in the vernacular and in English; and the little parsonage, with its flowers and singers, looked more like a nest of birds, than a mere human habitation. On the morrow a *gady* came to the door, and, to the joy of the people at the parsonage, the old lady and her daughter arrived. The old lady's heart was filled with joy as she beheld the whole company,—a little world of loved ones; and tears of joy streamed from her eyes. She had long wished and prayed to see such a day, and now she saw it. Sumatibai took her lovingly and respectfully by the hand, and asked her to rest

awhile on a sofa. Madhumalati soon came and stood by the side of the sofa, offering to shampoo the old mother, as is customary for young people to do; but her services were most gently refused. The old lady kissed her, and bade her sit on the sofa by her. Her son, Chandra Sen, stood silently at the foot of the sofa, while all the others stood or sat around. The conversation was sweet, chiefly carried on by the members of the family; but the younger members were not altogether silent. After an hour or so, Premchund read a suitable portion of the Scriptures, and offered an earnest prayer, and then they retired to rest. The next day was a most busy one for the younger girls. They rose early in the morning, and set themselves to their respective duties of preparing for the festive occasion. A large hall was tastefully decorated with leaves and flowers, for the reception of the guests. Part of it was arranged in European style, and part according to Hindoo taste, so that people of both races might feel comfortable. In the part of the hall portioned off for the native guests, thick mattresses were placed on the carpeted floor, along the sides of which, resting on the walls, were arranged oblong cushions; on these seats the guests reclined. The mattresses and cushions were arranged on three sides of the hall; the fourth was the entrance. In the middle was placed a large silver tray, with betel-nut and spices in it, and silver vases and bottles holding rose-water, "attar" of roses, and other scented liquids. Silver stands for holding sticks of frankincense were placed throughout the whole hall, and, when lighted, perfumed the room. Another large tray, with bouquets of fresh flowers, was placed on a beautiful carved wooden stand at the corner; also trays of sweetmeats and fruits. There were blue and red hangings on the walls, with leaves and flowers interspersed; while richly embroidered *punkhas*, or fans, of gigantic dimensions, hung at the door, and well-dressed servants were appointed to fan the guests assembled. Just behind the trays of betel-nuts, etc., was spread a rich carpet for the company of professional musicians (all males), who sang moral songs to native airs, accompanied by their own instruments.

Very early the next morning the younger ladies got up and went singing in a procession to the bride's chamber, to awake her. This was done in accordance with an old custom. The simple toilet of the bride was soon finished. She wore a rich silk *saree*, with glittering tinsel border. Her jacket was of silk, embroidered with gold. A white transparent veil fell in graceful folds on her shoulders. A wreath of pure white flowers was placed on her head, and a garland of roses and snow-white jessamine around her neck. This completed her attire. The bridesmaids were dressed



NATIVE MUSICIANS.

in gay, light pink flowing *sarees*, with wreaths of flowers adorning their heads and necks. After the bride had been dressed she went to her mother, to show herself and ask her blessing. Her heart swelled with grief at the sight of her mother, and she threw herself into her arms and wept like a child. Her mother was equally overcome with emotion. It was a solemn time, — mother and



NATIVE CHRISTIANS.

daughter weeping together. When the first gush of feeling was over, Madhumalati looked smiling through her tears. The cloud on her young soul was gone: this, together with the thought of how her mother's heart must be aching, led her to control her own feelings. It was, no doubt, to her an exchange of a dear home for another far dearer; but her mother, she knew, would miss her. She met her father and sisters in the hall. There were no traces on her face, then, of the trial through which she had just

passed, but a calm look and a quiet smile instead. Before going to church, Premchund offered a short prayer, and led his daughter to the carriage. The marriage ceremony in the church was like that in any English church. When the wedded pair reached the festive hall, and were alighting from the carriage, flowers, leaves and garlands were thrown on them by the bridesmaids and other little girls, and a marriage song was sung in Marathi. Very soon the hall was full of Hindoo gentlemen, native Christians and European friends. Rose-water and other scents were sprinkled on all present, and packets of betel-leaves, called *vida*, and bouquets of flowers were distributed. But the Hindoo gentlemen did not partake of any tea and cake offered to the European and native Christians. Both races of people, however, enjoyed the music, native and European, chiefly of a religious nature, with which the young native Christian ladies favored the company from an inner apartment. A Hindoo professional musician was also engaged to entertain them. Melodious strains from the sweet-toned lyre and seven-stringed guitar specially gratified the Hindoos. Before the breaking up of the party there were speeches given by one or two gentlemen present, in Marathi as well as in English. The European clergyman present gave the last address; at the conclusion of which he offered an earnest prayer. After the departure of the guests the bridal party went to the *mandap*, a temporary shed, erected in the compound for marriage festivities among Orientals. It was adorned with arches of palm-leaves and pillars of green plantain-trees. There were various devices on mats on the floor, on one of which was put the word "Welcome." Dinner was here served on plantain-leaf plates, and cups were made of green leaves tacked together by means of small sticks. The cups are placed near the plates. The leafy plates and cups were placed on the floor, washed clean, and adorned with pretty figures made with a white mineral powder, called *rangoli*. Two mats, made of flowers woven together, were spread for the wedded pair to sit on, while the other people sat on carpets. A rural feast: leaves and flowers were the only things used there. Here the friends of the bride and bridegroom had great fun at the expense of the newly married couple. They would not allow them to sit down to dinner unless they sang some verses in praise of each other. The poor bride, in particular, found it very hard to comply; but she had to consent, poor girl. She did not care to eat, but she saw that no one else would eat without her. Then riddles were proposed by the bridegroom's and bride's parties, and there was lots of fun and laughter. In the evening there was a children's party at Premchund's. Most of them were Hindoos, and belonged to Madhum-

alati's day-school; the rest were native Christians. They had sweetmeats and flowers distributed to them. Clothes were also given to the poor ones. In the night they had fire-works, at which many other friends were present. When everything was over the children shouted, "Long life to the bride and bridegroom."

Our Work at Home.

ARE MISSIONARIES BENEFICIARIES?

BY MRS. C. C. CARPENTER.

THAT depends upon what a missionary is. As we use the term it indicates a man, or, in these later days, a woman who is sent to carry the gospel to those who do not have it. But who sends the missionaries? Our answer is as follows: *We* send them—that is, the American Board sends them; the Woman's Board sends them, and we are constituents of the American Board,—we are the Woman's Board,—therefore we send them. They would not go if we did not send them; certainly a very, very few would or could go at their own charges, for almost all such people resemble closely the first pair who began the missionary work after Pentecost—they may have much faith and power to speak with other tongues, but silver and gold have they none. We are the generous ones, who pay their wages and their expenses; are they not our servants? We are the benefactors; are they not our beneficiaries?

It must be admitted that our responsibilities for missions, involves a large amount of brains and machinery and work. There is the Woman's Board proper, the mother of us all; and the various branches of the Woman's Board, and all the auxiliaries of all the branches, and all the children's circles connected with all the auxiliaries.

It is no small matter to organize and manage all these bodies; and certainly no little trouble for us members to attend so many meetings, little and large, here and there, whenever the Secretary chooses to send us a postal-card.

A great deal of precious time is spent in these gatherings and in preparation for them—time which, to say the least, could be most advantageously used by most of us in woman's work at home.

Then there is the pecuniary part of it,—a collection at every meeting,—and this when there are so many personal wants. It does require a good deal of self-denial to give all the money we have to give. Nor do we forget the faith and the courage requisite to use time and brain and money and zeal in a cause so far away, and about which so little is known, especially when there is so much to be done around us. Acting on these considerations, is it strange that so many are not specially interested in the work of foreign missions? that so many feel obliged to be absent from frequent meetings? and that good people stay at home, occasionally, on Sabbath evenings when a monthly concert and a collection is announced? Ought not, then, the missionaries to be very thankful that we do as much for them as we do, and to recognize gratefully the fact that they are our beneficiaries?

This is *one* way to answer the question; there is also another. Was the former theory correct? *Do* we send the missionaries? Is ours the only call they receive to their work? Would the promise of a scanty salary and the payment of traveling expenses be sufficient inducement for these men and women, many of whom are fitted by their talents and training to fill an honorable position anywhere, and secure a much larger remuneration at home, to do and endure all that is involved in being a missionary? Surely not! It is no small thing to leave one's native land—such a land as ours, with its churches and schools, its safety and society and culture. It is no small matter to leave home, father and mother, brothers and sisters, dear friends and associates, all that goes to make life happy, and cross wide oceans, "far in heathen lands to dwell." How missionaries can do this is a question which admits of but one true answer. They do not do it at the call of the American Board or of the Woman's Board, but because they have heard the voice of the Master himself. We do not send them: the Lord Jesus Christ sends them. If anybody's beneficiaries, they are His. But how are they called differently from all the rest of us? Where in the Bible do we find the command which separates a few from the privilege of seeking a home and employment in a place and a manner which will insure them social happiness and temporal advantage? I find but one call, and that has no qualifications: "Go ye into all the world and preach the gospel to every creature." But there are different ways of obeying it. Two sisters grew up together in the same home, surrounded by the same influence. To one it became a settled thought, even in her childhood, that if ever she became a Christian she should be a missionary. No one spoke to her about it, and she spoke to no one; but the thought was there always, although it was not altogether a pleasant one. Even

after she gave her heart to Christ, when a young woman, she did not like to face the subject. She simply let it alone for months. But there was no rest to her soul till that constantly recurring question, "Are you willing to be a missionary?" was settled; and she settled it upon her knees in her closet. From that hour she could think of no greater joy than to tell of Christ's love in the "regions beyond."

When one asked her sister, a beautiful Christian girl, if it had never occurred to her that she might be a missionary, she answered with a merry laugh, as if the idea was perfectly absurd: "I never thought of such a thing; I know it isn't my duty." Now both these girls obeyed the Spirit of the great Commander—the one in the actual going, the other, though she stayed, in her active sympathy and help. The command is for all; and if we find that we cannot ourselves go, we must send a substitute. These missionaries who, in God's providence, are moved to go, are your substitutes and mine, beloved sisters, and we ought to be thankful to them, not they to us! We are their beneficiaries, not they ours!

Let me give another simple illustration. A young missionary came back to her childhood's home after a few years of foreign service, sick and disheartened. She had gone out to her work joyfully, expecting to spend her life in it; but it seemed as though the Lord had taken her, temporarily at least, away from it. She and her babe needed everything,—she had found so little time to sew during her absence. But before she had time even to plan her outfit, a neighbor came in with her arms full of little dresses and aprons just ready for the child to wear. "Let me do it," was the woman's request. "I cannot go as a missionary myself, even if I were qualified; it is my business to care for those who do go. You are my substitute." Dear ladies, was not that a beautiful thing for that Christian woman to do? She did it to one whom she felt the Lord had sent in her stead, and not to a beneficiary, and as her bounden duty and precious privilege, and not as a mere gratuitous charity. If we do not go ourselves, should we not earnestly, prayerfully, lovingly care for those who do go? It is not that those men and women who consecrate their lives to Christ's service in other lands, love this beautiful country less, but because they love Christ more; and that is just what we should do—love Christ more. And since there is so little sacrifice in anything we can do here for Jesus, we ought to do all the more for those who sacrifice so much. When Christians feel that the command is the same for all, they will certainly arouse themselves to find out what there is to do, and how much is expected of them.

Jacob gave a tenth of all he had to the Lord. Sometimes it

seems as if we did not give one-tenth of our hearts to the Lord. When our cry is, "Lord, what wilt thou have me to do about those to whom the light of the gospel has never come?" we shall not content ourselves with going to monthly concerts and dropping a nickel or a dime into the box as it passes us, or paying twenty-five or fifty cents or one dollar a year, that we may be a member of an auxiliary society. We shall be anxious to know, since we cannot go, what we shall do to uphold and strengthen and comfort those who go in our place. When we remember how urgent is the need and how blessed is the service which these missionary brothers and sisters have gone to supply, we shall be ashamed for even asking the question which is our subject—for ever looking condescendingly upon them as our beneficiaries. We shall rather feel like saying, "How beautiful are the feet of them that bring the glad tidings of good things; we will make straight paths for their feet." When we remember what Christ's love and his Word has done for us and our children, we shall say most earnestly, "This hast thou done for me; what have I done for thee, thou crucified?" And the Master himself will say unto us, "Freely ye have received, freely give." "Pray ye the Lord of the harvest that he send forth laborers into the harvest."

WOMAN'S BOARD OF MISSIONS.

RECEIPTS FROM APRIL 18 TO MAY 18, 1881.

MRS. BENJAMIN E. BATES, TREASURER.

MAINE.

Maine Branch.—Mrs. Woodbury S. Dana, Treas. Cumberland Mills, Aux., prev. contri. const. L. M's Mrs. P. Jane Newcomb, Mrs. Rebekah Frost, \$30; Rockland, Aux., \$50; Alfred, "Little Workers," const. L. M's Misses Fannie Merrill, Dora Jordan, \$50; Bath, Central Ch., \$25; Bangor, Aux., of wh. \$25 const. L. M. Mrs. J. B. Foster, \$60.25; Madison, Aux., \$3; Waterford, Aux., const. L. M. Mrs. Harriet Richards, \$25; Milltown, N. B., Aux., const. L. M. Mrs. Edgar Davis, \$25; Elliot, Aux., \$3.50; Skowhegan, Aux., \$7; Thomaston, Aux., prev. contri. const. L. M. Mrs. C. H. Pope, \$18; So. Berwick, Aux., const. L. M. Mrs. Ephriam Hodgdon, \$25; Greenville,

Aux., \$16; Blanchard, Cong. Ch., \$6; Yarmouth, 1st Ch., Aux., \$41.82; Portland, Aux., State St. Ch., "Mission Sociable," of wh. \$25 by Mrs. Bailey, const. L. M. Miss Alice E. Bailey, \$125; "Girls' Mission Circle," \$25; High St. Ch., \$250; Bethel Ch., \$14; Williston Ch., \$3.50; Bridgton, Aux., \$15; Fryeburg, Aux., \$5, \$823 07

Total, \$823 07

NEW HAMPSHIRE.

New Hampshire Branch.—Miss Abby E. McIntire, Treas. Amherst, Aux., \$27; "Carrier Doves," \$10; Bedford, Aux., In Memoriam, \$12.13; Dunbarton, "Hillside Laborers," \$10; East Jaffrey, "Mission Circle," \$13; Francestown,

Aux., \$2; Mrs. D's S. S. Cl., \$1; Hillsboro Centre, Cong. Ch. S. S., \$5; Keene, Aux., 1st Cong. Ch., of wh. \$25 const. L. M. Mrs. E. H. Cook, \$47; Meredith Village, \$17.50; Meriden, Aux., \$10; Newport, "Merry Workers," \$55; Ontario, Ladies, \$3.20; Portsmouth, "Rogers Circle," \$40; Raymond, Aux., \$2; A Friend, \$5; So. Weare, Cong. S. S., \$5,

\$274 83

Total, \$274 83

VERMONT.

Vermont Branch.—Mrs. Geo. H. Fox, Treas. Rutland, Aux., \$7.03; Lyndon, Aux., \$6; Norwich, Aux., \$14; Randolph, S. S., \$5; Milton, Aux., \$5; Bradford, Aux., \$8.63; "Franklin Co. Soc'y," \$2; Guildhall, "Mission Circle," \$9.42. Ex., \$3. Bal.,

\$54 08

Total, \$54 08

MASSACHUSETTS.

Andover.—Free Ch., Mrs. G. W. W. Dove, \$50 00
Attleboro.—Aux., 80 00

Berkshire Branch.—Mrs. S. N. Russell, Treas. Dalton, Aux., \$41; Lee, "Willing Workers," \$77; Pittsfield, 1st Ch., "Snow-Flakes," \$5; Adams, Aux., \$32.61; Mrs. C. T. Plunkett's S. S. Cl., \$7; Miss E. Stoddard's S. S. Cl., \$6; Hinsdale, Aux., prev. contri. const. L. M. Mrs. Lyman Payn, \$17.14, 185 75

East Braintree.—In memory of a beloved mother, 2 00

Essex No. Conf. Branch.—Mrs. J. A. Perkins, Treas. Rowley, Aux., const. L. M. Mrs. Martha H. Plummer, \$25; West Haverhill, Aux., \$10; Haverhill, No. Ch., Aux., \$60; Bradford, Aux., \$41; Amesbury, Aux., \$5; "Young Ladies' Mission Circle," \$50, 191 00

Essex So. Conf. Branch.—Miss H. K. Osgood, Treas. Swampscott, Aux., of wh. \$25 const. L. M. Mrs. J. B. Richardson, \$34; Peabody, So. Ch., Aux., \$157.09; So. Peabody, "Do What We Can Mission Circle," const. L. M. Mrs. Carrie B. Colwell, \$25; Boxford, Aux., \$12, 228 09

Everett.—Aux., 5 00

Franklin Co. Branch.—Miss L. A. Sparhawk, Treas. So. Deerfield, Aux., \$19.79; Conway, Aux., \$7.15; Buckland,

A Friend, \$1; Montague, Cong. Ch., \$18.93; Sunderland, Aux., \$8; "Wayside Gleaners," \$18; "Busy Bees," \$5; Shelburne Falls, Aux., \$23.35; "Little Women," \$27; Greenfield, Aux., \$14.50, \$142 72

Hampshire County Branch.—Miss Isabella G. Clarke, Treas. Northampton, Aux., Edwards Ch. Div., \$36.13; 1st Ch. Div., \$57.50; "Mission Circle," \$25; So. Hadley, "Faithful Workers," \$6, No. Hadley, Aux., \$12.75; Granby, Miss Jennie DeWitt's Cl. of little boys,—"Jewels," \$2.20; Plainfield, Aux., \$10; Cummington, Aux., \$5.13, 154 71

Lowell.—John St. Ch., "Young Ladies' Mission Circle," 40 00

Medfield.—"Morning Glories," const. L. M. Miss Mary J. Chenery, 25 00

Merrimac.—Aux., 10 00

Northboro.—Mrs. Sumner Small, 1 40

Northfield.—Cong. Ch., 5 00

Randolph.—Miss Clara Belcher, 1 03

Sandwich.—Aux., 10 00

So. Sudbury.—Aux., 11 50

Suffolk Branch.—Miss Myra B. Child, Treas. Boston, Old So. Ch., Mrs. Alpheus Hardy, \$100; Shawmut Ch., Mrs. H. H. Hyde, const. L. M's Mrs. W. W. Belden, Amsterdam, N. Y., Miss A. C. Jackson, Miss N. M. Montague, \$100; Central Ch., "Duryea Circle," \$8.50; Berkeley St. Ch., Ladies, \$10; Mt. Vernon Ch., Aux., \$170; Roxbury, Walnut Ave. Ch., Aux., \$8.75; Immanuel Ch., Aux., \$16.22; Charlestown, Winthrop Ch., "Winthrop Helpers," \$100; Brookline, Miss E. Pierce, \$1; Newton Centre, Aux., \$12; Newtonville, Central Cong. Ch., const. L. M. Mrs. Edward E. Stiles, \$25, 551 47

Waguoit.—Aux., 3 00

Wellfleet.—1st Cong. Ch., Aux., 7 12

West Medway.—Cong. Ch., Aux., 7 00

Wrentham.—Aux., 50 00

Total, \$1,761 79

LEGACY.

Legacy of Mary S. Bishop, Boston, Mass., \$100 00

RHODE ISLAND.

Rhode Island Branch.—Miss Anna T. White, Treas. Central Falls, "Mission Circle,"

\$40; Woonsocket, "Globe Workers," \$30; East Providence, Aux., \$26; Pawtucket, Aux., \$15.85,	\$111 85
Total,	\$111 85

CONNECTICUT.

Eastern Conn. Branch.—Miss M. I. Lockwood, Treas. New London, 2d Ch., \$48.87; "Schauffler Soc'y," \$30; No. Stonington, \$8; West Killingly, A Friend, 84 cts.; Chaplin, \$7.40; Preston, \$6.50; Groton, \$15.50; "Fire-Flies," \$5; Plainfield, "Buds of Promise," \$10; Norwich, Park Ch., \$144.31; 2d Ch., of wh. \$25 const. L. M. Miss Mary Huntington, \$33.50; "Mignonette Seed," \$10, \$319 92

Greenwich.—2d Cong. Ch., "Bearers of Light," 30 00

Hartford Branch.—Mrs. Chas. A. Jewell, Treas. Bolton, Aux., \$2; Collinsville, Aux., \$35; East Hartford, "Real Workers," \$76; Hartford, Windsor Ave. Ch., Aux., of wh. \$25 by Mrs. C. R. Hillyer, const. L. M. Miss Mary B. Hillyer, \$71.22; Plainville, Aux., \$40; Unionville, Aux., of wh. \$25 const. L. M. Mrs. S. W. Mills, \$32.04; Buckingham, Aux., prev. contri. const. L. M. Mrs. Alma Bailey, \$5, 261 26

Sharon, \$30.88; Thomaston, \$45; Watertown, \$50; Westbrook, \$51; Westchester, of wh. \$2.50 fr. "Mission Circle," \$8.50; West Haven, of wh. \$6 fr. "Sunbeams," \$25 fr. Mrs. Susan R. Beardsley, const. L. M. Mrs. L. B. Peet, \$25 const. L. M. Mrs. Norman Squires, \$82; Winsted, "Mountain Daisies," \$30,	\$1,199 74
<i>West Winsted.</i> —"Mountain Daisies,"	5 00
Total,	\$1,815 92

NEW YORK.

<i>New York State Branch.</i> —Mrs. G. H. Norton, Treas. Antwerp, \$25; Oswego, \$40; Ly-sander, \$30; Gloversville, \$20; Rochester, "Mt. Hor Miss'y Friends," \$14.25; Moravia, \$6.25; Randolph Estate, of Mrs. Milton Bush, \$40; Syracuse, prev. contri. by Mrs. J. C. Holbrook, const. self L. M., \$12.50,	
<i>Crown Point.</i> —Mrs. Harriet Benedict,	4 40
<i>Union Falls.</i> —Mrs. Fannie D. Duncan, \$10; Margaret B. Duncan, \$3,	13 00
Total	\$205 40

PHILADELPHIA BRANCH.

Mrs. Samuel Wilde, Treas. Jersey City, Aux., \$51.25; Bound Brook, Aux., \$25; Orange, Trinity Cong. Ch., Aux., of wh. \$25 by Miss Anna P. Halsey, const. self L. M., \$42.75; "Mission Circle," \$10; East Orange, Grove St. Cong. Ch., \$25; Vineland, "Mission Circle," \$9.50; Paterson, Aux., \$16; Washington, D. C., Aux., \$17.22; 1st Ch., "Willing Workers," \$40; Baltimore, Aux., \$46.46. Ex., \$20. Bal., \$263 18	
Total,	\$263 18

MINNESOTA.

<i>Granite Falls.</i> —Mrs. G. W. Sargent,	\$2 50
Total,	\$2 50
General Funds,	\$5,312 62
LIFE AND LIGHT,	370 82
Weekly Pledge,	4 74
Leaflets,	3 21
Legacy,	100 00
Total,	\$5,791 39

MISS EMMA CARRUTH, Ass't Treas.

Board of the Interior.

WORDS FROM TURKEY.

One of our missionaries thus describes some summer experiences:—

AWAY back in March and April, the long, hot days commenced; and now the summer hours drag wearily along, or wing their way in delightful joyousness, according as we regard them. In my view a Syrian summer is not a thing to be greatly dreaded. It is associated, in my mind, not only with burning heat, but also with sunny skies, bright vineyards, and delightful evenings. To be sure, the land is a desert when one compares it with woodland and lake and river in far-away New England. But how different everything looks to different eyes, and how different to the same eyes under different circumstances! Sometimes the dry, bare mountains look almost lovely in the blue distance, under the lights and shadows thrown by the crests of the hills.

We had a storm of sand, the other day. Would you like to know what a storm of sand is? It is not pleasant to learn of it by actual experience, I can assure you. At first, clouds gather over the mountains; not deep, black clouds, but gray, tinged with white and rolled in fantastic shapes, such as sometimes precede thunder-storms. Then suddenly comes a gust of wind, and in a moment the whole air is filled with clouds of dust; the sky is obscured, and for an hour, and sometimes for many hours, we have a furious storm of wind and sand. The next morning every one wakes up with a burning and aching sensation about the eyes, and sometimes a languid, jaded feeling. The house is filled with sand and dust. Sand covers the chairs, the tables and lounges, finds its way into the books, lies in quantities on the floor, and shows itself in our very food. Such are our storms in summer. We have no rain, generally, between the months of April and November, yet rains have been heard of in the summer. When these furious winds have died away, the weather changes into calm, bright days, with the rich, golden sunlight resting on the vineyards, and the bare, brown hills as before.

One can but think of the close resemblance between these storms and the social and political condition of the country. Clouds of reform gather around the horizon; then suddenly a storm of wind and sand bursts on us, and in a few days the cloudless skies, with their glaring sun, bend over a parched and burning desert as before.

Such is Turkey. But there is something better to be hoped for, from the Word that has been preached and sent everywhere among the nominal Christians; and very like beautiful vineyard sand gardens in a desert land, are the results of the preaching of that Word.

But the Moslems! My heart aches, that while we meet them so often, we never are able to tell them much, if anything, about Christ. To them He is a good man, who taught some very good things, but *not* the King Immortal, the Son of the Highest; and to tell them of the Son of God, is to them like telling idle dreams; besides, the Government does not allow proselyting except among nominal Christians.

One day while in Kerhan, I went with a company of students into the mountains beyond. While resting by a sparkling fountain in a beautiful valley, a Moslem woman came, with her two daughters,—two really beautiful girls,—and sat down beside us. She seemed to recognize at once the fact that we belonged to the *hoga* class,—any one who can read is a *hoga*,—and, with tears in her eyes, besought me to write a charm for her. I asked her what her trouble was, but told her that we believed in the Word of God, and did not deal in charms. She seemed surprised at this, but told me that her husband, after having lived with her for thirty years, was now taking a new wife, and she begged me to make a prayer for her,—which I readily promised. She wanted me to pray that the arrangement for taking the new wife should be broken up. I could give her no assurance that her prayer would be answered. As she listened, the tears came into her eyes. I tried to tell her that though God might not grant this particular petition, he might have something infinitely better in store for her. She looked like one in a maze, and said: “I don’t understand you. I don’t ask for anything bad. I don’t want the woman hurt!” “I know that,” I said, feeling utterly unable to say anything to comfort her. I came away perplexed and troubled. I could not tell her of Christ; and if I had, she could not have understood. I could only speak of trusting in God; but the abstract idea of God was too far off. What could I do?

Dear sisters, thank God that you are Christians.

Miss Clara D. Lawrence writes, from the region of earthquakes, under date of April 14th:—

No damage has been done in Magnesia, as yet, and we eat, sleep and work as usual. It would be foolish, however, to say I’m not afraid. When a shock occurs I am seized with a great terror, but soon recover. You can hardly imagine what a realizing sense one gets of the instability of this world, and the nearness of death,

which seems more than a possibility. The Bible and prayer are our comfort and support, and God will give grace for whatever comes.

Nearly every week since last July, one or more shocks of earthquake have been felt. Old people say they do not remember another year like this. During the last month they have been more frequent. The shock which ruined the Island of Chios occurred two weeks ago; and though efforts have been made, night and day, the work of relieving the sufferers seems only begun. Night before last there were twenty-nine shocks in one hour, during which, walls that were still standing were thrown down; the anchor of the *Galena*, the United States man-of-war, in the harbor, was broken away, and Turkish soldiers fell to the ground, in terror, calling upon "Allah" to have mercy.

The people of Chios, though rich and prosperous, are said to be mean and miserly. It is said that one old woman, a cripple, but very rich, was sitting upon a balcony when the shock came. Three sides of her house fell, but the side where she was remained standing. Two men called to her to know what she would give them to take her down. She replied, "Four piasters" (about twenty cents). They demanded twenty pounds; and in that case of life and death they bargained over the price till a compromise was made, and then they took her down. A man was found wailing bitterly—not for his wife and children, who were killed, but for his cows and calves. And so innumerable stories are told which seem incredible.

Here in Magnesia we are going busily on in our work, in comparative quiet. We stopped to make lint for the sufferers, and Miss Cull said it reminded her of war times at home.

A F R I C A .

A SABBATH AT THE UMZUMBI HOME.

Miss Pinkerton thus describes the manner in which the Sabbath is spent in her school for girls in South Africa:—

THE first bell, for the early Sabbath-morning prayer-meeting, rings about six o'clock; and immediately after, the girls are busy performing their ablutions, putting their rooms in order, preparing breakfast, etc. An hour later, when the second bell strikes, all are ready to go to the chapel. The prayer-meeting usually continues an hour. Soon after their return we have breakfast and family worship. Household duties keep all occupied another hour; after which most of the girls spend half an hour on their Sunday-school

lessons, before preparing for church. At eleven all go to Sunday-school, and evidently enjoy the time spent there. The morning service follows the Sunday-school, and closes about half-past two. While the dinner, which was left to cook during the service, is being put upon the table, those girls who are not engaged in doing this gather in one of their rooms by themselves; a hymn is sung, followed by reading the Scriptures, sometimes a few remarks, then prayers. The idea of this little service originated entirely with themselves. I enjoy much in listening, in my own room, to their voices. I trust their petitions are heartfelt, and reach the throne of mercy.

After the girls have finished eating, and before they are allowed to leave the table, they are questioned upon the sermon to which they have listened. This is done with the idea of helping to fasten it in their minds, and to find out whether they have given attention, and understood what was said. Again, for an hour, several are busy doing the work. The leisure moments are spent by all in learning a Bible-lesson to be recited in the evening. The little ones are sometimes entertained by pictures or a Bible-story. At four or half-past, according to the season, all go to the afternoon service; and at six we have tea. In the evening, Bible-lessons are recited, explanations are given, the girls often asking questions, and there is more or less of familiar conversation. This exercise is closed by a few voluntary prayers from teachers and scholars, in which God's blessing is sought on the Word which has been heard and studied through the day; absent ones are remembered, and friends are prayed for. We are frequently requested by those who have left us, to pray for them Sunday evenings; and they say they think of us then, and know what we are doing.

DAKOTA.

LETTER FROM MRS. RENVILLE.

WINTER commenced about the middle of October, and has continued to be severe, with only a few warm days. The snow is very deep, nearly covering some of the Indians little log-houses. We are truly a grateful family, and many thanks have we rendered to our heavenly Father for aiding and permitting us to enjoy our nice new house. The Advance Sewing Society meets with us on Thursday; and, at our daughter's suggestion, we have organized, also, the Band of Little Helpers. The little girls, with their president, are very much delighted. I can hardly see how we are to make sale of our work this year, though for years I have found opportunity in one way or another; but the Lord will provide. The

very deep snows hinder the women from coming out two days in succession, so the prayer-meeting on Friday is not as large as usual. I have had to teach the women to stay at home in storms, and care for their children. They used to be very careless.

After speaking of the various kinds of work about which Mr. Renville and herself had been employed in completing their new dwelling, she says:—

By adding a little, now and then, to our stock of furniture, we shall have a very comfortable home, and I think we can do much more good than if living in the old one. None of our rooms are cold or cheerless even in this cold weather. If the Lord had not helped us build the house we could not have accomplished it; and except he be with us in every work we cannot succeed, neither can we be satisfied.

A SIOUX WOMAN'S LETTER.

This letter was written to Miss M. C. Collins, of Fort Sully. The writer is *Makatahdihewin*, which may be translated, "Mrs. Falls-to-the-Earth." She lives at Brown Earth. The world has dealt hardly with her, and she is disposed to be a little censorious, as evidenced by the statement, "God, in making women on the earth, made some of us industrious and some he made lazy." The Dakota idiom puts the writer in the first category. But, nevertheless, it is a good letter.

I WILL tell you how we work for the Great Spirit in our Woman's Society. We are only women, but we all do as well as we can. At the New-Year's Day, I said, "Let us all take a new start;" and from that time all have done well. When there is anything to sew, it is soon finished up.

Here we have a hard time; and although we desire to do what is good before Jesus, we cannot do it. Nevertheless, my friends, not knowing how long I shall have to work for God, I will pray to Jesus that I may do something every day. For, my friends, we are striving to reach the good land; and no one without God can save his own soul.

Who does not work, and stands looking back, such an one, my friends, is not after the manner of Jesus. God, in making women on the earth, made some of us industrious, and some he made lazy. But, my friends, my desire is that we should all make ourselves industrious. For labor for God is all taken account of in heaven; I desire that we seek that much.

My friends, leaders in the Woman's Sewing Society, I want you to notice one thing: *Thinking ourselves great*, that let us throw away, and let us treat all the women of our societies very kindly. I may not do well myself, but I think Jesus sees it all. I work praying. I shake hands with all the women.

Home Department.

STUDY OF MISSION FIELDS.

1881.

JANUARY.—Annual Review.

FEBRUARY.—China.

MARCH.—China.

APRIL.—China.

MAY.—Papal Lands.

JUNE.—Papal Lands.

JULY.—Turkey.

AUGUST.—Turkey.

SEPTEMBER.—Turkey.

OCTOBER.—Africa.

NOVEMBER.—Africa.

DECEMBER.—Africa.

TURKEY.

BY MISS MARY EVANS.

FOR three months we are to be students of one of our most important mission fields. To get a clear idea of this “conglomerate of races, languages and religions” which we call Turkey, will not be easy. But, if difficult, it is an interesting study, and helps are at hand, some of them within the reach of all. It is suggested that we study, first, the past of what is now Turkey, that we may understand its present, and pray and labor for its future. Such a plan grows, naturally, out of the subject, though a definite division into periods will not be possible. The topics and questions can only hint at the subject. They are suggestions to be used or omitted, according to the varying circumstances of societies.

We are to gather our information and inspiration from all sources, from the Bible to the latest newspaper, not ignoring history, biography and travels, which seem entirely secular, looking into more than one authority, getting the clearest, largest view of our subject, and reverently tracing God’s purpose in it all. During the recent Russo-Turkish War, a flood of light was thrown upon the history and present condition of Turkey, through articles in newspapers and reviews, which may be made available in the preparation of papers to be read at our meetings. The children’s school-books, the classical dictionary and the encyclopedia, will all yield something. Above all other helps we shall prize the missionary literature which has been growing up for us; books written by missionaries; the Annual Reports of the American Board, which pastors own or can get; bound volumes of the *Missionary Herald* and *Life and Light*, and the publications of other societies.

First, and always, let us have our maps; a map of modern Turkey, Turkey in Europe,—though boundaries have changed of late, and the map may need correction,—Turkey in Asia, and, we had almost said, remembering Egypt, Turkey in Africa. Statistics will be interesting and helpful, but it will be most important to study the outlines of sea and land, till we can reproduce the whole in our imagination without effort. None of us are too old for such a geography lesson.

Let the young people, from ancient history and classical atlas, tell how many and what nations have dwelt within the bounds of the present Turkish Empire, while their elders study the rise and fall of these ancient nations, and trace the remnants of the past in the races and languages of to-day, and in the cities, also, as Erzroom and Van, Manisa and Nicomedia, Adrianople and Salonica.

Expand the suggestive title of Dr. Thompson's valuable work, "The Land and the Book," to include all these lands, as they are connected with Old and New Testament History. Remember Ararat and Ur of the Chaldees, Antioch and Smyrna. The Scripture Lesson on Turkey in LIFE AND LIGHT, for October, 1880, by Mrs. Thacher, whose earthly work has ended since then, was full of suggestions. The "Journeys of the Great Missionary to the Gentiles," is a subject of never-failing interest.

"Armenia," says a writer in a review, "is not a country; it is rather a geographical possession;" but Armenians are everywhere in Turkey, and our missionary work is largely among them. Let some one write upon the conversion of the Armenians—when? where? by whose preaching? The characteristics of their faith?

Other subjects for study and for papers are: Constantine the Great, and the Founding of Constantinople.

The Church of the Divine Wisdom—where is it? Who built it? What is it now?

What was the Greek Empire, and what is the Greek faith? Why called Greek? Who was the Greek of St. Paul's Epistles,— "to the Jew first, and also to the Greek"?

The Conversion of the Bulgarians. Who were these Bulgars? ("The conversion of the Slavonic races was to the Church of Constantinople, what the Conversion of the Teutonic races was to the Church of Rome." Stanley's "Eastern Church," p. 287.)

Mohammed, the Man and the Conqueror.

The Koran and the Bible.

Who are the Turks? When did they become Mohammedans? Who are the Ottoman Turks, or Osmanli?

The taking of Constantinople by the Turks in 1453. Of this event Dr. Treat once said: "Mohammed II, in 1453, opened the

door for William Goodell to enter Constantinople. Had the Greeks remained in possession of their ancient capital, or had the Russians advanced from Adrianople in 1829, and seized the chief city of the empire, American missionaries would have had no place in these parts. He who saw the end from the beginning, made the Turkish Government a covered way under which the American missionaries could fully and safely enter, at the appointed hour, and preach all 'the words of this life.'" (*Missionary Herald*, Vol. LXXIII., p. 36.)

Next month we hope to begin the study of our missions in Turkey—the history of conquests in the name of the Prince of Peace.

Besides the general reference already mentioned, which should include Dr. Bartlett's sketch of "Missions in Turkey," and Dr. Clark's paper on the "Gospel in the Ottoman Empire," in the Annual Report for 1878, and in the November number of the *Herald* for that year, special mention should be made of articles on "Armenia" and "Constantinople," in the new *Encyclopedia Britannica*; a series of admirable articles upon "Bulgaria," in the *Heathen Woman's Friend* for November and December, 1880, and January, 1881; and of chapters and paragraphs in all our missionary books, such as Dwight's "Christianity in Turkey;" Dr. Hamlin's "Among the Turks;" Clark's "Arabs and Turks;" Mr. Wheeler's "Ten Years on the Euphrates;" Mr. Parmelee's "Life Scenes among the Mountains of Ararat;" Miss West's "Romance of Missions;" "Forty Years in the Turkish Empire;" and Dr. Jessup's "Syrian Home Life and Women of the Arabs."

The *Christian Union*, 22 Washington Square, New York, has published a small pamphlet, "The Russo-Turkish War," containing interesting chapters on the Turks and Mohammedanism. Among many historical works are Gibbon's "Decline and Fall of the Roman Empire;" Freeman's "Turks in Europe;" Creasy's "Ottoman Empire." Among works in Church History, are Dr. Schaff's "Creeds of Christendom;" Stanley's "Eastern Church;" and Dr. Anderson's "Missions to the Oriental Churches." Among books of travel, Baker's "Turkey;" Curzon's "Armenia and Erzerum;" Schuyler's "Turkestan, Constantinople, De Amicio. There are suggestive hints in the pleasant books by Drs. Prime, Field, Potter, Bartlett and other clergymen, who have traveled in the East; in Dean Stanley's "Sermons and Travels in the East;" in Mrs. H. Seward's "Travels Around the World;" and numberless letters in the newspapers.

There are cheap editions of "The Koran," and numerous lives of Mohammed. "The Koran; its Composition and Teaching, and the

Testimony it bears to the Holy Scriptures," is one of a series published in London, by the Society for Promoting Christian Knowledge, and republished by Pott, Young & Co., New York. In the same series is "Islam and its Founder;" and other publications of the same Society are, "St. Paul in Asia Minor," and "The Conversion of the Slaves," containing an interesting chapter on the "Bulgarians."

PAINESVILLE, OHIO.

ANNUAL MEETING OF THE INDIANA BRANCH.

THE annual meeting of the Indiana Branch of the Woman's Board of Missions for the Interior, was held in connection with the meeting of the Congregational churches of that State, at Kokomo, May 13th.

The representation from auxiliaries at a distance was small, but a goodly company of ladies gathered at the appointed hour in the green yard in front of the church, where, amid the music of birds, and fanned by the gentle breezes of a delightful summer's day, we united in devotional service, listened to reports, and attended to other business belonging to such an occasion.

The president, Mrs. N. A. Hyde, of Indianapolis, conducted the meeting, and Mrs. Darling, of Elkhart, was chosen Secretary *pro tem.*, in the absence of Mrs. Haddock, who had been necessarily detained.

This Branch contends with special difficulties. The churches of our denomination in the State are comparatively few in number, and at a distance from one another. Most of them have little strength financially, and in many cases their membership is very small. Two-thirds of them, it is said, receive home missionary aid. Several have no regular preaching. Some are burdened with a heavy debt, while a few are but just relieved from such embarrassments. Many of the pastors minister to two or three widely separated congregations. One spoke of riding twenty miles on horseback, some Sabbaths, to fulfill his regular appointments, besides working on his little farm during the week, to supplement the scanty income received from other sources. The parish of more than one was referred to as *underground*, the people being largely engaged in mining.

Under such circumstances the record of the year, as presented in the report of the secretary, could hardly be expected to be one of great achievement, but was rather that of steady persistence and of true zeal and devotion on the part of a few. The number of contributing societies has been smaller than in some former years, but there seems to be ground for hope, in the improved condition

of the churches, that there will be more of systematic, organized effort in behalf of this cause during the year to come. Personal visitation among the churches, setting forth the nature and claims of our work, and introducing it as a developing, stimulating power, would seem to promise much, not only in the way of enlarged contributions of money for this cause, but also in advanced and more vigorous spiritual life in the churches themselves, and it is hoped that arrangements may be made for work of this kind.

No changes were made in the list of officers beyond substituting the name of Mrs. J. F. Vaile, of Kokomo, for that of Mrs. Runnels, of Indianapolis, as Vice-President of Central Association, on account of the ill health of the latter. The latter part of the session was occupied with an address from Miss Greene, of Chicago.

A social at the house of Judge Davis, in the evening, gave further opportunity for mutual acquaintance; and we parted at the close grateful for the privileges of Christian fellowship in service, and more deeply impressed with our obligations to extend the blessings of the gospel to all who have it not.

LEAFLETS OF W. B. M. I.

THE following pamphlets and leaflets, helpful in the work, may be obtained by applying to Secretary W. B. M. I., 75 Madison Street, Chicago, Ill. :—

“Ten Years’ Review,” by Mrs. E. E. Humphrey, price 6 cents. “Literature of Missions,” by Mrs. L. C. Purington; “Parish of Fair Haven,” by Mrs. Emily Huntington Miller,—5 cents a copy, or 50 cents a dozen. “Birthright of the King’s Children,” by Miss H. A. Hillis; “Tamil Women,” by Mrs. H. K. Palmer,—3 cents a copy, or 30 cents a dozen. “Mothers and Homes in Africa,” by Mrs. Geo. H. Hull; “Relation of Prayer to Missionary Work,” by Miss Sarah Pollock; “Responsibility of Christian Women Respecting Culture,” by Mrs. M. D. Newcomb; “Individual Responsibility,” by Miss M. D. Wingate; “Thanksgiving Ann,” by Miss Kate Hamilton, “Mrs. Purdy’s Parquisites,”—each of the above, 2 cents a copy, or 15 cents a dozen. “Young Ladies’ Manual for Foreign Mission Work,” by Mrs. L. C. Purington, 5 cents a copy, or 30 cents a dozen. Annual Report of W. B. M. I., 15 cents each. Pamphlet of Missionary Maps, published by the A. B. C. F. M., 10 cents a copy. “Historical Sketches of the Missions of the American Board,” eight pamphlets, published by the A. B. C. F. M., 6 cents a copy, or 30 cents per set.

Single copies of the following furnished gratuitously, or for 12 cents a dozen: “Shall we Combine Home and Foreign Work?”

"Woman's Boards — Why they exist;" "Constitution for Mission Bands;" "Missionary Parable for Children," by Miss Sarah Pollock; "How They Build in China," by Miss Mary Porter.

RECEIPTS OF THE WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

FROM APRIL 15 TO MAY 15, 1881.

MRS. J. B. LEAKE, TREASURER.

HIO.

OHIO BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. *Akron*, for Miss Parmelee, \$28; *Atwater*, "Mission Circle" and S. S., \$13; "Willing Workers," \$3; *Burton*, \$10; Mrs. A. S. Hotchkiss, \$10; *Ceredo, W. Va.*, \$10; *Chardon*, for Miss Parsons, \$12.50; *Charlestown*, \$3; *Cincinnati*, Vine St. Ch., \$50; *Claridon*, \$7.25; *Cleveland*, Euclid Ave. Ch., for scholarships at Hadjin and Samokov, const. Mrs. Sabra A. Merriam L. M., \$25; *Cleveland*, Plymouth Ch., \$30; *Conneaut, Pa.*, \$8; *Coolville*, "Spring Flowers," \$5, for Ft. Berthold; *Findlay*, Aux., \$22; "Wide-Awakes," \$4; *Geneva*, for Bible-reader in Turkey and Mrs. Renville, \$25; *Hampden*, for Miss Parsons, \$6.50; *Hudson*, \$7.70; *Huntington, W. Va.*, \$10; *Huntsburg*, for Miss Parsons, \$8; *Jefferson*, for Mrs. Renville, \$8; *Kelloggsville*, for Mrs. Renville, \$5; *Kirtland*, for Miss Parsons, \$5; *Lyme*, \$50; "Mission Band," \$30; \$30 fr. Aux. for Bible-reader at Marash, the remaining \$20, with \$30 fr. "Band," for pupil at Marash; "Mission Circle," \$9.15; *Mesopotamia*, for Miss Parsons, \$6; *Oberlin*, for Miss Newton, \$160.84; "Childrens' Miss'y Soc'y," 1st Ch., \$10.31; "Little Helpers," 2d Ch., \$16.85, const. L. M's Mrs. Rebecca Johnson, Mrs. M. L. French, Mrs. Delia Upson, Mrs. Ella Chittenden, Mrs. Lyman Hall, Mrs. S. E. Searls, Miss R. A. Hoffman; *Parkman*, for Miss Parsons, \$8; *Painesville*, for Miss Parsons, \$13.75; *Randolph*, \$7; *Ravenna*, Mrs. Mary A. Woodbridge, for Miss Parmelee, and to const. self L. M., \$25; Mrs. A. M. Hills, \$10; So.

Newbury, for Miss Parsons, \$5; *Steubenville*, Aux., for Miss Parmelee, \$15; "Young Missionaries," for Misses Collins and Parmelee, \$20; "Busy Gleaners" (boys' soc'y), \$8; *Thompson*, for Miss Parsons, \$10.75; *Toledo*, 1st Ch., for Miss Lawrence, \$125; *Troy*, for Miss Parsons, \$10.15; *Wakeman*, for sch. at Karaghaj, \$19.85; *Wellington*, for Miss Parmelee, \$25; *W. Williamsfield*, for Mrs. Renville, \$22.10; *York*, \$15. Branch total, \$948 70
Brownhelm, S. S. (Par.), \$9.13; *Marietta*, C. M. C., for Ft. Berthold sch., \$25; *Paddy's Run*, "Willing Helpers," for Bible-reader, Badashan Garibedian, \$18.50; *Cincinnati*, Vine St. Ch., "Willing Workers," for pupil in Miss Pinkerton's sch., \$35, 87 63

Total, \$1,036 33

INDIANA.

Angola, \$2.15; *Ft. Wayne*, Ladies of Cong. Ch., \$8.50; Indianapolis, Mrs. Ann M. Carlisle, \$5; May-flower Ch., \$7; Plymouth Ch., \$3.50; Kokomo, \$5.50; Michigan City, \$14.75; *Peru*, \$2.50, \$48 91

Total, \$48 91

MICHIGAN.

MICHIGAN BRANCH.—Mrs. Geo. H. Lathrop, of Jackson, Treas. *Almont*, \$9; *Armada*, for Miss Pinkerton, \$10; *Jackson*, 1st Ch., for Miss Hollister, \$25; *Kalamo*, for Dakota, \$3.50; *Manistee*, "Young Ladies' Circle," \$25; *St. Joseph*, Cong. S. S., for Miss Ward, Dakota, \$15; *Waconsta*, \$15; *Webster*, toward scholarship in Marash Sch., \$5.50. Branch total, \$108 00

Flint, \$50; *So. Haven*, S. S., "Mission Bank" (Par.), \$9.85; *St. Joseph*, for Miss Irvine, of wh. \$25 fr. Mrs. Grovenor, const. Mrs. A. S. Wood L. M., \$35,

\$94 85

Total, \$202 85

ILLINOIS.

ILLINOIS BRANCH.—Mrs. Luther Bradley, of Aurora, Treas. *Aurora*, 1st Ch., for Miss Dudley, \$38.15; *Brighton*, \$4.20; *Canton*, "Young Ladies' Soc'y," \$16.60; *Chicago*, "Mission Band" of Union Park Ch., \$15.54; *Downers Grove*, S. S. (Par.), \$4.39; *Farmington*, Aux., \$31; "Young Ladies' Soc'y," \$5; S. S. (Par.), \$10; *Galesburg*, "Brick" Ch., \$41.25; *Geneseo*, S. S. (Par.), \$2.60; "Young Ladies' Soc'y," \$20; *Granville*, \$6.25; *Hinsdale*, Aux., \$2.50; S. S. (Par.), \$4; *Huntly*, \$6.10; *Naperville*, const. Miss Adeline Smith, L. M., \$22; *Ottawa*, \$35; *Peru*, for Miss Porter, \$5.25; *Polo*, \$23.25; *Port Byron*, \$4.10; *Providence*, \$15; *Quincy*, Mrs. L. Turner, \$1; *Turner*, \$19; *Waverly*, for Miss Evans, \$10.05; *Wheaton*, \$3.25; *Winnebago*, for Mrs. Nichogolian, \$18. Branch total, \$363 48

Bartlett, S. S. (Par.), \$5; *Chicago*, A Friend (Par.), 40 cts.; *Clinton St. Ch.*, \$21.56; 1st Ch., for Miss Patrick, \$88; *Leavitt St. Ch.*, const. Mrs. F. G. Ensign, L. M., \$27; *So. Ch.*, \$4; *Tabernacle Ch.*, \$3.35. Total from Chicago, \$144.31; *Evanston*, for Miss Porter, \$28.50; *Joy Prairie*, S. S. (Par.), \$6.20; *New Windsor*, \$6; *Oak Park*, for Manisa, \$23.90,

213 91

Total, \$577 39

WISCONSIN.

WISCONSIN BRANCH. Mrs. R. Coburn, of Whitewater, Treas. *Arena*, \$7.50; *Ft. Atkinson*, \$6; *New Lisbon*, Aux., \$8.20; "Mission Band," \$3.53; *Waukesha*, \$16.55; *Whitewater*, for Miss Taylor, \$2. Less expenses, \$87 cts. Branch total, \$42 93

Milwaukee, Plymouth Ch., "Mission Workers," \$100; *Oconomowoc*, \$9,

109 00

Total, \$151 93

IOWA.

IOWA BRANCH.—Mrs. E. R. Potter, of Grinnell, Treas. *Davenport*, for Miss Day, \$20.45; *Des Moines*, for Miss Hillis, \$20; *Genoa Bluffs*, for Miss Hillis, \$3; *Gilman*, for Miss Hillis, \$8.08; *Green Mountain*, Mrs. H. L. C., for A. K. Hissar, \$5; *Grinnell*, for Miss Hillis, \$54; *McGregor*, Bible-reader at Chermook, Turkey, \$7.65; *Monticello*, of wh. \$5 for Japan, \$12; *Miles*, \$16; *Osage*, \$3.20; *Reinbeck*, for A. K. Hissar, \$1; *Stacyville*, \$4. Branch total, \$154 38
Garner, Thank-offering, \$5; Ladies of "Davenport Asso.," convened at Wilton, \$6.05; *Ottumwa*, "Messenger Birds," \$20; *Shenandoah*, S. S. (Par.), \$3,

34 05

Total, \$188 43

MINNESOTA.

MINNESOTA BRANCH.—Mrs. J. W. Strong, of Northfield, Treas. *Austin*, "Scatter Good Soc'y," for girl at Harpoot, \$5; *Minneapolis*, A Friend, \$25; 2d Ch., "Young Ladies' Soc'y," for girl at Harpoot, \$15; *Northfield*, Aux., for Miss Cathcart, \$17.75; "Carleton College Soc'y," for girls at Hadjin, \$66.05; *Sauk Centre*, const. Mrs. E. T. Harmon, L. M., \$11.90; *Wauseca*, for Miss Cathcart, of Micronesia, \$12. Branch total, \$152 70
Minneapolis, Plymouth Ch., Mrs. Brownson's S. S. Cl.,

10 00

Total, \$162 70

COLORADO BRANCH.

Colorado Springs, for Tarsus, \$10; *Cheyenne*, *Wyo.*, Aux., \$25; S. S. (Par.), \$12.61,

\$47 61

Total, \$47 61

MISCELLANEOUS.

Savannah, *Ga.*, \$5; *Farmington*, *Utah*, \$1; Sale of leaflets, etc., \$12.06; cash, 15 cts.,

\$18 21

Total, \$18 21

Total for the month, \$2,434 36
 Previous acknowledged, 10,235 96

Total since Nov. 1, 1880, \$12,670 32

Board of the Pacific.

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OUR WORK IN MEXICO.

THE interest steadily increases. Mrs. Watkins' letters are written hopefully, but under pressure of care both for home and the work. As Mr. Watkins had been ill, there was laid in her hands, already full, an extra burden to carry.

Mr. Watkins asks, "Have you broken connection with LIFE AND LIGHT, as I see nothing in February and March?" May we here declare a fervent hope that we shall never be separated from our pleasant connection unless dismissed! From Mrs. Watkins' letters we glean the following items:—

"Our school is prospering. It is just a year since we established, and we have had one hundred and twenty different ones. Quite a number, however, have gone to other towns; one has been married; some are at work; some were Catholics, and have gone back to Catholic schools,—so that we now count, as regular attendants, between sixty and seventy.

"As I wrote you, I have two departments and two teachers. I was obliged to make a primary department, as the room was so crowded, and employ another teacher.

"We have a number of large girls preparing themselves for future influence. Four are from Tecolotlan, and will go back and be useful as teachers there.

"One of them has done what she could for the Protestant children of that town, as they were so persecuted in the Catholic schools. Now, her little sister of thirteen, who was here a few months, has gone back to take her place as teacher until these older ones have become more advanced, and can take up the work

again. We have to help them to their board; but we think it money well spent, as they, in their turn, will help others. On this condition they are here.

"Our girls sing the hymn, 'Jesus, lover of my soul,' in English, and like it very much. Also, 'Sweet By and By.' This last I know to be sung in some of the first families here—picked up in some way from the children of the school."

Mr. Watkins' health is reported as improving, "but not strong yet." * * * Shall we not give greater heed to Mexico, to her claims upon us? Any of us acquainted with "Romanism," know full well that evangelical work among these people is of the most difficult sort. Life-long prejudice, the force of early education, so hard to be broken, exists in Mexico, combined with painful ignorance. Can we join, anywhere, more stubborn forces to be overcome? But let us be hopeful, and work for Mexico, for there the promise is sure to be fulfilled. And by and by, after all overturnings, He shall reign "whose right it is."

THE WORK IN JAPAN.

FROM Miss Starkweather we have frequent cheery letters. Perhaps on no mission-field are the workers so fortunate in their position as in Japan. We have here more of the "poetry" of work. Mexico is stern, hard prose-work. Apart from the sad achings of heart that must come to every true missionary of the Cross, there is, in the general intelligence of the people of Japan, a stimulus and incentive to work which cannot fail to encourage.

From Miss Starkweather's letters we have abundant proof that human nature everywhere needs the same renewing grace. She says, "They, the Japanese, hear and approve, but find it hard to do. * * * But from week to week I notice increasing enthusiasm and courage. Can we wonder if these sometimes seem weak, when it has been taught by Buddhism for twenty-five hundred years that woman is so very wicked and worthless she must be despised? As a woman, she can by no possibility go to heaven; but perhaps if she be born again into a man, then she could go to heaven! Don't you believe some of those devout gentlemen Buddhist saints will be amazed to find such a host of saintly women from all lands gathered there?"

I never was so happy in teaching a "salvation for women."

Miss Starkweather says, "Religion and morality, religion and the common duties of life, have so long been dissevered," that they need to put the standard of Christianity high; wishing, as she says, a purer, rather than a large church-membership.

In our letter we find this picture of an ideal teacher from a Chinese standpoint. "And," says Miss Starkweather, "have we not here the ideal Christian?" "The ideal teacher of the Chinese is a holy man. He is entirely sincere, and perfect in love. He is magnanimous, generous, benign, and full of forbearance. He is pure in heart and free from selfishness, and never swerves from the path of duty in his conduct. He is deep and active, like a fountain sending forth his waters in due season. He is seen, and men revere him. He speaks, and men believe him. He acts, and men are gladdened by him. He possesses all heavenly virtues; he is one with heaven." This a lofty ideal, and the Chinese say it has been realized. So Miss Starkweather argues that a careful training must be given these people, to give them proper ideas of what is required from professing Christians. From her figures we find that four new girls entered, and two more are promised the last of the month. A pastor now on his way has probably two more with him. In counting over the register, I find the full number connected with the school from the beginning to be fifty-six. A number of these have been connected with the school for a long time. Miss Parmelee shares with me now the responsibilities of the school, and we are most fortunate in having two teachers (Japanese) of worth and ability.

An allusion to the girls' prayer-meeting brings out the fact of their ready participation in all such meetings. So soon as they profess Christ they also speak for him. The older girls' prayer-meeting has been held for some time; but the younger ones have more recently met by themselves.

OUR MEETINGS.

THE meetings in connection with Mr. Moody's Bible-readings and revival services almost absorbed other Christian effort. The meeting of March was but a gathering for an adjournment; for, after short devotional exercises, it was adjourned until the first Wednesday of April.

This meeting, held in First Church, Oakland, was a reception of Miss Rappleye. Miss Rappleye returns after an absence of ten years; the greater part of which time has been spent in Broosa, and with whose work there this Board has had a special interest. The readers of *LIFE AND LIGHT* will know her place is to be supplied by Miss Twitchell.

From Miss Rappleye we hoped to hear of her work and methods of work. But as she declared herself, so we found her, "a woman of one idea;" and that idea was Broosa school-building—its foundings and furnishings, etc.

It is pleasant to know Miss Rappleye's successor will not have to contend with discomfort in a poorly built, dilapidated house, insufficient accomodations and meager equipments.

Miss Rappleye reports the building beautiful for situation, complete in appointments, but yet to be paid for. Are there no hearts and purses waiting for consecration to Broosa? No one to finish the good work so well begun, and erase that terrible word DEBT, now written over this fair building?

Miss Rappleye has brought with her to her American home a young Greek boy, whom she hopes to educate, and to send back in his Christian manhood to teach in his native land. * * *

What shall our May meeting be called? Had we gone back to old Hebraic times, and were we going forth to keep our "Feast of Tabernacles"? or were we Orientals, celebrating our "Feast of Roses"? No, we were only sober-minded Christian women—some of those to whom all things are promised. And so it was that on Wednesday, May 4th, we went to claim the good things our Father had provided for us in the kingdom of nature and the kingdom of grace. We have a standing invitation to make our May meeting a sort of festival, by holding it at Mills Seminary.

This lovely Christian school-home is suburban to Oakland, and it will be long before the memories of the beautiful place and day,

"Fade from our earthly mind away."

It will remain a holy joy forever. A stroll in the grounds, followed by an elegant lunch, a short time for social enjoyment, and we met in the large hall the women of the Board, the teachers and young ladies of the seminary. We do not remember having had so large a meeting, nor one more enthusiastic.

It was, indeed, a pleasant meeting in more than the usual sense. We went without special programme, and Mrs. McLean conducted the meeting as usual. After reports and letters had been heard from our ladies, we had verbal reports from the three missionary societies connected with the school. These three embrace all the pupils, from the seniors down to the youngest. A good deal of home work is done, and in the foreign field their interest is chiefly in Ceylon, where Mr. and Mrs. Mills were formerly. Since our last meeting there, in May, 1880, "Mills" has sent to Siam one of her most cherished teachers. Upon statement of our age, it was found that the Foreign Missionary Society, of Mills Seminary, was our senior by one year.

To any one who wishes to enjoy the æsthetic side of a missionary meeting, as well as the practical, we extend an invitation to be present the first Wednesday of May, 1882, at Mills Seminary.



FOR WOMAN.

VOL. XI.

AUGUST, 1881.

No. 8.

INDIA.

WORK IN THE MADURA MISSION.

[FROM THE ANNUAL REPORT OF THE MISSION.]

Of the Madura Girls' Boarding-School, Miss Rendall writes:—

OUR school has been fairly prosperous this year, and the health of the scholars as a rule, very good. A new, large dining-room, which was very much needed, has been erected. Seven girls have been received into the church, and many more have expressed a desire to be received; but it is hard to tell always whether the expression of such a desire is an index of real conversion. There are, in the school, nineteen church-members. The interest which some have evinced in their studies is very pleasing. Some desire permission to sit up till ten o'clock, and to rise very early in the morning for study. I think, also, that some show more interest in general reading. Every week a number of girls come to me for books, and I hope that they will thus form the habit of reading. In attention to services, also, they have improved. This is largely due to the fact that every Sunday evening we have the morning service, and often other addresses, carefully reported. If the girl appointed for this work forgets, she is prompted by others. Often a member may be seen taking notes during the service. I was much pleased when, on one occasion, I was asking some girls

what first led them to think about joining the church, several said it was through the earnest efforts of one of the oldest girls, who often talked and prayed with them, and urged them to think on these things.

Miss Taylor reports progress at the Mandapasalai Girls' Boarding-School, and narrates the following incidents:—

One large girl was brought back to school in September, after having been out a year, her grandfather confessing his great mistake in taking her out. She had only passed the first standard. She is now to remain until the end of March, and it is hoped she will become a fluent reader by that time. She reads her Bible lessons with me every day, and I have hope that there is a deep and solemn impression made upon her mind. The old man has now four grand-daughters in school—the youngest nine years old, but able to read a little. It is a pleasant sight to see him gather the four girls about him, and examine them in their reading lessons every time he comes to visit them. They are of the *reddi* caste, who, in this section, are unwilling to send their children, and especially their daughters, to boarding-schools. I tell the old man that he has done a good work for his people in overcoming the prejudices of his sons, and bringing their daughters to school. The oldest one, who is high-spirited, has learned to control herself, and has become polite and gentle in her intercourse with the girls. During the first three months of the year I visited several villages where my pupils live, and also one such village in July.

Mrs. Chandler writes of the Pulani Boarding-School and Orphanage, as follows:—

Early in the year the Spirit was with us, and many were impressed with their need of repentance and faith. Nine girls united with the church in March, and others are waiting who, we hope, are truly converted. The girls, and orphan boys, also, give from their daily supply of rice. The donations from this source this year will be sixteen rupees and fourteen annas. Half of this, the portion given by the boarding-school girls, is sent to the Dakota Home, of the North American Indians, to help support Red Wing, and half to the monthly concert contributions. The girls show a very kind spirit in the care of the little orphans, and have improved much since their coming to us. We have no cook or matron in the boarding-school. The girls are divided into circles for work. They learn all the different varieties. One of our orphans was married early in the year, and, we hope, will be useful. It is a cause of devout gratitude that we are permitted to train these dear children for the Lord. We are greeted every morning and evening

with the voice of prayer and praise. Several have died this year. Not one has shown any fear of death; they believed that Jesus would take them to himself. We have very little trouble from disobedience, and the pupils usually get on nicely with each other.

Of the Hindoo Girls' Schools the report says:—

These schools go hand in hand with the work of the Bible-women, in uplifting the heathen women of the district. Opposition to them is fast dying out, and the pupils are multiplying in numbers, and are becoming more interested.

Mrs. Capron writes of her Hindoo Girls' Schools in Madura city:—

There are four schools. The number of pupils at the beginning of the year was one hundred and seventy-six. The whole number during the year has been two hundred and ninety. The new year opens with one hundred and eighty-five on the list. The well-located and well-adapted building occupied by the North School was bought with funds from the "Otis Legacy," and is now the property of the Board. In this, as in the South Gate School, services, which may be called Sabbath-schools, have been continued during the year. We greatly value the outside influences of these schools. The following incident is an illustration. Visiting, on one occasion, the mother of one of the girls of the South Gate School, not long before her death, I asked her what reason she had for believing that the Lord Jesus was her Saviour, for she always used the expression, "my Saviour." She replied: "I feel sure that He planned to save me. He took away my property, and with it my pride; and then sent my daughter to the South Gate School, where she heard about him, and could read to me about him. Then the school-master came to my house and taught me more. Then I used to go to the school-house and hear the Bible-lessons. Then my foot was in such a state that I had to sit still and think. Then you and the Bible-woman and kind Christians came to see me, and now I have no confidence in any other." While her feeling seemed to me to be that she was saved from heathenism more than from sin, the faith that she had grew stronger to the end. Regular lessons from the Old and New Testaments and "Lambs Fed," are taught.

Mrs. Chester reports of her schools in Dindigul:—

The Hindoo girls' school in Brahman Street is very interesting, because so many bright, intelligent young girls attend it. It is a day-school, and the average attendance is sixty. Very often, on week-days, there are over seventy present. Many of these girls and their mothers, or other relatives, are in the habit of coming to the bungalow to have a little talk, or get a new book, or to let me

hear them read. A few days ago a Brahman woman and her daughter came, that I might hear her read; and when the boarding-school girls stood around the harmonium to sing, this mother and daughter stood with them and sung. The mother was much pleased that she knew two of the songs, having learned them from her daughter, who sings them at home.

This mother and daughter have learned in four months to read quite well. The head teacher of the school goes every afternoon to the houses of many of the young women who formerly attended school, and who are now married, and yet continue to study and sew in their own houses. The relatives of many of these are learning to read and sew. The work and visits of this school-teacher are chiefly in the Brahman streets. The other day a little Brahman girl said that she could not ask her father for the price of a book she wanted, for he would say she need not go to school—as her mother never went to school, she need not. A Sunday-school is held in the day school-room, and there are almost always over fifty present; and the little faces show great interest as I hear their Bible verses, and have a little talk with them. Many of our educated Christian women who live in the town, almost daily have the Hindoo women who live in their neighborhood come to their houses to learn to read, or hear something read from the Bible, or some other book.

The other girls' school is in the suburbs of Dindigul. All the people of the village are caste people, but very poor, having suffered a great deal during the famine from want of employment, being weavers and carpenters and workers in brass. It is difficult to get the children to come regularly, as some of them have to work in the fields with their parents, or else do the housework, while their parents go out to labor. Often some of these little girls will come to school, bringing two or three little brothers or sisters, and also the key of the house, having finished their work and locked the door, in order to be present in school for a few hours. Several of these girls have learned to read within the past year. We try to sow the seed broadcast, but have still to wait for the great ingathering that we so much desire.

MICRONESIA.

JOURNAL OF MRS. PEASE.

[CONCLUDED.]

JULY 19. We closed school on Friday, with examination of classes, singing and recitations of hymns in English. Everybody seemed to enjoy it. The crowning event of the day, however, was

the marriage of Thomas and Likreinner, in the evening. They made up their minds as to their marriage some months ago, and they have been patiently waiting for us to set the time. After the ceremony all shook hands with the bride and groom, the "ladies" kissing the bride; then we had biscuits and cookies for wedding-cake. Anything made of flour is a great luxury to these people. We certainly succeeded in making the affair unlike a funeral. I have seen several people married since coming here, and they all looked so solemn and sorry that I determined this should be a more festive occasion, if possible. We have strong hope that these two children of ours will be bright lights in Arno.

I asked the scholars last night if they were tired, or if they wanted to begin school again to-day; and the unanimous reply was, "School!" Indeed, their interest seems to have increased, rather than abated, as the weeks have passed.

JULY 31. Road-making has been the principal work since school closed—and hard work, too, involving much digging and lifting, for the cliff is quite steep; but now we have a good road from our front door-steps to the beach, a distance of about forty rods. A house which had a foundation of stone, has, sometime, stood near where ours is now, and these were disposed of by using them for the walk this side the cliff. The church which the Kusaians had commenced, and which we purchased, had a large number of stones roughly hewn from the coral reef for its foundation. The king came with seventy-five or a hundred men, the other day, and moved the building near the foot of the hill for a boat store and bath-house.

If I were only an artist I might make some sketches, and so give you an idea of our surroundings. Two mountain spurs come down to the sea and open out into the space, on one side of which our house is situated. We have folding doors between our dining and sitting-rooms, and Dr. Pease sits so as to get a view of both the sea and beautiful blue mountains in the distance. He enjoys watching the breakers as they dash against the coral reef which surrounds the island, sometimes sending their surf as high as twenty or thirty feet. Not having any strong attachment for the sea, I sit with my back to it, and feast upon the mountains. The little patch of *mamaina* grass, a little bigger than a man's hand, which barely escaped death by sea,—Captain Bray brought it from Ponape,—is doing its best to spread itself all over the plot in front of the house. Close by the walk, and near the brook, is a very peculiar tree, or two trees in one. The trunk of one tree, which bears a fruit resembling cherries, is braided around a bread-fruit tree, both forming a solid trunk about a foot in diameter. At the

height of twenty feet or more the outer tree gives out branches, which surround, and nearly hide, the imprisoned bread-fruit tree.

AUGUST 9. Just a year ago to-day the "Star" appeared at Ebon. To-day a letter came to us from Captain Bray written from Honolulu the day before he expected to sail, and giving us ever so much information which we have been hoping to receive, in some way, before the "Star" came. She is probably now in the Gilbert Islands. We are in no danger of getting out of provisions, unless the "Star" should be unduly delayed. To be sure, our butter has been for some time such as soldiers are wont to take off their hats to, but we get on very well without it, and shall enjoy the new all the more. The Board thinks best that Mr. and Mrs. Whitney take a rest; and as no lady teachers are to come to us we shall probably be alone next year. We did hope that there was one single lady in the United States or the Sandwich Islands who could be induced to come to this pleasant island for the Master's sake; but doubtless it is all right, as Mrs. Snow is ready to come in another year. The news of Mr. Snow's death, that came in this letter, has saddened the hearts of his many children in these islands of the sea, especially here, where he was the first to bring the news of salvation.

AUGUST 30. As our scholars are likely to get demoralized by the constant expectation of the "Star," we concluded to begin school again to-day, and they seem rejoiced to begin to study again.

SEPTEMBER 23. Captain Bray told us that we might begin to look for him after the first of September; and we are still looking, though in vain. The winds are very light; some days there are seemingly none at all. We still have an abundance of canned tomatoes, and enough yellow calico to buy food for another week or two, though neither are in great demand. The things that are in demand are growing "small by degrees, and beautifully less." Our cow has concluded to give us no more milk, because she has no good pasture. We hope to find a pasture among our stores, or, rather, the seed to make one.

OCTOBER 21. Six weeks of school, and still we wait! So we said last Tuesday night, when we concluded to rest a few days. But Friday morning we arose to find a fine breeze blowing from the right direction, and then we said, "Surely, if she is within a hundred miles of us, we shall see her soon." And, sure enough! about two in the afternoon Mr. Luna cried, from the top of the hill back of the house, "Sail ho!" There was a general rush, of course, and the flag was up in a twinkling. She came around a point of the island, and was very near. I do not suppose you can possibly imagine how our thoughts center around this "Star," and what

she brings to us. She came to anchor Saturday morning. The Brays staid over Sunday, and how we did enjoy having them here! Monday and Tuesday the boxes came ashore, when the tide was high enough, and we have been as busy as bees since then. We haven't read all our letters yet. To-morrow morning the "Star" will leave again, and take my husband away, probably for months.

JAPAN.

LETTER FROM MRS. DE FOREST, OF OSAKA.

* * * PERHAPS you remember a little sketch that appeared in the *Missionary Herald*, two or three years since, of an old woman who started on a pilgrimage to Ise. On the way she stopped with some Christian friends in Osaka, heard of the new religion they had embraced, believed it, gave up her pilgrimage, and after a stay of some months in her own town came again to Osaka, and was baptized. Last October her relatives in this city had word that she and her grandson, a young man of twenty-two years, were being persecuted for Christ's sake. It is a long journey to Tango, but the members of the First Church sent their pastor elect to visit the place and strengthen the believers in their faith. The old lady and her grandson gave him a cordial welcome, and told him the story of their persecution, which I will try to relate.

In the early fall a very celebrated priest had been in the village, denouncing Christianity, and declaring that some heavy punishment would descend on the villagers if they allowed such believers and beliefs among them, especially as many people had begun to think slightly of Buddhism. Being a very high priest, excelled in rank by only two or three in the whole empire, he was listened to with great respect. When the audience had half left the temple, the grandson, who is not a scholar at all, approached him and asked why he denounced Christianity, begging to be told some of the bad things of the "Jesus way," to which the priest did not give any satisfactory answer. He asked about the creation of the world, and the priest replied that nobody created it. Quite a circle of listeners had formed around the two by this time, and the talk was growing in interest; but no intelligent answers were drawn from the priest. After awhile the villagers began to grow indignant that the young man should be impolite enough to disagree with such a noted priest, who was so kind as to condescend to visit their village; so the conversation ended, and the young man returned home.

The towns-people tried to prevent the two believers from holding to their religion, by sending word to the young man's father that if they did not give it up, the whole family would be driven from the place; or, if they stayed, no one would associate with them. They are weavers of crape, and their ten employés were called away by their parents in accordance with the threat, and the business of the house was stopped. Then the father began to urge the old woman to give up her belief, saying he, himself, did not think it a bad way, since she had changed for the better so much; but, for the sake of the towns-people, would not she consent to throw it away? She replied that she could not. He tried persuasion on his son, also; but as that availed nothing he tried the tongs on his shoulders, with no more effect. As he met with no success he requested the villagers to plead with the two, sure that they could not resist such united action. Accordingly an assembly was called, and a written pledge was asked for that the "Jesus way" should be given up, and that their portions of Scripture should be brought and burned before all the people. The young man answered:—

"I cannot burn my books; I will sell them if any one will buy them; but that would be no loss to me, for I can buy plenty more. You cannot destroy the quantities of them that are in Yokohama and Kobe. I beg you to tell me," he added, "what there is that is bad about Christianity? If you will tell me one bad thing about it, I will give it up."

"The priests say it is bad," they answered, "and so it must be. And then it makes you very disobedient to your father, who wishes you to give it up."

"That is strange," said the young man. "You all know how dissipated and disobedient I have been until recently; I did not obey my father in anything; and now I obey him in all respects except this one of giving up the teaching that has made me obedient. You really ask me to be disobedient again."

As the towns-people could effect no change, they advised the man to get rid of them. He was not averse to his mother's going, but it would be a serious inconvenience to his business to lose his son; so he besought him to yield to the people outwardly, telling him he did not care how much he believed in his heart. Then the young man, in a moment of weakness, yielded, wrote the pledge, and gave up his Luke and Matthew to the people, who placed the pledge inside the volumes, pierced them, and tied them up so that they could not be read.

The matter was thus considered settled, so far as the young man was concerned; but what should be done with the old woman?

They urged her to go to her Christian friends in Osaka; but as she is a pawn-broker, and had one or two thousand dollars, she refused to go without this sum. The villagers were willing to raise half of it, and wanted the son to raise the other half, but he was unable to do it. Then they offered to raise two-thirds, if he would pay the remainder. When the old woman heard the proposition, she said, "Since it is not my son, but the villagers, who want to send me off, they ought to raise all the money." She had been lending her money at more than ordinary reasonable rates, and had favored the poor. While the consultations about her selling out were being carried on, she told her customers that her business would pass into the hands of the towns-people, and they would have to pay the usual rates. They felt that the difference in rates would be hard for them, and naturally wanted to keep her in the town.

The customers began to ask the villagers why they were assembling so often in the busy harvest season, and said that though they themselves did not believe in "this way," they were unwilling to have the old woman driven away because she did; and they came to hate those who stirred up the trouble. The leaders of the opposition began to feel a little ashamed of themselves; but they did not like to go back on their words, and so they declared that they could not raise the whole of the money. Just then they began to be questioned by the police officers as to the meaning of the assemblies and disturbances, and they could give no satisfactory reasons. They were disappointed at their lack of success, and, as a last resource, they sent a village priest to talk with the old woman. He did his best with her, talking with her till almost morning, saying, among other things, that the "Jesus way" was not so very unlike Buddhism; but she knew better, for she had tried both. As the conversation ended, in her polite Japanese way she assured the priest that she was very sorry that she could not agree with him, and that she was obliged to say so, for her Bible said, "Let your communications be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil." It would have been the usual way to seem to agree with him while present, without any real change of opinion.

Since the priest failed, the villagers concluded to let her alone, especially as they came to know that they had no legal right to drive her out of the village. They also passed back the pledge and the books to the grandson, saying among themselves that it was better to do so, for if he should begin again to talk of Christianity, or to distribute tracts, they could not let the offense pass silently if they held the pledge. So, after a month or two of trial, the affair died out; but the attention of those remote villagers has

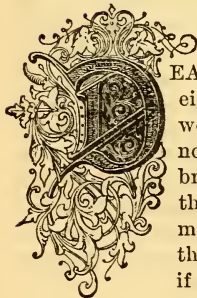
been called to the "Western religion" as effectually by the old woman and her grandson, as by the most eloquent preacher; and we hope sometime to see a hundred-fold gathered from such an humble sowing of the seed.

The young man expects to come to Osaka and be baptized, in a few weeks, and hopes to enter the Kioto School. When the pastor was in Tango, he had but small audiences, composed of those in the employ of the family, and those who had received favors from them. But we are not in the least discouraged; on the contrary, we are very glad that these believers, who have had so very little instruction from man, have been able to stand as well as they have the tremendous pressure upon them.

Young People's Department.

TURKEY.

LETTER FROM MISS EMILY WHEELER.



DEAR YOUNG LADIES:—Here I am in the foreign fields, doing our work; and I presume you would like a report of that same work, would you not? Come, then, and spend a day with me. We breakfast at a little before seven, so as to attend the morning prayer-meeting at seven. These meetings are a continuation of those held during the Week of Prayer, and we come away refreshed, if we take God's Spirit with us; if not, oftentimes discouraged at the deadness of the church.

From eight to ten we must study hard on Armenian and Turkish, for Professor Melcon will come to hear the lesson at ten. I shall give you a chapter of Armenian and another of Turkish to read; still another to translate at sight, perhaps from Acts, which you would find a trifle difficult. Then you must learn a grammar lesson, and commit to memory two pages of the "Armenian Third Reader." If you are industrious, you will

prepare a page of some English author and render it into fluent dictionary Armenian.

At eleven, after the Professor has gone, we will chat for a few moments; but at a quarter past we will go over to the school-room, and you shall be introduced to our three young lady teachers and the three sophomores—our highest class. Of course you will relieve me by taking the class, first, for fifteen minutes, in an Armenian elucidation of the English verb; and next, for twenty minutes, in an elocution lesson, where you will carefully correct all errors in the pronunciation of “w” and “g,” and train the girls to enunciate those puzzling vowel sounds. It looks very easy, but I wish you would try to initiate some foreigner, who does not hear the language every day, into the mysteries of our mother tongue.

The last ten minutes before twelve we will go in and see the girls’ calisthenics and marching; or you may train some girl, as I do at that time, to recite or read an English selection for the following Wednesday afternoon, when the girls will draw, read compositions, recite selections from Turkish or Armenian authors, and spend the last hour in sewing and fancy work, under the direction of Miss Seymour and myself.

At twelve we hurry home to dinner, to return at one for a general English exercise with the school, which is divided into two parts, Miss Seymour taking one division and I the other. You shall see how quickly and neatly the girls write words of four letters on the blackboard; and after sixteen words have been written they will “change one place to the right,” and correct each other’s work. Ten minutes of the twenty will be devoted to English recitation from the primer and oral spelling. At half-past one, after we have corrected the spelling on the board and written the much coveted “R” for “Right,” or the disgraceful number of errors over each one’s work, we will either give a music lesson or I will take you out to ride—not in carriages; such things do not exist here; but you shall each ride my horse “Charlie.” He is a lumbering old fellow, and your gallop will be exercise in good earnest; but he is the best I can get, and serves his purpose—that of keeping his mistress in good health, and taking her of a Sabbath to the villages for work.

You must be sure now to forget all about school for half an hour, or you will soon, in this country, be down with neuralgia or fever and ague. Somehow you will get in the habit here of crowding duties, and of putting so much heart into those same duties as to give yourself a most decided headache; for, remember, I am giving you only the duties marked out for the day. I’ve said never a word about callers, often frequent; of sick girls who must

have medicine; of poor girls whose books and clothes must be looked after; of the beggar girl from the famine district, who must be cared for; of the homesick girl to be comforted, or the naughty girl to be set right. I have said never a word of the preacher who wishes a package of pictures for his girls' school, nor of the class that must be roused this very day, lest time be lost by the inexperienced teacher; no, not a word of the letters to be written, because word has come that the weekly post will leave in an hour. Oh, no! you know well enough how little and great things crowd into a day.

We will try to get some exercise,—just the same, however,—and come back stronger for our work. We will not shirk any duties on account of the presence of company; so, after preparations for the prayer-meeting at four, we will hear Susie's Greek and Latin lessons, and then will come the eight girls belonging to my section for the fifteen-minutes' meeting. The subject has been given previously, and to-day it is to be one of the "fruits meet for repentance," and each of the girls has a word or a verse on the subject. You have carried the burden of the meeting all day on your heart, and have some treasured passage and thought to give them,—briefly, but very earnestly; some bit that will help them to grow in the Christian life, or some appeal that will bring Christ's words straight home to the hearts of those who are not Christians. We close with prayer; and you leave the seed with your prayer, for God only "giveth the increase."

At half-past four we will give an instrumental music lesson on the little organ, and, after tea, three evenings in the week we will give vocal music lessons for half an hour. The rest of the evenings will be spent: on Tuesday, at station meeting; Wednesday, at teachers' meeting; Friday, at college lecture; and the other evenings in study or writing, unless one of the girls comes for a talk.

Now, girls, come some other day, and we will spend it in visiting classes. We will go into Miss Seymour's interesting Bible classes, inciting teachers and scholars alike to better work. I have just spent a week doing this, giving up the study of the language a few days while I practiced what I knew on idle scholars.

I have been selfish this time, and kept you all to myself. I have said nothing of our village or our general work; but I wanted you to see my day, so that you may know how I am doing our work. Do I not need, in these days of mine, the help of your prayers? Shall I have them?

Sincerely yours,

EMILY C. WHEELER.

HOW OUR "GLEANERS" WENT TO THE "BRANCH"
MEETING.

A STORY WITH A MORAL.

THE meeting was to be at West Newbury, a beautiful town which rejoices in being ever so far from any railroad. But the "Gleaners" were determined to go. They hired a barge, packed their lunch-baskets, and started at half-past seven, that bright June morning, for West Newbury, fourteen miles away. In course of time they arrived; and when their turn came to report, the secretary said: "We have eighteen members, all under twenty; nine of us are present. We contributed eighty five dollars, last year, to Mrs. Chandler's school, and hope to do better this year." Their zeal was much increased at the meeting, and this is one of the results: they had been planning a dolls' entertainment, and were delighted to hear about the dolls' wedding-party which the Amesbury circle had given, and determined theirs should be as great a success. First of all, the date; they chose June 17th, because the schools would be closed. They decided it should be a wedding reception. Then they began to borrow dolls and dolls' furniture—French dolls or rag dolls, black or white, broken or whole, all were made welcome. The French dolls were to accompany the bridal pair. Topsy and the rest of her color could sit by the cooking-stove in the kitchen, and the broken arms and legs were just what we wanted to begin our hospital.

We advertised it in the Ipswich paper. We had two hundred tickets printed, and the girls sold them all,—ten cents for grown people and five cents for children;—so we took over sixteen dollars beforehand. We had such trials in finding a bridegroom that we almost despaired; our bride was pretty, but only sixteen inches tall, and the groom was unmistakably a boy, in short pants, far too young to be married. But a kind Providence was better to us than our hopes, and Thursday, the day before the wedding, a friend drove over from Topsfield and brought the fac-simile of Com. Nutt and Minnie Warren, twenty-seven inches high, as they appeared on their bridal day. How light-hearted we were after that! In the center of the largest extension-table our minister built a bower for the bride and groom. We covered it with a lace curtain, and trimmed it with smilax. At each end we set a dolls' dining-table, with a great loaf of real wedding-cake, and the rest of the room on it was occupied by the visiting dolls, who were mostly from Paris. They turned their heads, they shut their eyes, they rose up or sat down, as they were bidden. The wedding was

furnished with guests. At half-past two forty children were waiting to come in; and at three, the appointed hour, they came in such crowds that we were afraid our dolls would be ruined. But they did not touch or handle one, and we discreetly told them that every child would have a piece of cake and a wedding-card when she went away. The cake was cut so as to give each one a piece of frosting; and the tiny card of "Mr. and Mrs. Adolphus Fitz James," was wrapped in the paper napkin with it. We wished we could give boxes; but, really, where you admit guests at five cents a head, you cannot give the show, wedding-cake, cards, and—boxes tied up with white ribbon! so we drew our line at boxes.

We had a candy-table in the afternoon, and ice-cream in the evening, and our whole receipts were over sixty dollars; thirty-nine dollars were taken for admission. Think how many children that means! but also many grown people came. All were happy and satisfied; but happiest of all were the "Gleaners" themselves.

Our Work at Home.

SKETCH OF PHILADELPHIA BRANCH.

As our Branches are completing their first decades, it may be interesting to our readers to trace their growth through the first ten years of their existence, and to note the divine leading both in their formation and their continuance from year to year.

Of the Philadelphia Branch, the first in order, we give the following, taken from the "Ten Years' Review" read by the present secretary, Mrs. H. C. Hinds, at its tenth annual meeting.

In response to an invitation given in several of the churches and in the press of Philadelphia, a meeting was held in the chapel of the Central Congregational Church, on Tuesday, May 10, 1870, to organize a society for woman's work in connection with the American Board. Notwithstanding a violent storm which was raging at the time appointed for the meeting, thirteen ladies were present, one of whom came seventeen miles.

At that meeting letters were read from Mrs. Dr. Wm. Goodell and Mrs. Dr. Hiram Bingham, who were among the twenty whose names were first enrolled as members of the society. Letters were read from both these ladies, one of which, from Mrs. Goodell, has been preserved, and reads as follows:—

MY DEAR FRIENDS:—You are gathered together this afternoon for a noble purpose—one for which the Son of God came down and labored and yielded up his life not only for us, but for the whole world. For our less-favored sisters in Turkey, India, China, and the Islands of the Sea, you have an opportunity of following in His footsteps. You can put forth your hand and take an active part in raising these ignorant, degraded, superstitious females to light and joy and a blessed immortality.

Go right forward, relying on Jesus for help, and form your society, giving in your names with your subscriptions, and you will receive a blessing. With my name I send one dollar—the “widow’s mite.” I would gladly be present with you, but my health prevents. In spirit I shall share in this new effort to serve Christ, and pray that the promise of the Saviour, “Where two or three are gathered together in my name, there will I be in the midst of them,” may be verified in this meeting.

Respectfully, your friend of three-score years and ten,

A. P. GOODELL.

Three life members were made at this meeting, which, with annual donations promised, made up the sum of \$86.00. In the permanent organization of the Branch the officers were: Mrs. Burdett Hart, President; Mrs. J. F. Stone, Secretary; Mrs. J. D. Lynde, Treasurer. Letters had been previously sent to Rev. Dr. Rankin, of Washington, and Rev. Geo. Bacon, of Orange, N. J., soliciting the coöperation of the churches in the New Jersey Conference in this society. An answer full of sympathy with the movement was received from Rev. Dr. Rankin, and read at the meeting.

Our Branch had now fairly taken root; and although the violent storm and the ominous number, thirteen, might have weighed down the hearts of those less in earnest, these women knew that He who rules the storm was on their side, and they realized the promise that he would be with them.

After consultation with the officers of the Woman’s Board and of the American Board, we took the name, “Philadelphia Branch of the Woman’s Board of Missions.” This name was designed to be a standing invitation for sister churches along the Middle and Atlantic States to coöperate with us. The Philadelphia Society soon numbered one hundred members; and during the year, auxiliary societies were formed in Washington, D. C., Vineland, Franklin, Jersey City, Belleville Avenue and First Congregational Churches, Newark and Trinity Congregational Churches, Orange, in New Jersey. Seven mission circles were formed; twenty-two life members made during the year.

The first annual meeting of the Branch was held April 4, 1871, in the chapel of the Central Church, Philadelphia. The treasurer

reported the receipts as \$1,145.09. The sum does not seem large for eight auxiliaries and seven mission circles; but we who know the poverty of these churches and the efforts put forth to raise even this small sum, count not only the dollars and cents, but the love and prayers that accompanied each contribution. The largest annual amount received during the ten years, was \$2,810.23; the total receipts for that time, \$15,704.11. The receipts have fluctuated somewhat, owing partly to the different financial affairs in these churches.

We have also been peculiarly unfortunate in losing, by death and removal, seven of the most active and faithful members of our society. Mrs. Burdett Hart, who was for four years our unwearied and efficient president, left us to go back to the well-tilled missionary soil of New England; but we have no doubt that, under her cultivation, that which produced fifty will yield an hundred-fold, and what was our loss will be their gain. Our next president, Mrs. Ray Palmer, having endeared herself to us all by five years of active labor, has been obliged, by ill health, to lay down the burden and seek rest. Quite a number of others among our best workers have also left us for new homes and new fields of labor. The loss of these, our generals and veterans, has often disheartened us, while we have endeavored to close up our ranks and seek new recruits among the scattered and feeble churches of our order.

At its first annual meeting the Philadelphia Branch adopted Miss Myra A. Proctor as its missionary. She and her girls' seminary have received a large share of our contributions, and we have had every reason to feel that Providence directed our gifts where they were much needed and wonderfully well used. For nine years we supported Miss Proctor in her school at Aintab. She was then taken from her position in the seminary, because her services were considered too valuable for so limited a sphere, and she is now employed in superintending schools in the Central Turkey Mission. We still continue our support of the seminary. We also provide the salary of Miss M. E. Gouldy, who sailed for Japan in November, 1873. Young and enthusiastic, and with everything to live for here, she went forth joyfully to her work, and having soon acquired the language, she has been doing good service in teaching the women of Japan the way of life. Surely we have not labored in vain, if we have sent forth two such powers for good into our Master's vineyard. Some of the mission circles of the Branch have also supported pupils in Constantinople, in other parts of Turkey, and in China.

Central Turkey, Japan and China have been our special mission

fields, but at our monthly meetings, in our sympathy and prayers, we have embraced the world; and our hearts have often been roused to do better things, by the presence and earnest words of many of our missionaries, when they have come back to us for awhile to rest and gain new strength. Our great regret is that we are so scattered, and so far removed from the great centers, that we can have comparatively few of these visits. The leaves of the Philadelphia Branch are so few and far between, it is a wonder that the sap ever finds its way to and from the extremities; and the difficulties in the way of our meeting for consultation and encouragement is one great hindrance to our work. We do not mean to be disheartened, however, for that there is life we are sure, having the evidence in the putting forth of new leaves every year. If some of the old ones have become a little yellow and shriveled, and some of the leaflets have dropped off, we still believe there is life enough to put forth new leaves and new leaflets. Perhaps, by a little cultivation, the shriveled leaves may revive.

In our plans for work for the future, we feel that we have sustained a great loss in the death of Dr. Bush. His ready sympathy, wise counsel and cheerful words have always been welcome to us, and his memory will be as a sweet smelling savor to cheer us in our labors.

These, then, are the prominent features of our ten years' work. What shall be accomplished in the next decade of years none can tell. Let us hope that we have laid the foundation of a society which shall increase in numbers and good works until, throughout the world, at the name of Jesus, "every knee shall bow and every tongue confess that Jesus Christ is Lord, to the glory of God the Father."

MAY MEETING.

THE quarterly meeting of the Woman's Board was held in Mt. Vernon Church, Boston, on Thursday, May 26th. The day was one of the brightest and sunniest of an exceptionally rainy season, and the audience was large and enthusiastic.

Mrs. Bowker, presiding, gave the key-note of the meeting in a few well-chosen words on the unprecedented demands which are constantly coming from the foreign field, and the great responsibility resting upon Christian women in this country to meet them. The report of the Home Secretary, after a brief general statement of the prosperity of the home work, emphasized this point by showing the present state of the work abroad. The crowded condition of the school buildings makes enlargement necessary in

eleven out of our twenty-three boarding-schools; the demand for native teachers and Bible-women is much larger than can be met with the present force; and the great burden which rests on the insufficient corps of workers in many places, calls loudly for reinforcements.

Miss Carruth, Assistant Treasurer, reported the receipts for the five months since January 1st, as \$36,760.90.

A very interesting paper on "Medical Missionaries" was given by Mrs. E. H. Barnes. Mention was made of the various lady physicians who have gone out under the different Boards, and the remarkable influence gained by them among all classes of natives. The added usefulness attained by even a limited knowledge of medicine, was brought out by many pleasing incidents. Among our own missionaries, medical work has been specially prominent in India. Miss Norris' success in Bombay was set forth by the eloquence of figures, for the year 1880, as follows: patients in the dispensary, 10,243; other visitors, 6,069; treated at their homes and elsewhere, 587; total, 10,830 receiving treatment and medicine. Of these, 5,172 were new cases. Mrs. Capron has also had great success in her medical department in Madura. Women flock in large numbers to her dispensary, not always expecting aid, but, as one of them said, "We know we shall receive kindness." In their homes Mrs. Capron is always welcome, and is often rewarded by expressions like one from a dying woman, who said, "I wish they would let the lady give me medicine, because she would pray about it;" or that of a young Brahman to whom she had given fruit: "Many *salāms* for this; but your coming is the best of all fruits." Instances were given of other missionaries who have gained many friends among the natives by healing their bodies. Reference was made to the combination of circumstances which brought Miss Howard, of the Methodist Board, to the bedside of the wife of the Viceroy in Peking, and her instructor, President Angell, of Michigan University, to the same city as minister from the United States; giving a lady missionary, possibly, a share in establishing our treaty with China. The paper closed with an earnest appeal for more medical ladies to fill important posts on mission ground.

This was followed by the introduction of Miss Holbrook, medical missionary, soon to go to China, and also by a happy coincidence of Miss S. F. Norris, M.D., who had been but three days in this country after seven years and a half of unremitting labor in Bombay. Miss Holbrook, just on the threshold of missionary life, spoke modestly and hopefully of the future which lay before her; and Miss Norris spoke just as modestly, and very briefly, of

what she had been able to accomplish the past eight years. A good indorsement of her work was given in a letter from a Parsee lady, which she read, full of gratitude for what had been done for her by the "one best lady doctor in Bombay." Miss Agnes Lord, of Portland, just about to enter upon missionary life in the Constantinople Home, spoke very sweetly of her hopes and aspirations, and pleaded earnestly for the prayers of God's people to follow her in her labors.

A paper, by Miss Bush, on the Seminary at Harpoot, now the female department of Armenia College, was then read. We shall hope to give a portion of it, at least, to our readers at some future time.

The next speaker was Mrs. Wm. G. Schauffler, who, in the stately beauty of her four-score years, charmed every one who heard her. She gave a description of missionary work in Turkey when she went there, more than fifty years ago, of the progress of Christian education among the women of Turkey during the last half century, and of the blessing it has brought to all parts of the country. When she first went out, a school for girls was a thing unknown. When it was suggested, the husbands and fathers protested, saying: "It is all we can do to live with the women, ignorant as they are. How could we get along with them if they should read and write." The teacher who had been engaged to teach the language to the missionaries, when he found that two of them were women, proposed that they should be passed over to some younger brother. Mr. Brewer, the missionary with whom she went to Turkey, started the first newspaper in that country. Now there are papers in more than twenty different languages, and, what is more remarkable, one especially for women. Mrs. Schauffler spoke of her three sons, who were doing mission work, —one in Austria, one at the West, and one doing city mission work in New York City—all rendering equally good service, she believed, in the Master's cause. The Olivet Chapel Sunday-School, in New York, with seven or eight hundred pupils, gave last year \$800 to various causes. Her experience showed her that those who were most devoted to foreign missions were also specially interested in home work.

The closing address was given by Mrs. L. E. Caswell, who spoke of the responsibility of every Christian for every unsaved soul. In illustration, two incidents were related; one of the conversion of a woman at the North End of Boston, through the instrumentality of Rev. Dr. Kirk, and the other of an old Indian woman, Mrs. Silver Heels, who was anxious to do her part in contributing for missions. The work among the North American Indians was then

most vividly described — the dangerous rides about the country to hold meetings, the opposition of fierce and unfriendly Indians, and the wonderful effect of gospel teaching on the lives of men, women and children. The address was enlivened in Mrs. Caswell's inimitable way by the relation of incidents, and the singing of songs in the Indian language, to which no report can do justice.

The meeting, which was one of great interest, was closed with prayer by Mrs. Durant.

ANNUAL MEETING OF NEW HAVEN BRANCH.

It was a beautiful morning in May, when the New Haven Branch assembled in the Davenport Church, decorated with choice flowers, by tasteful hands, to celebrate their tenth anniversary.

Promptly at ten Mrs. Burdett Hart called the meeting to order, and read passages referring to the "fountain opened for sin and uncleanness," and the invitation, "Come and drink." She added: "Our gathering to-day shows that we have drank, and satisfied our souls' thirst; shall we monopolize the waters, or, obeying the call of the prophet, send them to those who are afar off?"

Miss Child, of Boston, then led in prayer, entreating the blessing of the Holy Spirit that this might be a great day in the cause of missions.

Mrs. Hart spoke a few words of welcome to the friends from far and near who had come to the family gathering, and then presented Miss Child, who brought the thanks of the Parent Society for the sympathy and assistance always so freely given by the New Haven Branch.

Miss E. S. Gilman, of Eastern Connecticut, urged upon us a deeper personal consecration, as on this depends our efficiency as Christian workers.

After reports of the secretary and treasurer, Mrs. Prudden's "Ten Years' Review of our Work" was read, tracing its small beginnings and its gradual growth, and glancing at our mission stations. It was a condensed and comprehensive review of what the society has accomplished, showing much faithful service and satisfactory results.

Mrs. Wm. H. Gulick next told us of labors and trials in the Spanish mission, of prejudice and bigotry overcome, until at the present time there is a favorable opening for the gospel. The methods of work are similar to those employed elsewhere. Col-porteurs go among the mountains, extending their tours as means

and opportunities are afforded. The superstition of the people is the great obstacle to evangelization, and the priests endeavor to keep them ignorant of the world's progress. Belief in purgatory is a powerful engine in the hands of the priests to keep the people in their power. A Frenchman has made a calculation to show that masses enough have already been said to redeem all the souls that have ever lived, are living, or will be born; thus purgatory can have no existence.

A generous and beautiful collation was served in the Sunday-school room of the church, to which all were invited.

At the prayer-meeting, in the intermission, earnest prayers were offered for the Constantinople Home and for weak and struggling auxiliaries.

At the afternoon session Mrs. G. P. Prudden was called to the chair, and, after singing, the report of the nominating committee was read and accepted. Mrs. A. C. Thompson, of Boston, led in prayer, after which came the county reports, read by Mrs. S. L. Cady.

Some facts were brought forward in a "Plain Statement," by Miss Twining. It was said that since the number of auxiliaries and mission circles had increased during the last five years, there should be a corresponding increase of members and receipts. Miss Twining wisely said that the treasury of our funds and of our affections are not far apart, and one declines with the other: the use of money lies at the root of all good enterprises in the world. At the conclusion of this paper came a greeting from Marsovan, through Anna B. Felician, an Armenian, whose slightly foreign accent was quite charming, and her information interesting.

Mrs. W. H. Fairchild read a suggestive essay, written by Mrs. Hart, entitled, "Outward Bound," which was full of earnest thought and feeling. Miss Parsons, of Constantinople, alluded pleasantly to the common interest uniting the Home and the New Haven Branch.

Miss Haslitt kindly gave another solo, and Mrs. Bowker made some pleasant remarks, and led in a closing prayer.

Mrs. J. H. Voree moved a vote of thanks to those who had contributed to the interest and pleasure of the occasion, and the session closed with the doxology.

In the evening a delightful reception was given by the ladies of the Church of the Redeemer, to missionaries and friends of missions. Mrs. Bowker, Miss Child and Mrs. Bigelow received the guests, and a cheerful and cheering evening was enjoyed by all.

Mrs. E. C. KIMBALL.

ANNUAL MEETING OF ESSEX NORTH BRANCH.

THE Essex North Branch of the Woman's Board held their annual meeting with the ladies of the second parish of West Newbury, on June 1st. As railways have not yet intruded on that ancient and peaceful town, the ladies wended their way thither in barges, stages and private carriages. The day being fine, an audience worthy the occasion assembled, and the exercises were opened with prayer at the hour appointed. Mrs. Cowles, of Ipswich, having resigned the presidency, Mrs. Seeley, of Haverhill, one of the vice-presidents, carried forward the meeting, and did it with directness and to the satisfaction of all present. She having declined to be made permanently president, Mrs. Mary P. C. Hall, of Ipswich, was elected to the place. Mrs. Dr. Perkins, of Amesbury, our efficient and trustworthy treasurer, being obliged, on account of her recent bereavement, to resign her office, Mrs. Augustus Hammond, of Bradford, was elected in her place.

One of the leading members of our small auxiliary in Byfield, has this year given her capable and accomplished daughter, Susan P. Blake, to the sacred foreign work. Having been appointed to Sivas, Turkey, she embarked April 2d for her distant field. While the auxiliary of Newburyport makes itself responsible for her support, the interest and prayers of our whole Branch cluster around this precious young sister.

During the morning session Miss Mary Page, of Haverhill, read an able and exhaustive paper on the condition of "Woman in China;" and in the afternoon Miss Mary Brown, of Newburyport, read one most carefully prepared on "Personal Responsibility"—both of which left us with something to think of and something to do.

The courtesy of Mrs. Dougherty, the wife of the pastor of the church in which we assembled, and her aid at the organ, with the greetings and attentions of the other ladies of the parish, particularly at the recess and collation, set us at our ease, made us feel at home, and contributed much to the usefulness of the meeting.

All this was very interesting, and commanded universal attention; but it is still no reflection on officers, readers or auditors to say that the cream of the feast was the presence and words of our veteran missionaries, Mrs. Mellen and Miss Rice. Mrs. Mellen, in clear and charming speech and tones, set the children and women of South Africa, as it were, under our very eyes. Miss Rice not only took us to Persia, and introduced us to her loving and beloved scholar-converts, but, in her own simple and inimitable manner, carried us into the presence of the most Holy, and lifted our happy souls, with her own, into fellowship with God the Father, and with his Son, Jesus Christ.

E. C. C.

THIRD ANNUAL MEETING OF ESSEX SOUTH BRANCH.

ON Wednesday, June 1, almost the only perfect June day vouchsafed to this region for the first half of the month, the Essex South Branch met at the First Church, Lynn, for their third annual meeting, Mrs. A. H. Johnson, of Salem, presiding.

A devotional meeting of half an hour, conducted by Mrs. Osborne, of Peabody, preceded the public exercises.

The report of the secretary, which included reports from the twenty-three auxiliaries and nine mission circles composing the Branch, showed the organization in good working order, the aggregate membership amounting to about thirteen hundred.

The treasurer's report showed the receipts for the year to have been \$1,727.

The same board of officers as for the previous year were re-elected, except that Mrs. G. A. Osborne, of Peabody, was chosen to fill the vacancy caused by the removal to another State of one of the vice-presidents.

Mrs. L. E. Caswell, of Boston, besides bringing hearty greetings from the Woman's Board of Missions, held the close attention of the audience to the paper on "Woman's Work for Woman;" and after detailing some of her own experience as missionary to the Seneca Indians, sang a variety of Indian hymns and songs, showing, by contrast, that their music, as well as themselves, had been converted.

Mrs. Alice G. Gulick, from Spain, aided by an outline map, gave a thrilling account of the progress of the work during her labors there, and of her hopes for its continuance and success.

A very pleasing incidental feature of the day was the interchange of salutations and visits between this Branch and the Woman's Salem Baptist Missionary Association, which was convened in Lynn the same day.

Mrs. Lucy S. Bainbridge, of Providence, who was attending that meeting, came to ours in the forenoon and gave an animated and enthusiastic report of the missionaries of the Woman's Board of Missions at various stations abroad where she had recently visited; and in the afternoon Mrs. Gordon and Mrs. Hill, vice-presidents of the Branch, and Mrs. Gulick, of the Woman's Board of Missions, visited the Baptist meeting in return.

Several interesting and able papers by ladies connected with the Branch were presented during the day. These were: a poem by Miss S. P. Boynton, of Lynn, on "Missionary Lives in Bible History;" a paper by Miss S. W. Clark, of Beverly, on the question, "Should Women Give to Foreign Missions?" an article on "Sam-

okov," by Miss Lottie F. Hill, of Lynn; "The Missionary Call: To Whom Does it Come?" presented by Mrs. H. P. Hosley, of Salem; and "Missionary Ropes, and How to Hold Them," by Miss M. L. Sawyer, of Boxford.

Miss Nannie Odell, of Beverly, introduced by the president as one of the youngest life members of the Woman's Board, recited a poem, — "Report of a Children's Mission Band;" and a choir of young ladies of the First Church aided materially in the service of song.

The delightful weather, the cordial welcome of the Lynn ladies, the bountiful collation spread at noon, making the lunch-baskets quite a superfluity, were among the charming things that rendered the day one long to be remembered.

Said a lady, on leaving the church: "I find I am always very fortunate in attending these meetings; for every time I come I hear every one say, 'This is the best meeting we have had.'"

M. T. C.

WOMAN'S BOARD OF MISSIONS.

RECEIPTS FROM MAY 18 TO JUNE 18, 1881.

MRS. BENJAMIN E. BATES, TREASURER.

MAINE.

Maine Branch. — Mrs. Woodbury S. Dana, Treas. Milton, Aux., \$11.10; Biddeford, Pavilion Ch., Aux., \$15; East Machias, Aux., prev. contri. const. L. M. Mrs. F. E. Shaw, \$13; Gardner, Aux., \$20.25; Wells, 1st Ch., Ladies, \$12.50; 2d Ch., Aux., \$31.70; Calais, Aux., \$12.68; So. Freeport, Aux., \$25; "Snow-Birds," \$25; Foxcroft and Dover, Aux., \$25.75; Newcastle, Aux., \$10; Munson, "Sunshine Band," \$18; Eastport, Aux., \$17.50; Winthrop, Aux., \$12; Boothbay, Aux., of wh. \$4 fr. Mrs. Anderson's Bank, prev. contri. const. L. M. Mrs. R. W. Jenkins, \$10; Bethel, 1st Ch., Aux., \$3.50; 2d Ch., Aux., prev. contri. const. L. M. Mrs. Alphine Twitchell, \$10; S. S., \$20; "Little Helpers," \$2; Hallowell, Aux., \$33; "Mission Circle," \$30; Norridgewolk, Aux., \$7; Hampden, Aux., \$32; Waterville, Aux., \$31; S. S., \$22; Belfast, Aux., of wh. \$25 by Mrs. Johnson, const. L. M. Mrs. H. C. Sibley, \$44; Orono, Aux., const. L. M. Mrs. R. M. Crom-

bie, \$25; Gorham, Aux. const. L. M. Mrs. J. A. Waterman, \$25; Andover, Aux., \$3; Ellsworth, Aux., \$30; Miss Phelps' S. S. Cl., \$2; Deering, Aux., \$16.25; West Falmouth, Aux., \$8; St. Albans, Aux., \$4.50; Lyman, Aux., \$16.85; Litchfield Corner, Aux., \$15; Rockland, "Golden Sands," Miss Spear's Cl., "Mite Boxes," \$5; Mrs. Moffitt's Cl., "Mite Boxes," \$5; So. Paris, Aux., \$20; Portland, Aux., State St. Ch., \$50; Plymouth Ch., \$18; "Mission Circle," \$40; West Ch., \$5; Bethel Ch., "Mission Circle," \$6.10; High St. Ch., "Mission Circles," \$78; Mrs. Fenn's Cl., \$47; Winslow, Aux., \$13; Rumford, A Friend, 50 cts.; Lewiston, Pine St. Ch., Aux., \$30; Garland, Cong. Ch., Ladies, \$10.58; Dexter, Cong. Ch., Ladies, \$3.50; Hiram, \$1.88; Yarmouth, "Young Ladies' Soc'y," \$12.50; Castine, Aux., of wh. \$25 const. L. M. Miss Hattie J. Hale, \$34; Bath, Aux., \$11.50; Alfred, Mrs. Charlotte F. Dane, const. seif L. M., \$25, \$1,056 14

Total, \$1,056 14

NEW HAMPSHIRE.

<i>New Hampshire Branch.</i> —Miss Abby E. McIntire, Treas.	
Keene, 2d Cong. Ch., "Birds and Flowers of Miss'y Garden," \$30; Stratham, Aux., \$19; Walpole, Aux., \$7; Keene, 1st Cong. Ch., "Young Ladies' Mission Circle," \$5,	\$61 00
<i>Westmoreland.</i> — "Locke Mission Band,"	4 00
Total,	\$65 00

VERMONT.

<i>Vermont Branch.</i> —Mrs. Geo. H. Fox, Treas. Rutland, Aux., \$12.30; St. Johnsbury, No. Ch., \$35; "Girls' Benev. Soc'y," \$5; Bakersfield, "Mission Circle," \$18; Cambridge, Aux., \$5.65; Hartford, Aux., \$28.25; Stowe, "Mission Circle," \$20; Coventry, Aux., const. L. M. Mrs. W. C. Somerville, \$25. Lyndonville, Miss Hasting's Cl. of Boys, \$3; Springfield, Aux., \$20.83; Post Mills, Aux., prev. contri. const. L. M. Mrs. Eliza Dodge, \$7. Ex., \$6. Bal.,	\$174 03
Total,	\$174 03

MASSACHUSETTS.

<i>Berkshire Branch.</i> —Mrs. S. N. Russell, Treas. Pittsfield, 1st Ch., Aux., of wh. \$25 by Mrs. S. N. Russell, const. self L. M., \$48.43; So. Ch., \$37.02; West Stockbridge, Aux., \$22.02; Mill River, Aux., \$14.80; So. Egremont, Aux., \$35; No. Adams, Aux., \$80,	\$237 27
<i>Boston.</i> —In Memoriam, S. K.,	2 88
<i>Chatham.</i> —Aux.,	11 00
<i>Chiltonville.</i> —Mrs. T. O. Rice,	10 00
<i>Dracut.</i> —1st Cong. Ch., Aux., \$10; Central Ch., Aux., \$10,	20 00
<i>East Falmouth.</i> —Aux.,	7 00
<i>Essex No. Conf. Branch.</i> —Mrs. J. A. Perkins, Treas. Groveland, Aux., \$30; Georgetown, Aux., \$12.50; Ipswich, 1st Ch., Aux., \$25; Bradford, Aux., \$9; West Haverhill, Aux., \$5; West Newbury, 2d Ch., Aux., \$23.15,	104 65
<i>Essex So. Conf. Branch.</i> —Miss H. K. Osgood, Treas. Marblehead, No. Ch., Aux., \$63; Danvers, 1st Ch., const. L. M. Mrs. Elmira P. Hutchinson, \$25; "Maple-Leaf Mission Circle," const. L. M. Miss Maralla Perry, \$25; Lynn, Mrs. C. C. Cobb, const. L. M's self and Miss Sarah V.	

Wyer, \$60; Central Ch., Aux., const. L. M. Miss Sarah F. Newhall, \$25; Salem, Crombie St. Ch., Aux., \$51.25; Georgetown, Memorial Ch., Aux., \$34; Ipswich, So. Ch., Aux., \$28; Manchester, Aux., \$25; Saugus, Aux., \$20; Boxford, Aux., \$1,	\$357 25
<i>Everett.</i> —A Friend,	1 00
<i>Hampshire County Branch.</i> —Miss Isabella G. Clarke, Treas. A Friend, \$200; Westhampton, "Mission Circle," \$30; Hadley, Aux., \$33.45; Greenwich, Aux., \$11; Huntington, 1st Parish, \$15.75; "Ready Hands and Willing Hearts," \$1.60; East Amherst, Aux., \$13,	304 80
<i>Holbrook.</i> —A Friend, \$15; Mrs. Everett Holbrook, const. L. M's Miss Mary J. Pratt, Miss Clara P. French, \$50,	65 00
<i>Medway Village.</i> —Aux.,	19 30
<i>Middlesex Branch.</i> —Mrs. E. H. Warren, Treas. Marlboro, Aux., \$71; Holliston, A Friend, const. L. M. Miss L. D. Adams, \$25; So. Framingham, Aux., \$50; Southboro, Aux., \$13,	159 00
<i>New Bedford.</i> —Aux.,	215 00
<i>Norfolk and Pilgrim Branch.</i> —Mrs. Franklin Shaw, Treas. Brockton, Aux., \$80; Weymouth, "Union Ch. Circle," \$60; Abington, "King's Messengers," \$15,	155 00
<i>No. Middleboro.</i> —Aux.,	7 00
<i>Peabody.</i> —Aux.,	50
<i>So. Barre.</i> —"Willing Workers,"	15 00
<i>So. Dennis.</i> —Aux., const. L. M. Miss Amanda Snow,	25 00
<i>So. Hadley.</i> —Teachers and Scholars of Mt. Holyoke Seminary, \$362.70; Miss Lydia Shattuck, \$10,	372 70
<i>Springfield Branch.</i> —Miss H. T. Buckingham, Treas. Springfield, 1st Ch., \$109.43; Olivet Ch., \$14; Sanford Ch., \$2.50; So. Ch., "Wide Awakes," \$130; West Springfield, 1st Ch., of wh. \$25 by Mrs. Aaron Bagg, const. L. M. Mrs. L. D. Calkins, \$63.80; "Helping Hands," \$20; Blandford, "Cheerful Givers," \$43.31; Munson, \$30; Ludlow Centre, \$17.58; "Precious Pearls," \$16.60,	447 22
<i>Suffolk Branch.</i> —Miss Myra B. Child, Treas. Boston, Mrs. M. H. Baldwin, \$5; Central Ch., Aux., \$10; Old So. Ch., Aux., \$12; Berkeley St. Ch., Mr. C. C. Barry, \$100; "Young Ladies' Mission Circle," \$8;	

Park St. Ch., Aux., of wh. \$50 by Mrs. Ezra Farnsworth, const. L. M.'s Mrs. Walter McPherson, Miss C. Louise Batchelder; \$50 by Mrs. Jacob Fullerton, const. L. M.'s Miss Ella R. Parker, Miss Jennie H. Porter; \$25 by Mrs. E. A. Studley, const. L. M. Miss Lillie M. Studley; \$25 by Mrs. Geo. W. Coburn, const. L. M. Miss Maria B. Lyman, \$627; "Echo Band," \$70; So. Boston, Phillips Ch., "Pine Needles," \$5; S. S., \$69.47; Roxbury, Eliot Ch., Aux., of wh. \$25 const. L. M. Miss Harriet D. Mulliken, \$38; "Eliot Star Circle," \$10.70; Charlestown, "Winthrop Helpers," \$20; 1st Cong. Ch., Aux., \$27; Chelsea, contents of Young Wilder's box, 25 cts., Somerville, Prospect Hill, Aux., \$10; Dorchester, 2d Ch., \$730.75; Brookline, S. A. C., \$10; Newton, A Friend, \$39.49; Newton Highlands, Cong. Ch., \$2; Waltham, "Mission Circle," \$50; Hyde Park, Cong. Ch., Aux., \$22; "Heart and Hand," \$46, \$1,912 57	
<i>Wellfleet.</i> —1st Cong. Ch., Aux., 4 00	
<i>Woburn Conf. Branch.</i> —Mrs. N. W. C. Holt, Treas. Reading, Aux., \$13; Lexington, Aux., \$14.32; Hancock, "Mission Circle," \$37; Wakefield, Aux., \$40; Woburn, Aux., by Mrs. Jacob Wright, \$10, 114 32	
<i>Wollaston Heights.</i> —"Little Sunbeans," 44 00	
<i>Yarmouth.</i> —Cong. Ch., 8 00	
Total,	\$4,619 46

RHODE ISLAND.

<i>Rhode Island Branch.</i> —Miss Anna T. White, Treas. Providence Beneficent Ch., "Foreign Miss'y Circle," \$100 00	
Total,	\$100 00

CONNECTICUT.

<i>Eastern Conn. Branch.</i> —Miss M. I. Lockwood, Treas. Norwich, Broadway Ch., \$291.83; Greenville, Aux., \$26; "Little Workers," \$51; Putnam, Aux., \$25; "Mission Workers," \$50; Pomfret, Aux., \$12.95; "Little Women," \$1.68; Stonington, 2d Ch., \$8.06; New London, 1st Ch., \$39.51; 2d Ch., \$14.10, \$520 13	
<i>Hartford Branch.</i> —Mrs. Chas. A. Jewell, Treas. A Friend,	

\$30; West Hartford, Aux., const. L. M. Mrs. J. M. Griswold, \$25; Hartford, Asylum St. Ch., "Mission Band," \$10; Pearl St. Ch., S. S., \$40, \$105 00	
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Total, \$625 13

LEGACY.

Legacy of Mrs. Elmina C. Phippenery, of Avon, Conn., \$100 00	
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NEW YORK.

<i>New York State Branch.</i> —Mrs. G. H. Norton, Treas. Brooklyn, "Puritan Mission Band," \$20; Sidney Plains, \$22.31; Homer, of wh. \$25 by Mrs. Coleman Hitchcock, const. L. M. Mrs. Lucy S. Robinson, \$45; Phenix, \$9.77; New York City, Broadway Tabernacle, "Cheerful Workers," \$337; Binghamton, \$27.54; Albany, "Morning Star Mission Circle," \$60; Saratoga Springs, Mrs. J. M. Davison, const. L. M. Miss Sarah W. Davison, Neponset, Mass., \$25; Syracuse, \$237.50; West Bloomfield, "Gammrack Mission Circle," const. L. M. Mrs. Susie R. Sherrell, \$25, \$809 12	
<i>Buffalo.</i> —1st Cong. Ch., R. W. B., 50 00	
<i>Troy.</i> —"Desert Palm Mission Circle," prev. contri. const. L. M. Mrs. J. A. Winn, of Boston, Mass., 5 00	
Total,	\$864 12

OHIO.

<i>No. Monroeville.</i> —Mrs. H. M. St. John, \$1; Mrs. E. J. Cook, \$1, \$2 00	
<i>Pomeroy.</i> —Welsh Cong. Ch., 7 00	
<i>Windham.</i> —"Mission Band," 15 00	
Total,	\$24 00

CANADA.

Canadian Woman's Board, \$114 00	
Total,	\$114 00
General Funds, \$7,641 88	
LIFE AND LIGHT, 286 24	
Weekly Pledge, 3 96	
Leaflets, 25	
Legacy, 100 00	
Total,	\$8,032 33

MISS EMMA CARRUTH, Ass't Treas.

Board of the Interior.

TURKEY.

LETTER FROM MRS. COFFING.

Of the work at Hadjin, Mrs. Coffing wrote, March 1:—

WE have had a marked work of the Spirit in this city, and the greater part of our girls are hoping in Christ. Yesterday the church voted to receive thirty persons to membership, five of whom belong to our family. This does not, however, begin to cover the number who are hoping that, since the beginning of the year, they have given themselves to Christ. Much less does it tell of the good that has been done.

We have now one Bible-reader in Lower Hadjin, where twenty-six women are learning to read. In this part of the city none of us dared to show ourselves in 1872; and in 1879 we found it difficult to open a school for the ten or twelve Protestant children there. Now we have a school of over sixty. Last fall the First Church wanted a Bible-reader, but thought they could only pay one-third of her wages. Now they pay all the wages of one, and most of that of another. Both of these Bible-readers have their hands full. One gives thirty-eight lessons in reading, and eight or ten in writing, daily. The other will make her number of readers forty this week.

Since New Year's I have had charge of the woman's side of the Sunday-school in the First Church, and it is beginning to assume more of system; though, for want of teachers, it cannot be a very effective agency for some time to come. I think you can have little idea of the depths of degradation of these women. But we thank the Lord that he has given us this work to do in their behalf. Evening meetings are crowded. Many more would come if there was room in the house.

TELLING THE "OLD, OLD STORY."

HARPOOT, Jan. 25, 1881.

MY DEAR FRIENDS,—The other day I was in Miss Seymour's room, and learning that she wished very much to spend the next Saturday at a near village, laboring among the women, but hesi-

tated because she had a number of letters to write, I offered to send you a letter in her stead. So Miss Seymour went down two Saturdays, and spent all the day till night in calling at different houses and talking with the women. I intended to fulfill my promise last week, but was not able. Perhaps now I shall interest you more by telling you of last week's experiences than in any other way.

On Wednesday I accompanied my husband to Mezereh—about an hour's ride from here on horse or donkey-back. Until about one o'clock I made calls with one of the good native sisters at whose house I first stopped. Then we went to the preacher's house, and here I held a meeting with twenty or more of the sisters. One of them seemed to be much touched because I had left my children to come and talk to them. "How much you care for our souls!" said she. Then another good woman, finding that I had eaten nothing since before daylight, ran to her house and soon reappeared with a copper dish of cooked squash and meat, which she placed on a low stool before me, with a sheet of thin native bread.

After the meeting I had time for a little talk with individuals; and then after appointing another meeting in another quarter for the next day, at which Mrs. Wheeler was to be present, I returned home with a boy, as my husband was to remain there for several days. Mrs. Wheeler spent the next day at this village or town, and had more than forty women at her meeting.

Thursday afternoon I went down our steep hill to the house of one of the deacons of the Harpoot church. Here we have lately commenced a meeting (held every Thursday), with the hope of drawing in new women who will not come to the regular weekly prayer-meeting for the women conducted by the pastor's wife, nor will they come to our Sabbath services. But they are willing to drop into a neighbor's house without fear of being called "Prote!" (*i. e.* Protestant).

Very soon three or four Protestant women came in, and, one by one, seven new women (*i. e.* Armenians) appeared; and we all sat on low cushions or beds, around a low table or frame, under which was a pan of burnt coals. Over the table was spread a thick comfortable, and we sat around, and putting our feet under, to keep them warm, drew the quilt up around us.

As the Armenian Christmas was two days before, and they keep three days, I had chosen for my subject the birth of Christ, from Luke ii. 1-20. I wish you could have seen the interested faces of the women, and the feeling which some of them manifested. After this meeting I went with one of the good native sisters to another house where they had asked us to come and hold a meeting. We

found the small room pretty full, and after the usual Christmas salutations, I read to them the same story of Christ's birth which I had just read at the previous meeting. One woman laughed right out several times during the reading, of the hymns especially; but it seemed to be more from nervousness than by way of ridicule, and the others told her to keep quiet, which she did pretty well, but occasionally laughed aloud, and then tried to stop herself. When we arose to leave, some of the women begged us to stay longer; but we promised to come another day, if they desired to have another meeting.

As we were coming up the steep hill, two women standing at an open door invited us "to enter and drink our coffee." This we did, though they were strangers to me. Very soon one of the women asked if we would not read and pray; and so for the third time we had the beautiful story of the good news of salvation.

Before I returned home I was invited to visit four other houses, which I did another day. Two of the families were Protestant, but the other two were Armenian. I found one of the women a widow with two boys, and she promised to learn to read, and to come to our chapel on Sundays.

And now, dear friends, what have I told you this long story for? Not simply to interest you, but to enlist your prayers for the women in Mezereh and in this city. We long to hear the cry from many souls, "What shall I do to be saved?" We long to see many precious souls brought to Christ this winter. Will you not pray for us, and for the work here, and for our college and schools?

Your friend,

MARY E. BARNUM.

JAPAN.

LETTER FROM MISS KELLOGG.

The following extracts from Miss Kellogg's letters have been kindly furnished by friends:—

FEBRUARY 22, 1881.

I SHOULD like to show you our house, which we think very pleasant and pretty, but, most of all, I should like to show you our school, of which we are very proud; not because it is a beautiful building or nicely furnished, but because of its bright, pleasant girls, whom we hope to make noble, practical Christian women, that, as faithful wives and mothers, shall help to make this a Christian land. First, I would show you the school-room, with its plain, rude desks and chairs, its organ, blackboards, and table for

a teacher's desk; but I am sure you would not look long at the imperfections, but would be interested in the bright faces, the odd dresses, with their big figures,—for, strange to say, the smaller the child the larger the figures in her dress,—and their black hair, so well oiled, with its fancy ornaments. I am sure you would like to hear them sing “Rock of Ages,” in Japanese, and see them work over our foreign sewing, which is so new to them. You would find crooked seams and poor button-holes, in some cases; but then you would see them patiently take out the bad work and try again. You would be surprised to see how well they can write English with very little teaching. They are such wonderful imitators that it is very easy for them to write.

You would laugh, I am sure, to see them practice gymnastics, and when they raise their arms, carry up their big sleeves, which are their pockets, and which, I fancy, are as full of trash as our children's pockets at home. When they read English, I rather think it would be almost Japanese to you, for they find it very difficult to pronounce many of our sounds. Then I should want you to see their dining-room, with its rows of little tables, about a foot high, covered with bowls of rice and other little dishes. Their kitchen you would find clean and neat, although the girls do all the work, being shown and looked after by the O Baa San, who would be called a matron. Her teeth are blackened, and her eyebrows shaved, as is the custom with old or middle-aged women.

Then, lastly, we would go up stairs and see the girls' sleeping-rooms,—little bits of rooms, with their mats, and, perhaps, a little bureau a foot high, that looks just like a doll's. They keep their clothes in the closet, for there is one for each room.

MARCH 29th. Yesterday was a very exciting day, for the Governor of Osaka came to visit our school. He has been in Europe several years, and speaks English well. He is not a Christian, but we felt that it was a great thing for the school to have him visit it. The girls did nicely. I was proud of them. Ten days ago we went to Kobe. The Gulick house was trimmed with lanterns and flags, because the night before, the King of Hawaii had been there to a reception, and to see Mrs. Gulick. He sent word to her almost as soon as he arrived, asking when she would see him.

I am very busy. Sunday is my hardest day, for I don't have much to do then but think. I fancy I hear some one say, “Are you sorry you went to Japan? Have you not had many sad, lonely hours?” No, I am not sorry that the Master saw fit to give me a share in the glorious work of bringing the nations to a knowledge of his love; and although there have been lonely hours, and there doubtless will be many more, there has never been an hour when I

would return to my home, if I could. I am not sorry I came. I have not regretted it for a moment. I feel the need of the Holy Spirit, and of a deeper, fuller growth in grace. How long it takes for us to become, in any degree, like the Saviour!

CHINA.

MISS NEWTON'S WORK.

The interest felt in Miss Newton's work will be increased by the tidings that Mrs. Osgood, widow of the lamented Dr. Osgood, of Foochow, China, has recently returned to this country, leaving to Miss Newton, in addition to her own work, the care of many poor women she was in the habit of visiting. Among these are some widows, whose attachment to Mrs. Osgood has been especially tender.

FOOCHOW, CHINA, April 7, 1881.

THE day your last letter came was my regular time to visit a day-school recently established at one of our neighboring chapels; and as I had not had time to read it before, I took it with me in my sedan-chair, and enjoyed it as I went along. It helped me to forget the disagreeable road, which is a mere path, winding in and out among artificial fish-ponds so foul that malaria seems to lurk in the air about them, and along a narrow street crowded with a mass of human beings struggling for existence, shouting, crowding, carrying heavy burdens, or offering their wares for sale.

The chapel gate opened to let me in out of the crowd, and passing the dispensary, I found my way to the house of the preacher and to the school-room.

Come in with me and look about you. The room is rudely finished, and the benches and tables are unpainted, but it wears an air of neatness and order compared with native schools, and on the teacher's desk are fresh flowers. The children, some fifteen in number, greet me noisily, and then return to their studies. They all study aloud, often in high, shrill tones, and to unaccustomed ears the babel of voices is very distracting. In our girls' boarding-school we have been fighting hard to break up this habit, and have partially succeeded, but it is very difficult.

While they are studying, let me tell you something about the teacher. Her home was on the coast, at some distance from Foochow; and as her parents did not care for her she was about to be drowned, when a neighbor said, "Do not drown her; give her to me." So she was taken into the family, to be brought up as a little wife for the woman's grandson.

By and by the family heard of Christianity, and gradually put away their heathenism and accepted it. The father became a

preacher; his son was sent to the mission-school; and "Blessing," the little girl-wife, was placed in the girls' school. But she did not develop an amiable disposition; in common phrase she seemed stupid, and she had a bad temper, which was a source of much trial to her teachers. After a time it was thought unwise for her to remain longer in the school, and she was sent home.

Some two years ago she was given another trial, and this time seemed to try to do better. The Holy Spirit moved her heart, and she began in earnest to fight her bad temper. It was slow, hard work, and she often failed, but tried again. A year ago, she, with some of her school-mates, confessed her faith in Christ, and she has honored her profession. The old look of stupidity has given way to one of intelligence, and her homely face is pleasant to look upon.

Last fall we gave her special training in the Normal department of our school, and some two months since, she commenced teaching by herself, and surprises us by the tact and judgment she has developed.

But the children have had a long time to study while we have been talking, and now let us listen while they read and recite their lessons, *backing* the teacher in true native style while they recite, lest they should slyly take a peep into the book. The text-books are mostly Christian, though some native ones, carefully selected, are allowed. The children bring their copy-books for me to look at, a little exercise in mental arithmetic is given, a few verses of Scripture are read, a hymn sung and a prayer offered, and the school is dismissed.

Quite a company of outside women have gathered, and a Christian woman who has come with me has a fine opportunity to tell them the story of her conversion from heathenism to Christianity. A little boy, to whose house I have promised to go on the way home, is waiting for me, and "Blessing," our young teacher, goes with me. It is away from the main street, and I presume a foreigner has seldom, if ever, been there before; so the people crowd about curiously, and the doors are quickly closed when we enter the house.

The young woman who has sent for me is gentle and lady-like, and my heart goes out to her as she pours into my ear the sad story of her troubles,—a story too long to be repeated here,—and I long to lift my hand to protect her; but I am only a foreigner, and can do nothing. The consolations of the gospel are all I can offer her, and she listens earnestly while I tell her of the God who answers prayer; and she tells me she wants to know more of him, but her father-in-law will not permit her to go to church. "Couldn't

you sometimes come here?" I ask of the young teacher; and she answers, "I'll come every day and teach her." Pray for her, for Satan puts so many hindrances in the way that many who thus manifest interest are discouraged and turned away.

Yes, I have been in China two years and four months, and feel that it is indeed my home—and a very happy one, too. I think the difficulties of the language are not overestimated. I can generally make myself understood, but hardly dare look forward to the time when I can stop studying.

I have hardly spoken of our girls' school, which fills a large place in my heart. We have nineteen boarders this term, and in the Normal department nearly as many more outside children, boys and girls; but these, of course, are irregular in attendance. We have a fine Sabbath-school, too, in which we are much interested. Kind love and remembrance to all the ladies. And what can they do for me? Most of all, I desire them to pray that the Holy Spirit may fill my heart and teach me how to do its Master's work aright, to give me power to win souls for Christ.

Yours in Christian love,

ELLA J. NEWTON.

P. S. I forgot to mention that the future husband of our young teacher has been for some time a consistent Christian, and has recently commenced teaching a school of boys.

Home Department.

STUDY OF MISSION FIELDS.

1881.

JANUARY.—Annual Review.

FEBRUARY.—China.

MARCH.—China.

APRIL.—China.

MAY.—Papal Lands.

JUNE.—Papal Lands.

JULY.—Turkey.

AUGUST.—Turkey.

SEPTEMBER.—Turkey.

OCTOBER.—Africa.

NOVEMBER.—Africa.

DECEMBER.—Africa.

TURKEY.

[Lesson No 2.]

BY MISS MARY EVANS.

THE author of a recent history of the nineteenth century devotes a chapter to Foreign Missions. The traveler in the East

notes the progress of education, describes Robert College on the Bosphorus, or the schools in Beirut, spends a night in a missionary home far in the interior of Turkey, and bears testimony to the value of missionary work. The diplomatist, or the reviewer of diplomacy, cannot leave out of his view of the Eastern question the Protestant community, or the influence of a pure Christianity. Manufacturers of sewing-machines and cabinet organs have a growing interest in Turkey. Surely, an intelligent American Christian, or a Christian who ought to be intelligent, cannot afford to be ignorant of the history of Protestant Missions in that land. It is not a record of exploration and adventure as among savage tribes, but it is not without its thrilling scenes, its difficulties and dangers, even unto death for Christ's sake; for Turkey has been, and is still, a land of "perils by robbers, of weariness and painfulness."

The characteristics of missionary work in Turkey have been peculiar. Its progress is not unlike an advance into the territory of a powerful and civilized enemy, where the skillful use of means, the tactics of delay and retreat, with the patience and firmness of wise commanders, are needed to insure the final success.

For the outline of this history we must look to our missionary literature: "The Annual Reports of the American Board," and the bound volumes of *The Missionary Herald* and *Life and Light*; Dr. Bartlett's sketch of "Missions in Turkey;" Dr. Clark's paper on "The Gospel in the Ottoman Empire," in the "Annual Report for 1878;" and in the November *Herald* of that year, Dr. Anderson's "Foreign Missions and Missions to the Oriental Churches;" the "Lives of Levi Parsons," "Jonas King," "Daniel Temple;" "Forty Years in the Turkish Empire;" Dwight's "Christianity in Turkey;" Dr. Hamlin's "Among the Turks;" Dr. Wheeler's "Ten Years on the Euphrates;" Miss West's "Romance of Missions;" and for latest history, "Turkish Life in War Times," by Rev. H. O. Dwight. For a brief but comprehensive outline to be given in a meeting, Dr. Clark's paper on "The Gospel in the Ottoman Empire" is admirable. Let it be reproduced in your own language; for the reading of an article, however interesting, will not make such an impression as the telling of the same. Having given the outlines, the successive steps of progress might become subjects for study and for papers; the "Attempt at Jerusalem," the period of "Pliny Fisk" and "Levi Parsons." On some neglected shelf will be found the story of their lives; and that story, though told in the phraseology of nearly sixty years ago, is still fresh with their youthful zeal and devotion. Let these young men who found so soon not homes, but graves, in the East, live

again for our young people when they meet for their study of missions in Turkey.

The Entrance into Constantinople in 1831; the Bill of Rights; Hatti Sherif, of 1839; the Hatti Humayoun, 1856-1860; the First Evangelical Church, 1846; the Protestant Community recognized, 1847-1850; Bebek Seminary, and the Girls' Boarding-School in Constantinople; the Translation of the Bible and its Translators; and later, though not so easily dated and defined, the Influence of War and Diplomacy upon the Progress of Missions, and the Influence of the Press, the Telegraph and the Railroad.

Nor should the outline of missions in Syria be omitted. When by the re-union of old and new school Presbyterians, Persia and Syria passed under the care of the Presbyterian Board, these "crown jewels" were not lost to Congregational churches. We share their early history, and rejoice together in present increase. The *Foreign Missionary*, the periodical of the Board of Foreign Missions, has contained for several years monthly studies of mission fields, and Syria, in the December number, has been set forth in the most thorough and interesting manner. Dr. Jessup's "Syrian Home Life and Women of the Arabs," presents still other phases of missionary work. In the *Heathen Woman's Friend* for January, 1881, is a sketch of Methodist Missions in Bulgaria.

The historical outline cannot be entirely separated from such lessons in geography as our mission fields in Turkey, — Eastern, Central, Western, European; their location and extent. Our missionary stations, name and locate. Which are in large cities? Which are among mountains, and which on plains? Are any reached by railroads?

Among other subjects are the Evangelical Churches, from 1846 to the present time. Reasons for their establishment. Training in self-support. Statistics as to numbers and growth.

Our Martyr Missionaries. The pages of the *Missionary Herald* tell the story down to the last sacrifice to misgoverned Turkey, in the death of Dr. Parsons.

Women of the Orient and Women of America. Draw the contrast between the women of Turkey and such lives as are recorded in "Light on the Dark River," "The Missionary Sisters," Lives of Mrs. Van Lennep and Mrs. Smith; and Persia is not so far from Turkey that we may not include the life and labors of Fidelia Fisk.

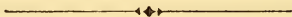
Heroes of the Cross — for such were and are in that noble band — Goodell, Dwight, Riggs, Schauffler, Schneider, Hamlin, Bliss, Powers, Pratt, Wheeler and others; some of whom have fallen asleep, while some remain to this day. Let the generation following know their names and deeds.

There is no lack of interesting material for missionary meetings in such books as have been named, and others like "Grace Illustrated," "Letters from Eden," "Daughters of Armenia," and "Life Scenes among the Mountains of Ararat." Let the subject be "Grace Illustrated" in the lives and experiences of converts to the truth, and let the incidents gathered from numerous sources be not read, but related, by as many members of the circle as possible.

"The Crimean War and the Missionary Baker." (See Dr. Hamlin's "Among the Turks.")

"A merry heart doeth good like a medicine," as illustrated in the life, and especially the letters, of the good, wise and witty Dr. Goodell. What a blessing to himself and all about him was that "merry heart."

And thus the subjects with which to interest and inspire ourselves and others, multiply as we study missions in Turkey. The late war, with its causes and results, the present state of the country, the hope for its future, especially in Christian schools and colleges, must be deferred to another lesson.



"GIVE, AND IT SHALL BE GIVEN UNTO YOU."

*** "You speak of hoping that I find time for Bible study for myself, as well as others. I find that the studying for others is really the greatest help to Bible study I have ever had. You know before I came here I had never led a prayer-meeting. That first year all our holidays were on Thursday (the day of the prayer-meeting),—Thanksgiving, Christmas and New Year's,—so it did not come my turn to lead for a long time. All this time I was preparing, thinking what I should say; until, as it came the week, I grudged using all the material I had gathered, I found I had so much more to say than I thought I would have, and feared if I said it all then I would never have anything to say again, and that would be disappointing. So I thought I had better change my subject. Then I thought of the manna kept to the second day, and the widow's cruse of oil, and decided to trust using all I had prepared on the subject, even though it did use up all my available ideas, and even though it was the only subject I could speak upon; and ever since I have found the supply exhaustless. I find it not harder, but easier, now; and now I have not one, but three sets of prayer-meetings to take my turn in leading. I always make it a rule to give all that I have (keeping within limits of time), without trying to save anything for the future."—*Extract from Miss Haven's Letter of May 18th, 1881.*

DR. TODD once said at a meeting of the Board, that on the next Sunday after those meetings he always opened his Bible and preached to his people a splendid *text*. So much they were sure

of. Then for a sermon he gave them as much as he could recall of the inspiration of the week.

Miss Haven's words have furnished us a "splendid text," which, perhaps, needs no application for a sermon on giving;—not giving money alone, but time, effort, interest, inspiration. Missionary workers are often told, "Do not begin more earnestly than you can hold out. Do not try to go to every meeting. Do not take too much of the work upon yourself." Many a secret whisper in our hearts tells us not to speak at every meeting, lest we shall have nothing to say next time, or not to talk of missions to every friend, lest we say the same thing over and over. And in giving money, we are told: "You must husband your resources. Do not give all you have now, or you will have nothing to give another time."

Auxiliaries or mission circles are warned to keep a little money in the treasury, to provide for emergencies. "You may not be able to raise so much next year," one says. But, we reply, you have an opportunity to do good now. The future is not yours. And no such timid policy is taught us by our Saviour. He commended with strong and loving words the widow who gave all that she had. Little did she think that this act of improvident devotion to her Lord was to enshrine her name in the dearest memories of the Christian Church. He condemned the wicked servant who laid up his talent in a napkin, lest he should have nothing to give when his Lord should demand it of him. Whether, therefore, our talent be of time, or influence, or thought, or money, let us follow the Bible rule, with full faith in the promise of greater supplies for future need which accompanies it—"Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom." Thus only can we hope to receive at last the loving commendation, "She hath done what she could."

REPORT OF THE IOWA BRANCH.

THE Iowa Branch of the Woman's Board of Missions of the Interior held its annual meeting in Osage, in connection with the meeting of the General Association of Congregational Churches, June 2, 1881.

Opening devotional exercises were conducted by Mrs. G. F. Magoun, of Grinnell, President. Interesting letters were read from Miss Mary E. Greene, of Chicago, and Mrs. Kassick, President of the Michigan Branch. The annual report of the Secretary, Mrs.

L. F. Parker, and the returns from local auxiliaries, are encouraging, showing a deepening interest in missionary work, especially among the young people. A most excellent paper was read upon "The Condition of Women in the Empires of the East," whose vivid pictures of woman's life in India, China, Japan, Africa and the Isles of the Sea, were a forceful commentary upon Martin Luther's assertion to his beloved Catherine von Bora, "This world is a hard place for girls."

The following officers were re-elected for the ensuing year:—

Mrs. G. F. Magoun, Grinnell, President; Mrs. L. F. Parker, Iowa City, Secretary; Mrs. Potter, Grinnell, Treasurer.

The Society feels the need of more time for its annual meeting than it is willing to take from the exercises of the General Association, and the question of an entirely distinct meeting is being agitated. Although the attendance at Osage was comparatively small, the spirit manifested was that of joyful dependence upon the Omnipotent, in whose strength we plan "labors more abundant" for the coming year.

IN MEMORIAM.

DIED, in Madison, Lake County, Ohio, April 9th, Mrs. Harriet Meriam Hendrey. As the sun was sinking below the western horizon, this life, so dear to many, this ministry, so invaluable to the church and community, was closed. Born in Harpersfield, N. Y., Oct. 5, 1814, consecrated in baptism in her infancy, she gave herself to God in April, 1831. With her, conversion was more than a mere change of purpose; it was putting off the old man and his deeds, and putting on the new man Christ Jesus.

Married in September, 1835, she came with her husband, William Hendrey, to Ohio. Hers was an active Christian life. In her, all poor, needy and afflicted ones found a sympathizing friend. Her brilliant mind and magnetic character won life-long affection. Her zeal for souls was rewarded by the conversion of many for whom she had prayed, and by their coöperation with her in the work of the Master. The Sabbath-school, the prayer-meeting, the temperance work, the Woman's Board—all felt the power of her influence. And this interest increased as life drew near its close. When too feeble to attend the meetings, she invited the sisters to her house, that she might still pray with them.

Mrs. Hendrey was the leader in the organization of the Madison Auxiliary to the Woman's Board of Missions of the Interior, and

was an officer in it until her death. She subscribed for, and read, *LIFE AND LIGHT* from its first number, and all who take it in our church do so through her influence. She delighted to correspond with missionaries and with the Armenian school-girls at Erzroom. She gave freely of her substance, and persuaded many others to do so. The last Sabbath she lived, her pastor and many friends celebrated the Lord's Supper with her at her home. As they sang "The half was never told" and "In my Father's house there's many a room," her voice sounded clear and triumphant.

"Precious in the sight of the Lord is the death of his saints."

E. J. S.

RECEIPTS OF THE WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

FROM MAY 15 TO JUNE 18, 1881.

OHIO BRANCH.

Mrs. Geo. H. Ely, of Elyria, Treas. *Bellevue*, for Miss Parmelee, \$25; *Belpre*, "Young Ladies' Mission Circle," for pupil at Harpoot, \$18; *Chatham Centre*, \$13; *Cincinnati*, Columbia Ch., for Miss Collins, \$10; *Columbus*, 1st Ch., \$13; *Cortland*, \$6; *Cuyahoga Falls*, \$6.53; *Edinburg*, for Misses Collins and Parmelee, \$25; *Marietta*, for scholarship at Samokov, \$50; *Medina*, \$10; *No. Amherst*, "Willing Workers," \$4.39; *Paddy's Run*, for Miss Collins, \$10.15; *Parkman*, for Miss Parsons, w. prev. cont. const. L. M. Miss H. A. Converse, \$2; *Sandusky*, for scholarship at Samokov, \$50; *Toledo*, 1st Ch., for Miss Lawrence, \$41.80; 2d Ch., \$2; *Unionville*, for Mrs. Renville, \$28. Total, \$314.87. Lessexpenses, \$6. \$308 87

Total, \$308 87

MICHIGAN.

MICHIGAN BRANCH.—Mrs. Geo. H. Lathrop, of Jackson, Treas. *Chelsea*, \$7.55; *Detroit*, Woodward Ave. Cong. Ch. S. S. (Par.), \$10; *East Saginaw*, for Miss Shattuck, \$91.75; *Galesburgh*, to const.

Mrs. M. M. Proctor and Mrs. F. R. Burrell L. M's, \$50; *Imlay City*, Aux., \$13, and S. S. \$1.25, for Miss Pinkerton; *Kalamazoo*, Plymouth Ch., \$8; also, 1st Cong. Ch., \$48.20; *Memphis*, for Miss Pinkerton, \$5; *So. Haven*, add'l 68 cts.; *Union City*, toward L. M., \$19.50; *Vermontville*, for Miss Spencer, const. Mrs. D. R. Spellman L. M., \$27. Branch total, \$281 93
Eaton Rapids, "Ruby Breede's Miss'y Bank," for Miss Pinkerton, \$2; Aux., for Miss Spencer, \$10.45, 12 45

Total, \$294 38

ILLINOIS.

ILLINOIS BRANCH.—Mrs. Luther Bradley, of Aurora, Treas. *Aurora*, New Eng. Ch., const. Mrs. J. Goodwin L. M., \$25; *Dover*, \$5; *La Moille*, \$23.30; *Loda*, \$8.50; Mrs. White, at State Ass'n, \$5; *New Milford*, for Mrs. Renville, \$2; *Ontario*, Aux., \$10; S. S., \$25; *Payson*, Aux., for Miss Porter's teacher, \$18; "Cheerful Workers," \$20; *Seward*, for Girls' Sch. at Samokov, \$15; *Sheffield*, \$8.77; *Streator*, Aux., \$4; S. S. (Par.), \$3; *Summer Hill*, \$7.40; *Toulon*, \$16; *Waverly*,

"Earnest Workers,"	\$10;
<i>Winnetka</i> , for Miss Porter,	\$12.30.
Branch total,	\$218 27
<i>Chicago</i> , Bethany Ch.,	\$12;
New Eng. Ch., Aux., for Miss	Chapin, \$47.59;
S. S., W. W. Baird's Cl., for Sch. at Yojune,	add'l, \$1.42;
South Ch. S. S., for Dakota,	\$10; (Par.), for
Bridgman Sch.,	\$10; <i>Galesburg</i> , 1st Ch. of Christ, \$30;
<i>Lisbon</i> , \$9.40; <i>Roseville</i> , Mrs. Axtell, sale of stuffed birds,	\$7;
<i>Sterling</i> , Mrs. Mary E. McKinney, const. self L. M.,	\$25; <i>Sycamore</i> , for pupil at
Hadjin, \$25,	177 41
Total,	\$395 68

WISCONSIN.

WISCONSIN BRANCH. Mrs. R. Coburn, of Whitewater, Treas.	
<i>Elkhorn</i> , \$15; <i>Milton</i> , \$10;	
<i>Sparta</i> , \$10; <i>Whitewater</i> ,	
\$5. Branch total,	\$40 00
<i>Beloit</i> , 1st Ch. S. S., for pupil at Peking, \$40; <i>Broadhead</i> ,	
\$3.15; <i>Genesee</i> , for Dakota,	\$6.35; <i>Oshkosh</i> , for Miss
Ward, \$25,	74 50
Total,	\$114 50

IOWA.

IOWA BRANCH.—Mrs. E. R. Potter, of Grinnell, Treas.	
<i>Grinnell</i> , "Missionary Gleaners," for Samokov Sch., \$30;	
for teacher at Adana, \$34;	
for Bible-woman at Ahmednuggur, \$45; <i>Green Mountain</i> , Aux., for Mrs. Coffing's	
tours, \$5; "Helpers" (Par.),	\$1.45; "Children's Mite-Box,"
\$2.26; Mrs. H. L. C., final payment on Miss Barrow's	health tours, \$15; <i>Iowa City</i> ,
for Miss Day, \$8.75; <i>Lyons</i> ,	"Little Helpers," \$5; <i>Webster</i> , for Miss Day, \$3. Branch
total,	\$149 46
<i>Cherokee</i> , for pupil at Samokov,	\$30; <i>Lansing</i> , A Friend, \$10;
<i>Ottumwa</i> , "Messenger Birds," \$10; <i>Shenandoah</i> , S. Cl. (Par.), \$50,	50 50
Total,	\$199 96

MINNESOTA BRANCH.

Mrs. J. W. Strong, of Northfield, Treas. <i>Minneapolis</i> , 1st Ch., for Miss Barrows,	
\$25; <i>Clearwater</i> , \$8.35; <i>Owatonna</i> , for Miss Cathcart,	\$15; <i>Glyndon</i> , for same, \$8,
\$56 35	
Total,	\$56 35

CORRECTION.

In June LIFE AND LIGHT, for "Mrs. I. W. Brush, of Owatonna," read, Mrs. I. W. Birch.

MISSOURI BRANCH.

Mrs. J. H. Drew, 3101 Washington Ave., St. Louis, Treas. <i>Carthage</i> , for Miss Brown,	\$20; <i>Memphis</i> , for same, \$3;
<i>Republic</i> , \$8.35; <i>Bonne Terre</i> , S. S., \$3; <i>St. Louis</i> , 3d Ch., "Coral Workers," const. Miss	Agnes Conroy L. M., \$29,
\$63 35	
Total,	\$63 35

NEBRASKA.

"Woman's Miss'y Asso.," Mrs. A. F. Sherrill, Omaha, Treas.	
<i>Exeter</i> , \$5; <i>Lincoln</i> , \$37.50;	
<i>Weeping Water</i> , \$10;—all for Miss Van Duzee,	\$52 50
Total,	\$52 50

ROCKY MOUNTAIN BRANCH.

Mrs. P. F. Powelson, of Cheyenne, Wyo., Treas. <i>Cheyenne</i> , "Heart and Hand Soc'y" (Juv.), toward Kobe	
scholarship, \$19; <i>Colorado Springs</i> , Aux., \$14; "Young People's Circle," \$5; <i>Denver</i> ,	
for Miss Dudley, const. Mrs. A. M. Morrison L. M., \$25;	
<i>Longmont</i> , for Japan, \$8,	\$71 00
Total,	\$71 00

NEW HAMPSHIRE.

<i>Hanover</i> , Mrs. S. C. Bartlett, const. Miss Alice Mary Stimson, L. M.,	\$25 00
Total,	\$25 00

FLORIDA.

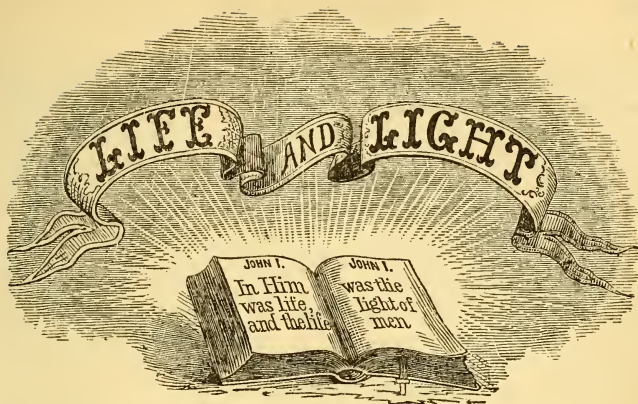
A Thank-offering,	\$3 00
Total,	\$3 00

MISCELLANEOUS.

Sale of leaflets, pamphlets, Maps, etc.,	\$15 53
Total for the month,	\$1,600 12
Previously acknowledged,	12,670 32
Total since Nov. 1, 1880,	\$14,270 44

Treasurers of Auxiliaries are requested to notice the addresses of the Branch Treasurers of their respective States, and to remit to them.

Mrs. J. B. LEAKE.



FOR WOMAN.

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No. 9.

CEYLON.

LETTER FROM MISS MARY LEITCH.

* * * JUDGING from what we can learn from the experience of the missionaries who have been here longest, it would seem that the work among the young is followed by the most encouraging results. On reaching Manepy, we found over a thousand children in the day-schools of that field. These children are in fourteen schools. In these there are thirty-one teachers, thirteen of whom are professing Christians; five more are nominally in favor of Christianity; the remainder are opposed to it more or less bitterly.

We visit thirteen of these schools every week, teaching a Bible-lesson. Most of the children can now repeat the Lord's Prayer, the Ten Commandments, and the greater part of the fifth and sixth chapters of Matthew; they are now learning the seventh. Some have committed the twenty-third and one hundred and third Psalms. We take our little organ with us, and they have learned most of the Moody and Sankey hymns, and many lyrics. I rejoice to think that when these boys and girls have grown to be men and women, how very precious these hymns will become to them; how, when the girls shall come to be mothers, they will love to sing, in the sweet Tamil tongue, "Rock of Ages, cleft for me!"

Our great desire is to get these children into the Sabbath-school, and we are trying to enlist the teachers on our side. In one school,

however, we have succeeded better than we wished to. Only last week we discovered that the teacher was in the habit of calling up the scholars every Monday morning to ask if they had attended Sabbath-school the day before, and if they had not, they would receive a whipping. When we asked for an explanation, we were told that they had tried the plan of giving a good mark to those who had attended, and a bad one to those who had not; but as some of the scholars were always at the foot of the class, this had no effect upon them, and so they thought they would try something else. Of course we explained that however effective this might be in one direction, it utterly failed of accomplishing our main object, which was to win the love and sympathy of the children for the Sabbath-school; that we would try to make the place so attractive that they would want to come.

In one school, which is in the strongest Sivite community in Manepy, we have not yet obtained a permit to teach. We visited the school, a short time ago, with the permission, or rather with an invitation, from the manager to do so. A relative of one of the teachers volunteered to accompany us; but it seems that the teachers, knowing that we were coming, had determined that Christianity should be kept out of their school. When we entered, three of the teachers received us courteously, but the fourth seemed more opposed to Christianity than the others. After we had been there awhile we asked:—

“Is English taught in this school?”

“Why should we teach English?” he asked. “It is not a primitive language. Sanscrit is the primitive language.”

“Don’t you think there are many valuable books in English?”

“The most valuable books are in Tamil,” he answered. “The books in English are not true. The works of the greatest writers who have ever lived are in Sanscrit.”

“You are an educated man,” we replied, “and you know that the most valuable books in science—those which you accept and believe—are found not in the Tamil or the Sanscrit, but in the English.”

“What do we care for science?” he asked in reply. “Our religious books are in Sanscrit.”

“Well, this is not a matter on which we need to differ,” we said. “You have studied English, and we are learning Tamil.”

At this point one of the teachers said, “We have a class in English, and we would like to have you examine it, if you please.” So he called up a class, and my brother examined them in their studies, commended them a little, and interested them in some subjects of which they had not thought before.

As we had visited other schools in the morning, we had our little organ with us, and we had let our coolies carry it into this school-room. We noticed that the organ had been regarded with considerable curiosity, and we asked if they would like to have us sing something. "Nothing religious," said the teacher before spoken of; but the others all said, "Yes, yes; please sing something." So we sang, "There's a land that is fairer than day," in Tamil. The children were delighted, and at once gathered around as close as they could get to us. When we had sung a little we proposed to go, not wishing to impose upon their time. We said to the teachers that it would give us pleasure to have them call on us, when they felt disposed to do so.

When we came away we noticed that the teacher whom we had talked with had trouble with his eyes, and on inquiry we were surprised to learn that he was totally blind. The moment we showed interest in his eyes his manner changed, and his anxiety was very great as we examined his eyes. Oh, what would he not give for sight! We told him that possibly his sight might be restored; we did not know as it could be, as he has been doctoring with native drugs. We asked him to come to our house, and we would note down his symptoms; and he consented with great eagerness. He came a little time afterward, and we had considerable conversation with him. If his sight could be restored by going to Madras, or even to England, for an operation, it would be a great event in favor of Christianity in the region where he lives.

The same day that we visited the Sivite school, we had a moonlight meeting in the village. We felt some anxiety in regard to it, as there were so many educated people in the place who were strong Sivites. We noticed, also, that the Christians looked troubled, and they told us afterward that several had come—as they said—to break up the meeting; but as He would have it who cares even for the sparrows, who numbers the hairs on our heads, and who holds the hearts of all men in his hands, we were not molested. Fortunately there was a Christian man of high caste with us, who had considerable influence over the people. As my sister and I spoke, it was something so new to hear ladies speak that they listened not only with attention, but seemed to lean forward to catch every word. They even paid us the compliment of saying to one of the Christians, that we were "very clever speakers;" meaning, I suppose, very clever for women.

We have tried to win the confidence of the children, and they are proving our best allies. When we wish to hold a meeting in any place we have only to tell the scholars, and they come, and bring with them their parents and friends. Almost every day the

children come to our house and ask, "Where is the next meeting to be?" The little things seem to have much confidence in us; if any of their friends are sick they come to us at once, expecting that we will certainly come and visit them. We cannot disappoint their faith in us, and so we have a busy life.

It is one of the trials of a missionary to see so much sickness and poverty as I suppose there must be in a country so thickly populated as this. The people in America can hardly appreciate the difference between the higher and lower castes of this country. "What!" it is said; "will not the people in India even sit together in church?" But is it really such a strange thing? I have worshiped in handsome churches in America, but I never saw one of the elegant members leading into church, by the arm, an Irishman directly from his work on the streets,—his feet covered with mud, and his clothing guiltless of contact with soap and water,—show him into his seat, and share his hymn-book with him. But the difference between these two people would not represent that between a Brahmin and a Pariah. The Brahmin is fastidiously clean; it is a part of his religion. He washes his clothes every day; he bathes before every meal; the things by which he would consider himself polluted, should they touch him, are almost innumerable. His mind—in a certain sense—is highly cultured.

But the low caste—God pity him!—how hard a lot is his! His struggle for existence is so great that his spirit is broken; he has no courage. He very seldom washes his clothes—at least so I judge from their appearance. His little mud hut is alive with vermin, and he, or some of his family, have some loathsome skin disease. I speak to him of the love of God, of his fatherly care, of his pity and sorrow for us, of Jesus Christ as his Saviour, and he surprises me by saying, "I will become a Christian if you will tell me where I will get something for my children to eat." I begin to think that he who could make two spears of paddy grow where only one grows now, would be a benefactor indeed. There is not a plow in this country. They still use a crooked stick, which only scratches the surface of the ground; and when a drought comes everything is burnt up, and we have a famine. I am mistaken; there is one plow here, but it is too heavy for these oxen to carry.

I am sure that the great poverty of many is a hindrance to their becoming Christians. We are trying to fight against caste all we can. We are endeavoring to teach the higher castes to pity and help the lower castes, and treat them as their brethren in Christ. We have succeeded in getting a good many of the low-caste women

and children and some men into the church and Sabbath-school. We tried to have them sit on the benches. We said, "When we come into God's house let there be no difference." But the lower castes would not sit on the benches; they are not accustomed to it; they have not such a thing as a chair in their mud huts. They sit on a mat spread on the ground, and if we should insist on their sitting on seats, they would not come to church; so we have spread two nice clean mats on the right and left side of the pulpit, and they were very happy sitting there. After all, there is some reason in these customs. Look with me at the people sitting on the benches; their clothes are spotlessly clean, and the women have their beautiful black hair combed smoothly, and done up in a pretty knot on the back of the head. Now look at those on the ground. They are very filthy; their heads have vermin, and the atmosphere around them is almost unendurable. When these low castes come into the houses of the missionaries we do not ask them to sit on chairs; they would not do it if we should ask them; and if they should our houses would become infested.

It is easy to say, "Teach the lower classes to be cleanly." The lower classes are a multitude. I have heard a missionary plead repeatedly with a low-caste woman, who visited her house often, to wash her clothes; but she never did it. Her only excuse was, "It is not the custom." I think our Christians strive very hard to help the lower classes. I hardly know of a Christian woman in Manepy who has not pledged herself to give a part of one day each week to go out into the villages to teach and help those poor people. They do this although some of them have large families, and hard work to do at home.

My letter has grown long, and yet it seems to me that I have scarcely spoken about our work. I will simply say that we love it; that we feel strong and well to do it; and that we like the field of Manepy very much.

TURKEY.

A BAPTISMAL SERVICE.

BY MRS. C. A. FOWLE.

WE had quite a pleasing little service in church last Sabbath afternoon. It was a service of baptism. Twelve little ones—all more or less related to each other—were brought forward to be baptized. Before the ceremony the pastor gave a talk, or short sermon, on baptism. It was very clear and helpful, showing the people the object and purpose of the rite, and the solemnity of the vow it sealed.

After these earnest words, and during the singing of an appropriate hymn, the parents came forward with their white-robed little ones. It so happened that several of the fathers had been away for a year or two, most of the time, or that the parents had recently united with the church; so some had several little ones to present, while one fond father and mother led up their twin girls, whom they are quite as proud of as if they were boys. All but one of the children were able to stand alone; so the parents stood them up in a semicircle, just within the rail of the platform, while they stood on the floor just behind them.

A brighter, sweeter row of little faces I hardly think you would find anywhere; and the neatness and taste displayed in the way in which the mothers had arrayed their children, in pretty white dresses, really surprised me. The ceremony was the quiet, solemn service that you all know.

Many Armenians were present, and all seemed impressed with the beauty and solemnity of the occasion. I wondered if they were not contrasting in their minds, as I was in mine, this service with baptism as it is seen in the Armenian church!

Just as soon as possible after a child is born the midwife takes it to church, tightly wrapped up and tied in swaddling-clothes. She presents herself with the child to the priest, who conducts her to a more retired spot than the body of the church. The woman then strips the babe naked, and the priest, taking it by its head and feet, dips it three times, in the name of the Father, Son and Holy Ghost, in a tank of water, which has been somewhat warmed for the purpose. Then the child, shivering with the chill of the cold air, is given to the woman, and the priest oils it with the holy oil. He puts some on its ears and nose, in the palms of its hands and on the soles of its feet. This holy oil represents the Holy Spirit, and so the child is born "of water and of the Spirit." It is olive oil, brought from Jerusalem, and so holy, that if by chance any of it should be spilled on the mule that brings it the animal becomes holy. What matters it that it is often so impure and rancid that it makes the tender flesh sore! After the child is baptized it partakes of the holy communion; *i. e.*, the holy water is touched to its lips.

If the little one should die before baptism, it would be considered unclean, and lost! It cannot then be buried in the common grave-yard, but is carried away and buried in an outside place, no one going to do this service except the nurse. She digs a hole and drops in the child, tied up in an old piece of cloth. Often the grave she digs is so shallow that dogs get at it, and—oh! it's all too dreadful to tell! Would that dogs were the only

brutes to desecrate this innocent, sacred clay! Even human beings count it so unhallowed a thing that no indignity is too great to be heaped upon it!

Thank God for our beautiful Christian religion! Thank God that manhood, womanhood and childhood are uplifted, ennobled and illuminated by the light from the face of Jesus Christ! Thank God that forms and ceremonies, so repulsive in themselves when their true meaning is forgotten, are, when they are the sign of deep resolves and vows of the heart, beautiful and illuminated, and lifted out of the common place into sacred and solemn privileges.

JAPAN.

ANNUAL REPORT OF KIOTO GIRLS' SCHOOL

BY MISS A. J. STARKWEATHER.

THE past year has been the first in which we have had our full quota of teachers, and thus the first really in which the school could be said to be fully on its feet. The ease of working under such improved conditions, with agreeable division of labor, can be imagined, but only fully appreciated by those to whom it has long been denied. Under these circumstances it is with deep gratitude that we look back upon a year of full and hard work, yet so free from the wear and depression of former years. The relief from all disturbing elements without, has been but the counterpart of the undisturbed peace and harmony within. We have been free from any great or sudden changes—an end especially desirable in a girls' school.

The wisdom of the choice of Japanese teachers seems more and more apparent. They are proving more and more worthy of the responsibilities they are called to, and bring heart as well as mind to their work. The teachers' prayer-meeting has been regularly maintained, unquestionably aiding much in the ease of our work.

The only cloud resting upon the year is an amount of sickness hitherto unknown, continuing through the cold season, and readily traceable to a winter of unprecedented cold. Fortunately what was so trying to the native constitution, seemed but to invigorate those whose sympathies and cares were thus unusually taxed. But for the timely attention and counsel of "Dr." Parmelee, we might have had serious hindrances in the work to record.

Present number enrolled, thirty-three, including one day pupil. Of these, nine are baptized and growing Christians. Of the remainder, all are apparently interested, and cultivating the Christian heart. Were they outside the school, a much larger number

would doubtless be enrolled among the church. Some of these have been in the school two years. They are more and more appreciating a high standard for the Christian life. Fortunately the adaptability and willingness to work for others is now being proved as never before, in the free opening of Sabbath-school work in and outside the city. A most agreeable eagerness to share in this is apparent in all. The lofty example of "Hannah More" has become familiar to them, and as frequently held up by one of the Japanese instructors as that of "Mary Lyon."

The standard of scholarship is steadily being raised, with gratifying results, as each examination shows.

Our greatest difficulty, however, is not in arousing an appreciation of learning, or "gakumon," but, while offering its advantages, to hold them to an enthusiastic emulation of broad, womanly culture, in which the cheerful, conscientious discharge of the ordinary duties shall form no mean part.

We may be pardoned for inserting here the expression of an earnest desire that the coming year witness a great awakening, at least among all under Christian influence, to the immediate necessity of higher education for women. But can we ever in our own minds have too clear a view of the distinction between mere book knowledge and a broad *culture* indispensable to woman? The results of unchristian schools for young women, are far from satisfactory. They look directly to a "last state," that may prove "worse than the first."

All scholars are required to share in the daily house-work; an hour of one teacher's time being required for its oversight. The scholars who are aided are required to give, besides this, two full hours to work also requiring the careful oversight of another teacher.

Early in the fall the family was united in sympathy by one being taken to the new hospital, for a severe surgical operation upon the eye. During the week she was under its care frequent visits were made by teachers and scholars. But for this sorrow an agreeable acquaintance and the subsequent regular distribution of religious books might have been indefinitely delayed.

There has been a great advance, since the opening in the new building, in the growing feeling of individual responsibility; especially the last year has this been marked among the younger pupils. This feeling was doubtless increased by the necessity of the withdrawal of those older members to whom we naturally looked for early and "honored graduates," as they came to us quite advanced in English. Leaving regretfully, their studies were cut short; but out of their varied trials we find quickened

faith and enlarged sympathy to work directly for others. The gathering of twenty women for regular and eager study of the Bible in one center hitherto most bigoted, seems largely due to the influence of some of these girls, as also the attendance on public services, at which women never before appeared.

During the past year, for the first time, we have had the repeated pleasure of holding occasional large meetings here with women of the city; among them the union of the three separate prayer-meetings regularly kept up. One of these meetings has been in connection with this school. An unexpected degree of interest and patient continuing, has been gratifying to see, with steadily increasing numbers. A band of these women have been interested in attending an "evening school" during the winter, and have interested their husbands in coming too.

All who have felt so deeply that the spiritual life of this school almost depended upon its living sympathy with the surrounding neighborhood, will rejoice that the door seems already wide open, and we ourselves feel the joy and quickening of it.

Young People's Department.

WOMAN'S LIFE IN EUROPEAN TURKEY.

BY MRS. E. S. BAIRD, OF MONASTIR.

We think our younger readers who may be making a study of mission work in Turkey, cannot fail to be interested in the brief, though comprehensive view of the condition of women and girls in one portion of that great country. The letter was written by request for a young ladies' circle.



SHALL be very glad to do what I can to make life and work in missionary lands seem real to you. First of all you must rid your minds of the idea that this is a heathen land. The people here would tell you, "We were Christians before your country was discovered." That is true; for the Apostle Paul himself preached the gospel in Macedonia. If you will turn to the sixteenth chapter of Acts, you will find that Paul, after seeing the vision of the man of Macedonia, went from Troas, in Asia Minor, to Samothrace, or Samothraki, one of the islands in

the Archipelago, and from there to Neapolis, now Ravalla. I have been there several times and in the harbor, and I have tried to imagine what road Paul took over the hills that rise back of the town. From there he went to Philippi, which is now in ruins, and then to Thessalonica, which is the modern Salonica, the port of entry to Monastir. When he could not stay longer there he went to Berea, now called Vereia, which is about sixty miles to the south of Monastir. So you see we read the Epistles to the Thessalonians and the Philippians with new interest, for probably the descendants of those to whom Paul wrote are around us now.

Philip of Macedon had his summer palace at Vodena, and there Alexander the Great was born. An immense fountain marks the place, and I have drank of its waters, which are very pure and cold. The people are proud of their ancient origin; but that is all they have to be proud of. They do not amount to much nowadays; but they are going to rise again, and the world will hear from them once more. * * *

We have our weekly woman's meeting in different parts of the city, wherever there are houses to receive us. We have seven different places, including the two missionary families. Of the five native families, three are Protestants and two are not, though regular attendants at our services. In one of the latter places the wife has lately become interested in the truth. A year ago her husband bought a small house, and now they have the privilege of living by themselves. Until that time they lived in the same house with a priest, and of course they were very much hampered, and were not free to invite Protestants to their house. Their present house is a fair sample of the better class of people in moderate circumstances. It consists of two rooms, about twelve by fifteen feet each, opening into each other, and on to a porch running the entire length of the house, and about seven feet wide. Underneath is a cellar. The rooms are about ten feet high, neatly plastered and whitewashed. The wood-work is pine, unpainted, but very clean. There are two windows in each room, with four good-sized panes of glass in each one. The family-room has an open fire-place, where all the cooking is done; several cupboards, in one of which is neatly piled away the bedding of the family, and in another are kept the few copper cooking-utensils, earthen plates, wooden spoons and steel forks that the family possess. Their dining-table is a round, wooden thing about one foot high, which, when not needed, is hung behind the door. Coarse straw matting, with a home-made carpet and a few cushions against the wall, complete the furniture.

The *icona* occupies a place on the wall, before which burns a small oil lamp. That is about the last thing that a woman can give up. Before this *icona*—a rude representation of the virgin and child—all the praying is done. You must remember that this family have not yet renounced their old faith. The room adjoining is the best room, and here it is we hold our meetings. It has a divan across the west end, covered with red and black calico; a pretty home-made carpet, striped red, blue, green and yellow, on the floor; a high four-legged table, covered with a white home-made cotton cloth, and four stiff rush-bottomed chairs. On the wall, there are a few cheap prints and photographs of friends, also an old-fashioned clock with weights.

On a shelf over the door are piled the few books they possess, and the back numbers of the weekly and monthly *Zornitsa*—our mission paper. When we go there we find a vase of flowers on the table, and the Bible and hymn-book. In the tiny yard in front of the house is a well, and a rude fire-place, where they heat water for washing. The yard, having a southern aspect, has proved favorable to flowers, and a small space has been well improved. Mr. Eftem is very fond of flowers, and he has quite a pretty collection. The last time I was there he was very much interested in a tiny fuchsia slip he was trying to root. He is a shoemaker, and tends his flowers for recreation.

Thus you see that this people are possessed of a good degree of civilization; and so far as Christianity is a civilizing power, they need missionaries to bring it to them. * * *

This may give you an idea of the general outward conditions of homes in this place. The spiritual condition of these women is not so encouraging. There is nothing in the religion of these Oriental churches that calls out the idea that each individual must be possessed of personal piety. That there is enough of a certain kind of piety, is evident; there is a great deal of fasting, burning candles, etc., but not one person in ten thousand, I suppose, knows what it is to pray from the heart. They learn to repeat a form of words, of which the principal part is, "Lord, have mercy on us." They cannot understand the mumbling of the priests, when they are "read over," as they call it. They do not generally speak of praying; they call it reading. They always speak of themselves collectively—"Lord, have mercy on us," not "on me"; and Protestants have to be taught that in private prayer the Lord wants to deal with the singular number, first person, not the plural. To illustrate the religious life of a woman: In the first place a girl is born, and in a few days after birth (the sooner the better, for she can't be kissed even by the most loving relatives

until she is baptized) she is carried to church, and is immersed three times, with a variety of ceremonies, such as spitting, anointing, clothing in a white shirt, given by the godmother (symbolizing its righteousness), etc., amid any quantity of praying (?). She is then taken home; at the end of forty days her mother herself takes her to church, and presents her to the Virgin. All during her childhood and youth she receives no religious instruction. She learns to make the sign of the cross, of course, — children are imitative, — keeps the various fasts, because everybody else does, takes the communion two or three times a year, “for her health,” and stands in a row with the other women of the house when the priest comes on his periodical visit of consecrating the water of the house, when he sprinkles the four corners of the house and everybody in it with water from a bowl, in which he drops a small cross, with a bunch of fragrant bergamot. Occasionally she goes to church when young; only when she takes the sacrament, when older, *and then only if she is able to appear in a new dress*. She never hears or understands anything of the church services, for two reasons: one is, all the women in the church are talking at once, and make an indescribable din [women occupy a separate place from the men]; and the other is the priest’s monotone in ancient Greek and Slavonic, which she does not understand. She is not taught that she is a personal sinner, needing a personal Saviour; on the contrary, being an unmarried girl, she can do no sin — that is, she is not responsible. Therefore, many spend the Sabbath in sewing, knitting or crocheting. At length she is married. Not a word of the lengthy ceremony does she understand, nor does she know the wording of the vows she takes upon herself; all she knows is she is tied for life to the man beside her. In time children are born to her; at the end of forty days after their birth she goes to church, for purification, and she is “read over.” She presents her boys to the picture of Christ, and her girls to the picture of the Virgin. She goes to church now as often as she wishes, and, being married, has to go to confession before taking the sacrament. So her life moves on until the last solemn hour arrives. When she is at the point of death, a priest gives her the sacrament; she is “read over” some more, and she is considered ready for the end.

There is no pointing to Christ as the Saviour, no hope of eternal life through him; all is dim, shadowy, vague. She depends for salvation on the various good deeds she has done, and especially on being “read over.” As she draws her last breath she is turned to the east, a lighted yellow wax-taper is placed on her breast, and then all is over.

The surrounding friends ejaculate many times, "The Lord forgive her." Then she is taken to church in an open coffin, and many tapers and much incense are burned for her. She is "read over" some more. At the grave there is more "reading over;" and after she is sprinkled with oil and wine, with a bag filled with earth for a pillow, the coffin-lid is laid on, and the grave is filled. The mourners sit around and eat the bread and drink the wine provided—never forgetting to say "The Lord forgive her," many times. After she is dead and buried her friends become conscious that she had a soul, which may be in danger of failing to reach paradise. So on the third, ninth, twentieth and fortieth days after death, and then every three months for three years, her friends carry to church and distribute a great quantity of boiled wheat, bread, wine, etc., and she is prayed for. One thing more remains to be done that ends this strange story. After three years her friends go to her grave and dig up her bones. If the earth has received her own again, their prayers and wheat-giving are considered as having effected their purpose; if not, as sometimes occurs, and the body is found quite uninjured, she is regarded as having been a great sinner, and in sorrow they return to go through a forty days' service again for her; when they again visit her grave, to ascertain whether their prayers have effected anything or not. If all is right, the bones are taken to a church in a basket, and are "read over" once more, then inclosed in a small box, just large enough to receive them, and deposited again in the grave. At last all is done, except that she is remembered in a general way on certain days in the year, when all the dead are prayed for.

Now, what is there in such a religious life that can help the soul to grow and expand? A woman may not touch a Bible; she is not clean enough. Perhaps when she went to school she learned a few Bible stories from a school-book, and it is barely possible that she may have had access to a Bible or Testament somewhere or sometime, and, being a girl, she would not defile the sacred book. The minds and consciences of these women are so deadened by this round of ceaseless mummeries, that it is very hard to get them aroused to the fact that something is needed besides form. They can talk more piously than a missionary, and very often we are at our wit's end to present the truth in such a way as not to rebuff it by some pious phrases that mean nothing at all to them.

I have made a long story, but I hope I have made it somewhat apparent wherein lies the need of this people. The men, on the whole, are not so bigoted; they are inclined to leave religion to the women, except on great feast days, when they go to church.

CHINA.

A HALF-HOUR OF MISSIONARY WORK.

BY MISS E. J. NEWTON.

A LOUD noise is heard in the yard, and looking out, we see a large company of women and children approaching. Here they come—two nicely dressed ladies, with skirts of scarlet silk and long, loose sacks of purple brocade. They wear no bonnets, but they have jewels of gold and silver and precious stones, with beautiful flowers arranged in their smoothly oiled black hair. Rings and bracelets, and sheaths of silver to protect the long fingernails, of which they are so proud, form a part of their decorations. Their lips are painted red, their eyebrows blackened, and plenty of white powder used. But their feet—how shall I describe them? Tiny embroidered shoes, two and a-half inches in length, conceal the painful deformity, and, leaning on the arm of her slave, each lady ascends the stairs. Five other women follow, dressed less richly, but with feet nearly as small; and children,—so many we will not stop to count them all,—some cleanly and well fed, and others with soiled garments and unwashed faces.

They are here, there and everywhere—in the rocking-chairs, rubbing their fingers on the doors and windows, etc. “Oh, you are very good; your house is very nice, and, oh, so clean! You must be very peaceful and happy here. People have told us of your goodness, and we wanted to come to trouble you to let us see your house,” are some of the sickly flatteries to which we listen as our guests seat themselves. “How old are you?” “How long have you been here? you speak the language so plainly!” Perhaps, meanwhile, only with difficulty have they understood our broken Chinese; but they seem to consider this one of the compliments they are bound to pay us. After some commonplace remarks we ask, “Have you ever heard the Jesus doctrine?” “No, never,” is the reply; the truth of which we proceed to test by further questions. “God is not like your idols; he is everywhere,” we continue.

“Oh, yes; the lady’s doctrine is very good. Why, you do not wear any ear-rings! Do you comb your hair every day?”

A toy velocipede is produced, to attract their attention, and we ask, “Can your idols walk about like that?” Then we tell them that this is only a toy, and for a moment they seem to see the force of the comparison. Now for an opportunity to put in a few more words of truth.

They listen for a few moments, and we try to tell them of Jesus’ dying love for us, for we are all sinners. “It is very reasonable,

very reasonable," they say over and over again. "But some one who came here before said you had some pictures and a glass to look at them through; let us see them." "Where do you sleep? Can we go to your bedroom and see?" "What a nice bed!" exclaims one woman, as she lounges upon it; while another commences an examination of what is beneath the spread. "What do you have two pillows for? Can I come here and sleep with you?"

The photographs of father and mother hang on the wall, and we carefully explain that we burn no incense before them, but only look at their faces to remember the dear ones who have passed "over the river." Here is a chance for a little gospel truth, and they listen attentively while we tell them of the blessed Christian hope of reunion with our loved ones in heaven, so different from the blank despair which death brings to them. But they soon turn away, and are lost in admiration of "Wide Awake" or "Fast Asleep." The latter, especially, seems to take their fancy; and one woman asks, "Will she wake up if we call her?" Now for one more attempt to "talk doctrine" to our visitors. We go to the organ and play and sing a hymn, then read over the words and explain them. "It is very good," they say; "but we could not be Christians, for our friends would laugh at us." "Have you anything more for us to see? Now we must go home. You are extremely good, extremely good. We have caused you much trouble" [one of their set phrases of politeness]. "Please to sit" [their good-bye], and our guests are gone, leaving us glad and sorry—glad that we have had another opportunity to tell the story of the cross, and sorry that it has seemed to make so little impression.

Our Work at Home.

MISSIONARY ROPES, AND HOW TO HOLD THEM.

BY MISS MARY L. SAWYER.

"I will go down into the pit if you will hold the ropes." — *William Carey.*

ALMOST a century has passed away since William Carey uttered that brave sentence which has since become a household word in all the Christian world; and to-day you will hardly find a village so small, so retired, that it does not contain at least one earnest holder of the missionary ropes. Aged hands, tremulous from their long service, but whose clasp will never be loosened till their owners join the ranks of heaven; little fingers, hardly able to

grasp the ropes, yet clinging with all their little might; strong, sinewy arms, with their might of Christian manhood; and others, slighter, yet no less strong, in the power of consecrated womanhood, aid each the other in the blessed task.

From this happiness not one of God's children need be shut out; not one is too young, too poor, too incompetent, too busy to join heartily in the work. To many of us the Master gives the common places of every day life; our duties are plain before us, and cannot be left for other lands and other work. We cannot go down into the mine ourselves. We can, every one, help to hold the workers there. Though faint and helpless with sickness or trial, or wearied with the crowding cares that fill each hour of the busy days, no one need seek excuse—for the first of these ropes is Prayer.

Is it possible for too many hands to grasp it? Is there any condition in which one cannot do it?

Listen to the voices from over the sea, and from missionary and native Christian alike, from inland city or sea-girt isle, you will hear the same cry often and often repeated, "Pray for me." Other wants they have differing with time or place or circumstance, but this one great need is everywhere the same, everywhere the most pressing, "Pray for us."

How can it be otherwise? Remember that the little band of workers stands alone, strangers in a strange land. The refining influences of Christianity must emanate from them, but cannot be enjoyed in anything around them. They must be pattern Christians for the whole community. Were you ever forced to serve as such a model for any person or class of persons? Then surely you can pray from a full heart for these.

The students from whom they hope so much, are constantly going back to homes and work of their own, and anxiety for their future presses heavily on the hearts of the missionaries. Whence shall come their strength and comfort?

Grave questions are continually presenting themselves for settlement; new work is to be planned, best methods applied. Always, indeed, they need the wisdom from above. Sometimes the need of this wisdom is felt with a keenness that is almost agony. And in addition to all the work actually being done is the whitening harvest all about them, which cannot be reaped for lack of workers. No wonder their cry comes. And down the ages come the words of Christ, giving to the petition the added force of his own command. Can we—dare we disregard it?

But we shall find that in order to make our grasp on the first most effective, we must take firm hold on another rope of inter-

course, or as our good old English word expresses it, "Acquaintance." If one of us in sore need asks for prayer, and the petition offered is for the whole world in general, with the rulers and governors thereof in particular, we are, of course, included in a general way; but we cannot feel especially helped. So we need to know those for whom we pray—to study their special work, to learn just what they most need, and ask for the supply for those needs. Have we not all been comforted by the thought that Christ calleth his own sheep by name? Let our own missionaries have the comfort of feeling that their names are not only written in heaven, but in our hearts as well, and that as individuals and dear friends, we pray for them.

But this rope needs more careful handling than almost any other. A cord may become the means of death, instead of support; and sometimes, in our well-meaning but careless hands, this rope of intercourse so slips that it produces, not death, indeed, but something like torture. For instance: we are interested in a certain missionary, or pupil, or school; we pray for this work, we give toward it, we delight in hearing from it. But some months go by and we receive no letter; we grow a little impatient. More weeks pass, and then, perhaps, we drop the rope altogether, because "the interest can't be kept up." If only we could see the other end!

There is a missionary wife and mother devoted to her work, and giving every spare moment to it. Her meetings for the women are large, her mission visiting-list larger, perhaps her share in the school-work no light one. But in addition she has all those wearing cares and duties and anxieties that fall to the lot of every housekeeper. And her housekeeping, let us remember, must be as faultless as the Christian character; for is not that, too, used as a model by all around her? Plenty of safe and pleasant places await your children when you need a quiet hour. Her children, amid the contamination of a heathen city, require her almost constant oversight. The twenty pupils in the school may be supported by as many different auxiliaries, each one of which is anxious to hear regularly. The home correspondence must be kept up, the children's education directed—and all this under the depressing influence of an unhealthy climate. And now one more burden must be added in the loss of our help.

The pleasant letters already received from her have been full of interest, and vivid pictures of her work.

Could we not watch one hour?

In mercy to the weary woman whose cares we know, if we would only think of them, can we not keep up our interest even

though she is too exhausted to send us our quarterly or monthly report strictly on time?

Too often we are even more hard, expecting our regular letter, but never sending a word of cheer in return. Then, indeed, the tables are turned completely, for not even Carey could stay at the bottom of the mine and hold the rope too.

And do we not err in this same way when our tired friends come back to us for rest and health, and we, finding their story so full of interest, keep them telling it at meeting after meeting, till the longed for "rest" seems further off than ever.

Many of them, doubtless, could sympathize with one who, in response to a prayer-meeting invitation, replied, "If I may go as an ordinary Christian, I shall be most happy; but if I am to go as a missionary, I must decline."

With our missionary magazines filled with items from the field, letters from missionaries and statements of definite wants; with our Bureau of Exchange circulating letters of deepest interest, and the latest news from any of our friends or schools; with our frequent intercourse with Christian friends, our hearts being stirred within us as we talk of these things by the way—surely, with all this we cannot complain of lack of interest resulting from lack of knowledge.

In ever-increasing numbers our young ladies are leaving home and friends for mission service, and some special trials fall to their lot. At first letters from the home-land come in hosts; but gradually, as the cares of life increase, one correspondence after another lapses, till at last only the immediate home-circle remembers the regular mail-day. The years glide by, and father and mother go to the better home, and a bitter sense of loneliness creeps into the teacher's heart—a temptation to believe herself utterly forgotten by those she left behind.

That was a happy impulse which resulted in sending Christmas cards to all these young missionaries. Can we not do our part by fresh, kindly letters, or friendly tokens, toward brightening their lives?

So closely interwoven with this second rope are the strands of the third, Sympathy, that one who holds the one is almost sure to clasp the other, and only one suggestion need be made—that missionary life is not exempt from the little vexations, the thorns and pettinesses of our own lives; that serving tables must form a large part of their life as of ours; and that entering missionary ground is *not* equivalent to translation; so that, being "in all points tempted like as we are," they need just such sympathy and just such prayers as we ourselves would welcome in their place.

And so, with hands grown strong in service, we come to the fourth rope—Work. We shall be ready and eager to reach it if we have taken the others first; for as prayer would make us desire knowledge, and knowledge could not fail to awaken sympathy, so sympathy is not worthy the name if it does not lead to earnest, steady work—where and how God shows each one.

The children's hearts are full of tenderness; their active hands only need guidance to take fast hold, and we need not be afraid of leading them in too soon.

The busy men and women who care for none of these things—can we not bring the third rope to their unseeking fingers, till almost unconsciously they close upon it? How often do we try this? How easily and naturally do we glide into missionary topics in our daily social life? How much light and interest are we spreading constantly? Instead of one Bureau of Exchange we might have as many as there are women in our auxiliaries. Sowing missionary papers, reaping missionary funds, talking, praying, working, living for the cause,—one cause wherever our immediate interest and work may center,—then may we follow the Master's message, and "hold fast that which we have."

And not alone are we working. We see, with trembling, only the mighty ropes and their precious burden, and our frail though earnest hold; the "cloud of witnesses" who once shared our task see with clearer vision and perfect trust. We wept when they departed, fearing for the safety of our much-loved work; they see that the ends of the ropes are not, after all, in our hands, but pass up and out into the perfect light where God rules alone. They still hold with us the rope of prayer, but there it is changed to praise. And holding all in His omnipotent, loving hand, upbearing us who work and those we try to help together, he sits who knoweth us all by name, and before whom all nations are as nothing—less than nothing, and vanity.

And though trial and discouragement will surely come; though our strongest helpers may be taken; though our own hearts may grow faint and our grasp weak, and our best efforts seem of little worth,—yet shall none of these things move us, since all is safe in our Father's keeping, and none is able to pluck us out of the Father's hand.

"WHEN men love Christ with right loyal and joyous devotion, they will speak of him, run for him, give to him, tell out his story, and of missionary money and men there will be no famine. God's rivers of life will be full of water."—*Bishop Huntington.*

A VISION.

I SAW a vision, the other day, which contains a lesson. A fair woman sat in an easy-chair, on the quiet, shady piazza of a beautiful country home. The day was hot and dusty, the roads white in the sunlight, the fields bathed in the glare of a cloudless summer sky. But the lady on the piazza was sheltered from the heat and excess of light; trees and vines shaded her; soft little breezes played through hall and porch and around the corners of the cool, dark grounds; green grass and shrubbery drew her eyes refreshingly away from the white roads in the distance; books and visitors and light tasks made the hours fly swiftly, leaving small sense of fatigue behind them.

Out there in the fields were men and women working all the day long — through the morning brightness, the noonday heat, the afternoon glow. Some were sowing seed, others cultivating the grounds; some only ridding the soil of stones and roots, that the process of seed-sowing might begin. The harvest time was far distant yet. Now was the day of patient, plodding, uninteresting work, only to be endured because of the anticipation of future reward. At intervals, through the long day, supplies of food and drink were sent out to the workers by the fair lady on the piazza, who would ring her bell and carefully direct the sending, thus caring for them kindly and well from her comfortable, delightful home. She thought of them often with interest and pleasure, as being such faithful workers, and as securing the good harvest to which she and they looked so eagerly forward.

But, see! some of the weaker toilers come back for a short noontide rest, exhausted by the heat, and needing a little repose and refreshment, in order to return to the field and finish their day's work. And how does the fair one on the piazza welcome them as they come wearily in and sit down for a moment by her side — cordially, kindly, sympathizingly? Yes, all this; but, do my ears deceive me? She seems to be asking them for "something encouraging about their work?" whether there are "any signs of harvest, yet?" if "it is not time for some fruit from their labors?" "Cannot they speak some cheering word to her?"

Is it possible? Who needs the encouraging, strengthening words, the one in comfort and ease at home, or the weary toiler returning for a brief rest? Let the latter, when the first moments of repose are over, tell of the state of the field; of the obstacles in the way of cultivation, and how these are being slowly overcome; of the certainty of a future harvest, if God's sunshine and his showers fall; but oh, let the cheer and the strength and the

lifting of faint hearts come to the workers in the field from the quiet dwellers at home, not *vice versa*!

PRACTICAL APPLICATION. Ask the dear missionary who visits the home-land for rest, to come to your society meeting, that you may build her up spiritually and mentally, and inspire her with new faith and hope. Write to her strong, cheery words, and beg her not to tax her powers by answering your letter. Give her all you can of strength and help and inspiration; surround her with your prayers and your loving companionship; let her tell you of her work and her missionary life when she feels herself moved to do so; let her presence among you inspire you to new effort for the cause; but never, we beg of you, ask her for encouragement, or the supply of a motive for your labors. The rock on which the whole work rests is the command of our Redeemer, and the sure promise of Almighty God. You have that, as well as the one who is on a mission-field abroad. Be it yours ever to help her plant her feet more firmly on this rock. — *Woman's Work for Woman*.

ANNUAL MEETING OF THE BERKSHIRE BRANCH.

THE Berkshire Branch of the Woman's Board of Missions held its fourth annual meeting at the First Church, Pittsfield, Wednesday, June 22d.

It was one of our most perfect summer days, and the attendance from all parts of the county was large. After the opening exercises, which were conducted by the president, Mrs. Chadbourne, the reports of the secretaries and treasurer were read, showing an increase in numbers and contributions over the past year. Two new auxiliaries and one mission circle have been received, making the number of auxiliaries twenty-three, and of mission circles fourteen. The receipts during the year amounted to \$2,400.

The reports having been accepted, Mrs. Chadbourne read a memorial address, which was a most appropriate and touching tribute to the late Mrs. S. B. Morley, of Pittsfield, whose loss is so sincerely mourned by a large circle of friends, and especially by the members of this branch. Mrs. Morely was a sister of the late Rev. S. B. Treat, for many years one of the Secretaries of the American Board, and has always been deeply interested in foreign as well as home missions. She was one of the few who labored to establish the Berkshire Branch, and was from its beginning one of the vice-presidents of the First Church Auxiliary.

Humility was one of her marked characteristics. Her life was a rare one — so filled with love and consecration to the Master. She

was one of the few whose character, made bright by a perfect faith, is rounded by a truly consistent life, and a mind whose strength and repose was most restful and refreshing. Her wise counsels and earnest prayers will ever be remembered.

At the close of this address the reports of the different auxiliaries were read, all of which gave encouragement for the future.

At noon a collation was served in the chapel, and an hour was most pleasantly spent in social intercourse.

At the opening of the afternoon session, after a season of prayer, the old board of officers was re-elected, and the reports of the mission circles were given. Mrs. Washburn, of Constantinople, gave a very interesting account of missionary work there, and among the Bulgarians, where Mrs. Baird, who is supported by this branch, is now laboring. Mrs. Washburn is a daughter of Dr. Cyrus Hamlin, and wife of Dr. Washburn, president of Robert College, and has had every opportunity of becoming familiar with that part of the missionary field. It was a great privilege to listen to her.

After singing an original hymn by Mrs. Sandford, of Great Barrington, the closing address was given by Mrs. Barnes, of Boston, — one whom we always delight to welcome at our meetings. She brought a message of love and greeting from the Woman's Board of Missions, in Boston, and told us of the encouraging outlook from their watch-tower. Resolutions of sympathy and condolence were offered, and passed, to the family of the late Mrs. S. B. Morley.

A vote of thanks was extended to the ladies of the First Church, for their hospitality to Mrs. Washburn and Mrs. Barnes, to the organist and ladies of the choir, who furnished such beautiful music, and the meeting adjourned to meet in Stockbridge, in October.

M. B. D.

THE POWER OF HIS PRESENCE.

ISAIAH xix. 1.

Sitting silently grouped in the gloaming,
With the light waning, soft and faint,
One began, after Orient fashion,
Reciting a legend quaint
Of Joseph and Mary, wending,
Anxious, their homeward way,
After the flight into Egypt; —
How, just at the noon of day,

They paused at a temple portal,
 And entered, wearily, there
 To rest, though it were but brief respite
 From the toil and the highway's glare.
 And the babe on Mary's bosom,
 Aroused from his rosy sleep,
 Looked on Pagan priests at worship:
 Oh, did not the holy child weep!
 Gold, silver and porphyry idols!
 Temple built of rare, costly stone!
 Behold! What a wonder! Each image
 To the floor falleth instantly prone,—
 Falleth before that Presence
 Whom the hosts of heaven adore,
 Though the Lord divine, an infant,
 Humanity's person wore!

In a moment of deep despondence,
 When all our labor seemed vain,
 This legend, which, half forgotten,
 Like a withered rose had lain,
 Came from mem'ry's realm, with fragrance,
 To tell of those same distant lands
 Where yet, amid pagan horrors,
 The temple of Belial stands;
 And of holy hands that carry
 The message of life to them
 In the gracious, golden story
 Of the babe of Bethlehem.
 Not a human legend, merely,
 But the blessing of Him who saith,
 "Sow ye beside all waters,"
 These sown in earnest faith:
 And sure as His word is eternal,
 And he the dear Saviour of all,
 So surely his presence is mighty,
 And before him the idols shall fall.

MRS. H. ROSCOE EDGETT.
 (*In "Woman's Work for Woman."*)

DEPARTURE OF MISSIONARIES.

No ANNOUNCEMENT but that of a "Farewell Meeting" could have brought together the goodly company that climbed the weary flight of stairs up to Pilgrim Hall on the afternoon of August 3d.

Friends of the missionaries, who left for the day their cool cottages by the sea, or their pleasant mountain retreats, and came back to the city to say good-bye and start them on their way with a benediction, found the atmosphere of that "upper room" more invigorating than sea air or mountain breezes.

Missionaries from Micronesia, Spain, Turkey, China, Japan, Africa and Dakota were present with words of cheer for the departing ones; and though many of them expressed the conviction that all the money and all the men and women were needed in their own particular field, each one rejoiced in all that was being done in Christ's name in every land.

As we looked into the faces of the young missionaries, and of those returning to their chosen work, and heard their earnest words, each one awakened in us a strong personal interest and sympathy which will follow them over the sea; but we felt a peculiar sense of ownership in four of that little company, because they are *our* missionaries, for whom the Woman's Board is responsible, and in whom we must always have a peculiarly tender interest:—

Miss Mary Holbrook, a missionary physician, is now on her way to Tungho, China. Miss Susan Webb returns very soon to her "Dakota Home," refreshed by a vacation of a few weeks, during which she has interested many friends in her Indian girls, who are every year becoming dearer to her. Mrs. Alice Gordon Gulick, who, with her husband and children, sailed from Quebec on Saturday, August 20th, for Spain, is accompanied by Miss Susie Richards, of Auburndale, a young lady admirably fitted by her experience in teaching, and by her study of the Spanish language, to assist Mrs. Gulick in the increasing responsibilities of the enlarging educational work for Spanish girls in the new seminary to be located at San Sebastian. Mrs. Gulick, who knows so well the need of such an institution and its possibilities, has inspired others with something of her own enthusiasm and hopefulness. Her *Alma Mater* at South Hadley expresses her interest in the new Mt. Holyoke Seminary in Spain, by contributing over four hundred dollars for the building fund. The ladies in Auburndale send four hundred dollars as their offering, and many societies have added an extra offering to their usual contribution to the Woman's Board of Missions for this enterprise, as an expression of their increasing interest in Christian education in Spain, which we trust will not diminish in the years to come. We shall greatly miss the inspiration of Mrs. Gulick's presence, but her words will not soon be forgotten; and hosts of friends will pray for blessings on her and hers, and on all her work in Spain.

WOMAN'S BOARD OF MISSIONS.

RECEIPTS FROM JUNE 18 TO JULY 18, 1881.

MRS. BENJAMIN E. BATES, TREASURER.

MAINE.

Maine Branch.—Mrs. Woodbury S. Dana, Treas. Waterford, Aux., by the late Rev. J. A. Douglass, const. L. M. Miss Abby Lyle Evel-eth, \$25; Portland, State St. Ch., Mrs. Cumming's S. S. Cl., \$10; Washington Co. Conf. col., \$6.33; Bath, Central Ch. and Soc'y, \$25, \$66 33

Total, \$66 33

NEW HAMPSHIRE.

New Hampshire Branch.—Miss Abby E. McIntire, Treas. Bath, Aux., \$16.90; West Bath, Aux., \$6.10; Candia, "Wide Awakes," \$10; Claremont, Aux., \$20; Chester, Aux., \$30; Concord, Aux., \$25; Derry, 1st Cong. Ch., \$30.84; Durham, Aux., \$32.20; Fisherville, Aux., \$20.50; Hampstead, Aux., const. L. M. Miss Ann M. Howard, \$25; Hinsdale, Aux., \$13; Jaffrey, Aux., \$10.50; Lebanon, Aux., const. L. M's Mrs. A. S. Nott, Mrs. J. D. Bell, \$50.25; Lyme, Aux., prev. contri. const. L. M. Mrs. J. B. Dimick, \$15; "Mission Circle," \$3; Marlboro, Aux., \$17; No. Conway, Aux., \$10; Portsmouth, "Mizpah Circle," \$5; Salmon Falls, Aux., \$13; Stratham, Aux., prev. contri. const. L. M. Miss Olivia E. Lane, \$6. Ex., \$2.50. Bal., \$356 79

Derry.—1st Cong. Ch., 30 00

Raymond.—1st Cong. Ch., 10 00

Total, \$396 79

VERMONT.

Vermont Branch.—Mrs. Geo. H. Fox, Treas. Williston, Aux., \$10; Fair Haven, Aux., \$12.50; Castleton, Aux., \$10; West Westminster, Aux., \$7; Weston, Aux., \$10; Sheldon, Aux., \$3; Clarendon, Aux., \$10; East St. Johnsbury, Aux., prev. contri. const. L. M. Mrs. Sarah D. Phelps, \$14; Underhill, Aux., prev. contri. const. L. M. Mrs. A. L. Lane,

\$16; Burlington, Aux., \$5; Mrs. Geo. B. Safford, const. L. M. Miss Helen Safford, \$25; Saxton's River, "Mission Circle," \$6; Richmond, "Mission Circle," \$20; St. Johnsbury, "Young Ladies' Miss'y Soc'y," \$70. Ex., \$15. Bal., \$203 50

East Corinth.—Aux., 13 00

Putney.—Mrs. Abby S. Taft, \$2; Mrs. Harriet A. Foster, \$1.60, 3 60

Westford.—Miss Alice Hitchcock, 5 00

Winooski.—Aux., 5 00

Total, \$230 10

MASSACHUSETTS.

Barre.—"Young Ladies' Mission Circle," \$22 18

Berkshire Branch.—Mrs. S. N. Russell, Treas. Pittsfield, 1st Ch., "Snow-Flakes," \$5; "Hochinosu Band," \$25; Monterey, Aux., \$5; Peru, Aux., \$22.62; "Top Twig Mission Circle," \$6; 1st Ch., "Memorial Band," \$5; Dalton, Aux., \$14.70; Curtisville, \$7; Lanesboro, Aux., \$7; Hinsdale, "Golden Links," \$28.75; Lee, Miss Adams' S. S. Cl., \$10; Miss Gibbs' Cl., \$6; No. Adams, Jun. Aux., \$40.50; Adams, Aux., \$10, 192 57

Cohasset.—2d Cong. S. S., 12 00

Essex No. Conf. Branch.—Mrs. A. Hammond, Treas. Newburyport, Aux., \$68.75; West Boxford, Aux., \$25; Bradford Academy, "Young Ladies' Aux.," \$46, 139 75

Lakeville.—Precinct Ch., 25 00

Middlesex Branch.—Mrs. E. H. Warren, Treas. Ashland, "Ladies' Asso.," 10 00

New Bedford.—"Union Workers," \$40; 1st Cong. Ch., \$25, 65 00

Norfolk and Pilgrim Branch.—Mrs. Franklin Shaw, Treas. Marshfield, 1st Ch., Aux., \$8, "Mayflowers," \$7, 15 00

Norton.—Wheaton Fem. Seminary, 120 00

So. Hadley.—Mt. Holyoke Seminary, 59 75

Springfield Branch.—Miss H. T. Buckingham, Treas. Palmer, 2d Ch., \$16.63; Chicopee Falls, of wh. \$25 const.

L. M. Mrs. F. W. Carter, \$29;
3d Ch., "Busy Bees," \$20;
Springfield, Memorial Ch.,
\$34.45; So. Ch., \$65.94; "Young
Ladies' Mission Circle," \$18.-
83; A Friend, \$10; Glove
Money, \$2, \$196 85

Suffolk Branch.—Miss Myra B.
Child, Treas. Boston, Mrs.
Freeman Allen, \$200; Cen-
tral Ch., "Mission Club," A
Friend, \$10; Shawmut Ch.,
"Mission Circle," \$230; Shaw-
mut Branch, \$100; Mission
S. S., Mothers' Prayer Meet-
ing, \$6; Berkeley St. Ch.,
"Lamplighters," \$5; Rox-
bury, Mrs. Henry B. Hooker,
\$3; Walnut Ave. Ch., \$1.50;
Dorchester, 2d Ch., "Young
Ladies' Mission Circle," \$200;
Village Ch., Aux., const. L.
M's Mrs. T. P. Fay, Mrs. F.
W. R. Nye, Miss Lizzie C.
Freeman, \$75; "Band of
Faith," \$5; Jamaica Plain,
Aux., \$182.50; Central Ch.,
"Wide-Awakes," \$15; Cam-
bridgeport, Prospect St. Ch.,
"Bearers of Glad Tidings,"
\$50; Cambridge, Shepard
Ch., "Young Ladies' Work-
ing Party," \$5; Charlestown,
Winthrop Ch., Aux., \$39.10;
Chelsea, 1st Ch., \$62.50;
Brookline, E. P., 50 cts.; No.
Somerville, "Earnest Work-
ers," \$65; Brighton, Aux., of
wh. \$25 const. L. M. Miss
Anna J. George, \$30; "Work-
ers for Christ," \$5; Auburn-
dale, "United Mission Cir-
cles," \$400; Foxboro, Aux.,
\$35, 1,725 10

Wellesley.—"College Miss'y
Soc'y," 214 00

Worcester Co. Branch.—Mrs.
G. W. Russell, Treas. West-
boro, Aux., \$30; Barre,
"Young Ladies' Soc'y," \$14.-
25; Spencer, "Emily Wheeler
Mission Circle," \$20; Clinton,
Aux., \$30.85; Warren, Aux.,
\$21; Oxford, "Lambs of the
Flock," \$10; Lancaster, Aux.,
\$28; Fitchburg, Rollstone
Ch., "Mission Circle," \$70;
Athol, Aux., \$25; No. Brook-
field, Aux., \$60; 1st Ch.,
"Happy Workers," \$5, 314 10

Yarmouth.—"Little Sea-
Birds," 42 17

Total, \$3,153 47

LEGACY.

Legacy of Mrs. Sophia S. Bod-
man, Williamsburg, \$25 00

RHODE ISLAND.

Rhode Island Branch.—Miss
Anna T. White, Treas. Prov-
idence, Central Ch., "Cheer-
ful Workers," \$30; "O. B.
Mission Club," \$40; Union
Ch., \$348.27; "Mission Help-
ers," \$60; "Little Pilgrims,"
\$30; Pawtucket, Aux.,
\$69.38, \$577 65

Total, \$577 65

CONNECTICUT.

New Britain.—So. Ch., \$50 00

Total, \$50 00

NEW YORK.

New York State Branch.—Mrs.
G. H. Norton, Treas. Madi-
son, \$25; Napoli, \$21.50;
Rochester, "Mt. Hor Miss'y
Friends," \$14.25; Morrisville,
\$13; Baiting Hollow, \$10;
Riverhead, \$10; Binghamton,
\$16.18, \$109 93

Troy.—"Desert Palm Mission
Circle," 5 00

Total, \$114 93

WISCONSIN.

Oakfield.—Mrs. Mary A. Swan, \$4 20

Total, \$4 20

FLORIDA.

St. Augustine.—Union Bible
School, \$10 00

Total, \$10 00

FOREIGN LANDS.

ENGLAND.—*Abbyn's*, Miss S.
L. Ropes, \$20 00

AUSTRIA.—*Brünn*, May
Schauffler, \$1.65; Theresa, \$35, 2 00

MICRONESIA.—Mrs. L. V. Snow, 5 00

Total, \$27 00

General Funds, \$4,630 47
LIFE AND LIGHT, 246 10
Weekly Pledge, 1 85
Leaflets, 83
Legacy, 25 00

Total, \$4,904 25

MISS EMMA CARRUTH, Ass't Treas.

Board of the Interior.

TURKEY.

A CASE OF PERSECUTION.

In a recent letter from one of our dear young Missouri missionaries, Miss Tucker, we are assured that they are all very happy, and have never been "lonesome" all the long winter through. After this pleasant news the letter gives us the following story:—

HADJIN HOME,

HADJIN, TURKEY, April 4, 1881.

I THINK, perhaps, you will be interested, as we are, in a case of persecution here in our midst. In the north-east corner of Hadjin, near one of our churches, in a little mud hut of one room, lives a poor woman. Her surroundings are no worse than those of the majority of the people here, even though she does allow her few goats and sheep to occupy one end of her one room.

Two years ago Mr. Christie met her and talked with her on the subject of her soul's salvation, after which she came to the pastor's wife secretly, to learn to read. Her husband had been away from her then two years. She was expecting him home, and feared his coming, lest he should find out what she was doing, and not only forbid her taking lessons, but take the Bible from her. He did not come until about one month ago, having been away almost four years; during which time he had sent her scarcely any money or help of any kind—she being obliged to support herself and two little children by her needle. She continued to read, and has become a stanch Protestant, and, we hope, a true Christian.

When he reached home, recently, he forbade her going to church; and finding her, as he came in one day, reading the Bible, he took it with all the other books and locked them up, and forbade the Bible-woman's coming there again. She still persisted in going to church, and for this he beat her several times. While he was out at his tukkyān (shop) she again got her books, and was reading them, when he came suddenly upon her, and taking them from her burned them. After enduring these torments as long as she could, she came to Mrs. Coffing, to know if she could get any help. Mrs. Coffing consulted with the native pastor, who took her home with

him to stay until security could be had for her safety at home. The same evening after she went up to the house of Pastor Sarkis, her brother and several other rough men came with fire-arms to demand her return home. The pastor would not give her up, so they went and brought two head men of the Armenian community to intercede for them. After a long parley the pastor consented to her being taken, guarded by two government officers, to the house of the Protestant head-man in the city.

The next day, which was Thursday, the chief men of the Protestant and Armenian communities had a long consultation, without coming to any definite result; but about sunset, while the other pastor was conducting services in the church, the rough men before mentioned went to the house where she was, to compel her to go with them. The pastor, hearing the noise, reached the house just in time to close the doors, and keep the men until government officers arrived, when they were carried off to prison.

Her husband and brother were also taken. The Armenian community saw they had gone too far when they tried force, and sent for the Protestants, hoping that a compromise could be made; but our men would not be satisfied with anything but a permission for her to go to church, and read the Bible without fear of being beaten.

After several hours' discussion a paper was drawn up, and one of the principal Armenians went security for her husband's behavior. The men were then brought from prison, and compelled to sign the paper. Some eight or ten responsible persons signed as witnesses, and that evening Yeksa went home.

Her husband then used every possible argument to persuade her to leave Protestantism. This, of course, he had a right to do. Finding this unsuccessful, he threatened to kill himself. Some of the brethren were afraid he would do it, and came to Mrs. Coffing to see if any compromise could be made. She told them there was no fear, for people who threaten never kill themselves.

The husband then promised that if Yeksa would not go to the Protestant church until the close of Lent, he would come home and be a Protestant with her. She dared not deny her Lord for three weeks, nor had she any confidence in her husband's word, and would not make the promise. He then, notwithstanding his written agreement, beat her until her body was in many places black and blue; after which the man who had become his security threatened to put him in prison, and he immediately left town, leaving his wife in possession of the house. No one can tell when he will come back.

Yeksa came to our examination Wednesday, was at church yesterday, as usual, and her children are still in our schools.

Fruits already appear. Two women whose husbands had threatened to beat them if they came to church any more, have plainly told their husbands that if they do not permit them to go they will do as Yeksa did. These men are quiet, and the women are attending church.

During the long discussion between the Protestant and Armenian chief men, several of the Armenians have acknowledged that the Protestant women are far in advance of theirs; that they are neater, more refined, and are never heard using indecent language. Others acknowledge, as one good reason for it, that we keep a woman going from house to house teaching and instructing them, while they are off all day, and do nothing for their women.

CHINA.

CHANGES.

Many of our readers who love Miss Porter and her work at the Bridgman School, will read with regretful interest the following story, from her own pen, of the changes decreed for her; and they will not forget her request to follow her to her new field with their sympathies and prayers.

PEKING, May 17, 1881.

I WANT especially to write to the ladies of our Board by this mail, because I should like them to hear directly from me, rather than from others, that my connection with this school and with the Peking work is soon to be severed.

At the annual meeting of our mission, April 23d to May 2d, among the motions passed was one presented by my brother, transferring me from Peking to Shantung. No homes are yet prepared for the residence of families at that station, so that we cannot go there for some months to come; but we hope to be established in the houses, which as yet are only on paper, by the end of the year. The working force will consist of Mr. and Mrs. Smith, Dr. and Mrs. Porter and myself—the foreign force, that is;—there are several native helpers; and a very important element in our social life will be the growing and playing force, Marie and Henry Smith and our little Lucius.

You have heard much since the famine year of the interest in Shantung, and of what has been done there for the women, in several long visits by Mrs. Smith and ladies from Peking or Tungcho, whom she has invited to aid her. Mr. Smith and my brother

have been there, either one or the other, nearly all the time for the last year, and they think the work should no longer be done at arms-length. A year ago definite plans were made for establishing a station there, the two families appointed, and now they are prepared to push rapidly the building, and we look forward to a final move within a few months. P'ang Chia Chowang [*a* as in father] is the name of the little village which is to be our home. It is south-west of Tientsin, four or five days' journey, six miles from the river, so that we can go very comfortably by boat, if we are content to give time for that slow method of locomotion. Going down the current, there is little difference in time between boats and carts; but coming up, the boat trip is apt to be tediously long.

I visited that region in 1873, with my brother, but have not been there since; and as nearly all the work there has grown up since then, I shall find little that is at all familiar. You will naturally ask why I make the change. My brother's being there suggests one very natural reason, but not, of course, the deciding one. There is especial need there for work among the women. With Miss Chapin and Miss Haven fully equipped for work here, a third lady can well be spared; and just the considerations which led me to look to the foreign rather than the home work in 1868, now again turn my thoughts to regions beyond.

The question of duty would have seemed very plain to me had my strength been as great as when I came to China; but I know that it is so little to be depended upon that it was many months before I could see the way before me. But one little providence after another seemed to point in that direction, and I feel sure that I ought to make the experiment, so far as I believe I have been led. For the future, step by step, if only the Lord grant me the willing mind, I shall be shown a "plain path."

It will be a great joy to be associated with my brother in his work; and you who have little children to love, can imagine how much of the anticipated sunshine of the far-away home centers about my little nephew. But the work of my life, all of my womanhood, has centered here; and I should be unfit for a new work did I care so little for this that I could leave it without many a heart-wrench. The uncertainty about the future, which my physical infirmities makes very great, is a real blessing to me, in that it keeps me from far-reaching plans, and holds me fast to the trust for guidance day by day. More than ever I need the upholding of the sympathy and prayers of those who are watching the progress of God's kingdom here. There is so much that is undesirable connected with the putting up of houses and making

preparations for the residence of foreigners in one of the country villages, that we all feel that it is a critical time for the church, and pastors and those associated need especial grace that the cause of Christ may be furthered, not retarded, by their going among them.

I wrote you that we hoped to begin the building of our new school-house in March. We were disappointed, for I was not successful in making a satisfactory contract, and we were fully determined under no circumstances to overrun our appropriations. We had waited long, and could still wait, and we are rewarded; for last week a bargain was concluded, leaving us a small margin for those inevitable, unthought-of things which will come up at the last. To-day workmen are busy tearing down old buildings, and before many days the new ones will be under way. We have ordered foreign school furniture, and expect to have a thoroughly pleasant school-room, with dining-room adjoining. I will send a ground-plan of all our buildings soon to the Rooms, that you may see how nicely we are arranged. At present the courts are crowded and uncomfortable enough, as we had to move the girls from four of their rooms into the rear court; but in prospect of many added comforts by and by, they can well be patient with some inconveniences.

Miss Murdock, M.D. stopped with me for the ten days that she was in Peking. She is a great acquisition to our mission, and the Kalgan station is certainly to be congratulated.

We had such a happy annual meeting, so full of cheer—the stations that felt so weak last year, Paotingfu and Kalgan, made glad by reinforcements, and Mr. and Mrs. Sheffield given back to Tungecho, and Mr. and Mrs. Williams near at hand. With love to all your circle, and an especial plea for your prayers,

Your sister in Christ,

MARY H. PORTER.

ANOTHER VOICE FROM PEKING.

I DON'T know how to date this letter, for I wrote the "My" in April, third week; the fourth week I dipped my pen to write "dear," and was called off. Now, the first Monday in May, I write I do not know how much; the mail goes to-morrow, so I will at least send a message to the effect that I am still alive to love you.

We have been having mission meetings. We closed this noon, but the people have not yet left town. One thing makes me very sad; Miss Porter was voted to Shantung without a dissenting

voice. I had almost hoped, though it seemed a foregone conclusion, that something would occur to prevent.

Though it was Miss Porter's own wish to go, still she feels very sad about it. Of course it is hard to break up here. She will not leave until fall. Miss Dr. Murdock is voted to Kalgan.

In a letter of May 18th, the writer gives the story of the death and burial of Eunice, a poor girl who had long been ill, too much reduced by scrofula to study, and entirely neglected by her relatives. She was tenderly buried by the missionaries, not far from the grave of little "Come Jewel." But the stifling dust-storm, the wrangling of the cartmen, and the forlorn, desolate cemetery, with its little conical hillocks for graves, were in great contrast to the parade over the death of the Empress Regent, as she describes it in the extract below. It was, as one remarked, the old story of "The Rich Man and Lazarus" again.

MAY 18th. That same morning something much more important transpired. It was whispered about that the western Buddha was dead. The two Empress Regents are called, one the eastern the other the western Buddha. The eastern Buddha had been so near death's door all spring, that it kept all young couples meditating matrimony in quite a state of suspense. If they should hear it said that she was dead, they must be married in all haste; for if they should wait until after the official proclamation of her death, they could not be married for months. But now, all of a sudden, we hear that it is the western Buddha that is dead, not the eastern. This woman's death makes some stir in the world she has quitted. In the first place, all good Chinamen rush off to the barber's stool and get a shave, for they cannot shave for three months after the proclamation of the death. Then all red signs must come down, and blue ones be pasted up instead. Even the red strips of rags fluttering from the street lanterns are replaced by blue. A similar change takes place in the red hair-strings of the girls and women. The officials all come out in mourning. Their mourning, unlike the rough, unfinished gray garments that ought to be white (night-shirts with ragged edges), is really pretty. It is really white, nicely finished, and very pretty and becoming, with its neat collar and cuffs of sky-blue.

This is only a part of the many ways it affects the Chinese, and surely you think it cannot affect the foreigners; but it did some of them, and that pretty seriously. The sudden death of the Empress led the people, of course, to look around for some evil influence. They thought they found it in the Catholic Cathedral. The Chinese never liked that. It was too near the palace, for one thing; then it was so high that it intercepted the benign influences of Nature in their passage to the imperial grounds. Then the French

legation had lions and chains in front of it. All this excited the people, and reports spread about that the cathedral was to be torn down, that the lions had been removed, and that all foreigners had been ordered to leave Peking. Unfortunately, just at this time, Mr. McCoy intended leaving Peking, and previously had an auction. So the Chinese thought the reports were true, and came gathering around the place after the auction, throwing stones, breaking trees, etc.; but no one was hurt except one of the servants. By the middle of the next day all was quiet again, with big official proclamations on the walls, and a guard of Chinese soldiery. The people on the street, however, are no more disrespectful than usual, and the people have learned that foreigners are not to be meddled with. All is quiet and safe again.

ADA HAVEN.

DAKOTA.

ANOTHER DAKOTA BAND.

We are glad to introduce to our readers, as a correspondent, Elizabeth Winyan, who is the trusted helper of our dear missionaries Miss Collins and Miss Irvine. It is she who saves them many a hard task in the home-life; and it was in her strong arms that young Mr. Blake was lifted from the ground, when both were prostrated by lightning, recently, while in the field planting potatoes. Recovering quickly herself, and taking him up "as if he were my own boy," she said, she worked long with others in the vain effort to restore him. Her letter shows that she does not content herself with home or field-work, merely, but is a true helper in all Christian service. May our older societies remember her request to pray for this little band of Dakota women.

TITANKAOHE (*The place of the Great House*),

May 27th, 1881.

I WILL tell you of what we are doing in our Woman's Sewing Society. We had never before had this work; but now that many of the women are members of the church, and as all wished very much to engage in it, we thought that it was fitting for us to begin this year. At first we had nothing; we had no money, no cloth, threads, beads nor buckskin, and so it seemed as if we were not able for anything. But we asked all the women to give what they could, and they did so. Some brought calico, two, four, five, seven yards; in this manner they brought it. Some gave moccasins and beads; some, thread, needles and porcupine-quills; whatever they could they brought. We chose some women to oversee the work of the Society. Me they chose to be president, and Isabella, the wife of Bear's Ear, my helper. Estelle Ward, wife of

Gray-haired Bear, they chose for secretary, and Beautiful Flower-woman (Miss Irvine) for her helper and for treasurer.

And now we have the Sewing Society. All the women, in so far as they are able, are very diligent, and have made a great many beautiful things. Some of them we have sold, and for them received seventeen dollars and ten cents; but as we had need of some things we spent part of this, so that now we have but ten dollars and fifty cents on hand. But there are yet many things to be sold.

It is not only the women who are members of the church, who do this work; a great many who are not help us, working very hard, and on account of this we rejoice greatly, because we know that although they are not yet members of the church, they believe in the Great Sacred One, and love his work. Therefore we rejoice very greatly. Some women, also, who do not live here heard that we now have the Sewing Society, and it pleased them, and they wished to help us. From Good River three women sent us things, — moccasins, buckskin bags and porcupine-quills. From Sisseton Agency they sent some patterns for beading moccasins; and some white ladies in the East sent children's clothing and pieces of silk. Therefore we rejoice, and we thank them all.

As yet we are like children, because we have never before done this work. We do it for no other reason than that we wish to help God's work and those who carry the good news (the Gospel) to the Dakota people. For this only we give the money which we collect.

I want all the women's societies to see this letter. I want them all to be diligent, and when they pray, to remember us.

I shake hands with all of the women's societies, and also with all who read this letter. This much will I say.

ELIZABETH WINYAN (*It is I*).

FORT SULLY, D. T.

OUTWARD BOUND.

The winds and waves that are bearing Mrs. Snow and Miss Cathcart away to their distant island home, have brought to us the following messages from them. Miss Cathcart writes:—

“CITY OF SIDNEY,” PACIFIC OCEAN,
June 7, 1881.

WE sailed from San Francisco on the afternoon of the 4th of June. We have very comfortable quarters. Everything about the ship is scrupulously clean. We have a fair table and pleasant

passengers. I am happy as a lark, and can run all over the ship without being in the least seasick. And I had feared that I should be sick all the way. Surely, God is always better to us than our fears. Why cannot we learn to trust Him at all times. Mrs. Snow has not been very seasick, and is recovering her strength after the effects of vaccination. I suppose I shall soon have the same annoyance to bear, as I was vaccinated before leaving San Francisco.

My health and spirits were both good in those last busy weeks before leaving home, but the nervous tension necessary to keep a cheery word and smile for all, was intense. But you know we do not have to stand alone in the bitter struggles of life, and I was enabled to draw largely from the never-failing fountains of strength. I very much enjoyed the trip across the Continent, and our stay in San Francisco was made very pleasant by the kindness of many new friends. And now we are on the deep, blue ocean. But I think I had better wait to finish this till we reach Honolulu.

Miss Chamberlain, of Honolulu, writes, June 28th:—

Mrs. Snow and Miss Cathcart arrived on the 12th of June, and left on the 23d. They were the guests of Rev. A. O. Forbes, Secretary of the Hawaiian Board. Miss Cathcart seems well fitted for a missionary, and I think has a true mission in going out with our beloved mother in Israel, Mrs. L. B. Snow, who certainly at her age needs a daughter to lean upon. Miss Cathcart will find plenty to occupy all her energies. She received a great deal of kind attention while here, though she also received more clear ideas of the magnitude and true nature of the work she is to undertake. She was one day somewhat depressed, but her courage rose, vivified by heavenly strength. They left at four o'clock P. M., June 23d. The exercises at the wharf were attended by large numbers of Hawaiian and white residents. They were touching, as they ever are. Mr. Forbes and Dr. Hyde accompanied the ladies as far as the pilot did, then bade them Godspeed, and returned. We shall hope for great increase of interest in our Woman's Board of Foreign Missions of the Pacific Islands on account of our missionary, Mrs. Snow, and the new West will feel Miss Cathcart's influence. We hope the "Morning Star" will reach her first stopping-place in two weeks, but they will not reach Kusaia till September, at the earliest.

Home Department.

STUDY OF MISSION FIELDS.

1881.

JANUARY.—Annual Review.

FEBRUARY.—China.

MARCH.—China.

APRIL.—China.

MAY.—Papal Lands.

JUNE.—Papal Lands.

JULY.—Turkey.

AUGUST.—Turkey.

SEPTEMBER.—Turkey.

OCTOBER.—Africa.

NOVEMBER.—Africa.

DECEMBER.—Africa.

TURKEY.

[Lesson No. 3.]

BY MISS MARY EVANS.

WHOEVER reads "Turkish Life in War Times," by Rev. H. O. Dwight, and other missionary contributions to the literature of the Eastern Question, will be convinced that, by their good counsels, their courage, kindness and discernment, our missionaries richly merited the protection which Turk and Russian vied with each other to give.

We all remember the exciting days when missionary families were fleeing from ruined Eski Zagra; when Mrs. Cole wrote from Erzroom, Mrs. Raynolds from Van, Miss Ely from Bitlis, and Mrs. Coffing from Marash of poverty, suffering and death around them. "Will any one be left in Erzroom?" Mrs. Cole wrote; and Miss Nicholson said, "My time is full to overflowing, so that it sometimes seems as if I had hardly time to breathe." This in *LIFE AND LIGHT* for April, 1878. In the same month, after only one year of missionary service,—a peculiar service, which strained heart and brain to the utmost,—the heroic young missionary entered into her rest. From these letters and from the "Annual Reports" of the American Board and of both Womans' Boards; from articles in newspapers and reviews; from the pamphlet "The Russo-Turkish War," published by *The Christian Union*; from Mr. Dwight's book and many other books, among which may be mentioned "The Russian Army and its Campaigns in Turkey," and "Army Life in Russia," by Lieut. Greene of our army, who was with the Russians during the war—from numberless sources available with a little effort, materials may be gathered for papers upon such

subjects as The Causes and Results of the War, Political and Religious; The Changing Boundaries of Turkey in Europe. (In this connection, read from the "Annual Report of the American Board" for 1879, page 20: "Is it an accident that the three stations of the Board in the Interior of what is known as European Turkey, are distributed so as to be one in Bulgaria, one in Eastern Roumelia, and one in Macedonia, thus giving the largest possible scope?") The Treaty of San Stefano and the Berlin Conference. While we watch the progress of affairs in these states, now trying the experiment of a modified self-government, it will not be amiss to read the testimony of an unprejudiced observer, the Marquis of Bath, in his book, "Observations on Bulgarian Affairs," as quoted in the "Annual Report" for 1880, page 35: "If the Bulgarian nation rises again to spiritual life, its recovery will be, in no small degree, owing to the influence of a small and devoted company of American missionaries. The result of their teaching has permeated all Bulgarian society, and is not the least important of the causes that have rendered the people capable of wisely using the freedom so suddenly conferred upon them."

Constantinople is the key to the East politically, and we might almost say religiously. Travelers never tire of telling "how beautiful for situation" it is, till some of us, who have never been there, can almost see it rising from the blue waters of the Bosphorus, its domes and minarets gleaming in the morning sun. Dr. Field, in the first volumes of his travels, "From the Lakes of Killarney to the Golden Horn," comparing the Bosphorus to our Hudson, says, "But the Bosphorus, the dividing line between Europe and Asia, has the added charm of history;" and Dr. Bartlett, in his "Historical Sketch of Missions in Turkey," grows eloquent over "the great city of unparalleled site and matchless harbor, rebuilt by Constantine, the object of six captures and more than twenty sieges, the *ignis-fatuus* of the first Napoleon, the long-coveted treasure of the Russian czars, and the place of five great Christian councils." Hither have come, and still come, our missionaries,—those who are to tarry, and those who are to press on to the regions beyond. Here they meet in annual council, to strengthen their faith as well as to discuss problems of administration and finance. To know Constantinople is to know one of the most unique and interesting cities of the world, and also a great center of missionary operations. Let us know it well as to its situation.

Which way runs the Bosphorus, uniting two seas? What is the Golden Horn? Where is Seraglio Point? On which side of the

Golden Horn is Old Stamboul? and where are Galata and Pera? Where is Scutari, the old Chrysopolis, the Golden City? The Encyclopedia Britannica has a good plan of Constantinople, and most large atlases give the general features. Let the plan be reproduced upon a blackboard for the missionary meeting. Panoramic photographs of the city and the shores of the Bosphorus, if not obtainable from dealers in New York or Boston, might be ordered through them from Constantinople. Fascinating word-pictures are to be found in "Constantinople," by De Amicis, the brilliant Italian writer. His book resembles that of Theophile Gautier on the same subject. Read "The Arrival," the first chapter by De Amicis, or, "An Hour on the Old Bridge between Galata and Stamboul." It will not be without its missionary lessons. Nothing will give a more vivid idea of the population, say rather the populations, of Constantinople. Do we realize that almost a million people dwell there? Then let some one take us up the Bosphorus in a *caïque* as far, say, as Bebek, where were our earlier missionary schools, and tell us what is to be seen on either shore. Some one might write a paper on "The American Bible House"—what goes on there, and what goes out from there. You will not find the materials in De Amicis or Gautier, but those ever useful *Heralds* and "Reports" have a paragraph every year on translations and publications carried on by our missionaries.

But who would come to Constantinople and not press eagerly across to Scutari and up from the landing-place, the Scala, to that fair building which holds our home. The American Home School is its full name—and a significant name it is. Its history has been written and re-written for missionary meetings, but it will bear repeating. Ten nationalities are represented there. The angels' song of "peace and good-will" becomes more nearly a reality for such a training-school.

No building on "the palace-lined Bosphorus" commands more attention than Robert College. Study its history, from the first idea in the minds of our missionaries, and the visit of Mr. Robert to Constantinople in 1856, and his acquaintance with Dr. Hamlin, then connected with the Seminary at Bebek, through the seven years' contest over the location, and all the years of difficulty to the laying of the corner-stone, July 4th, 1869, and the formal opening, July 4th, 1871. Dr. Hamlin tells the story in his delightful book, "Among the Turks." Mention of the opening exercises will be found in Hon. Wm. H. Seward's "Travels Around the World." Eighteen nationalities, with twelve languages, have

been gathered within the walls of Robert College since its opening.

But Constantinople is not all of Turkey. The colleges at Harpoot and Aintab, and the College of the Presbyterian Board at Beirut, have their history as worthy of careful study.

Name and locate the Theological Seminaries throughout Turkey.

LIFE AND LIGHT for 1878 contained a series of papers on Girls' Schools in Turkey, with pictures and plans of buildings. These can be supplemented by recent reports, and made available in the preparation of a paper on the subject. Work like that of Mrs. Coffing and her associates at Marash and Hadjin deserves special consideration. Who are our teachers in Turkey, especially in girls' schools? Reports of the Woman's Boards will give names and length of missionary service, and a little search among the *Heralds* will add items of personal interest as to their homes and the places of their education.

Said a young girl, after listening to Miss Parsons, of the Constantinople Home, "Whenever I see the word 'Constantinople' in the daily papers, I shall stop and read." Let us do likewise. Let us make jottings of telegraphic news from Turkey, boundary disputes, rumors of wars, and set over against them signs of progress in missionary letters. How shall holiness to the Lord be written on every means of civilization carried there, telegraphs, railroads, sewing-machines, cabinet organs? Let us pray for Turkey, "Thy kingdom come," and give also heartily, that we may speed the day.

RECEIPTS OF THE WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

FROM JUNE 18 TO JULY 18, 1881.

OHIO.

OHIO BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. *Cleveland*, Euclid Ave. Ch., for scholarships at Hadjin and Samokov, and to const. Mrs. Louisa Bridgman L. M., \$25; *Cleveland Heights*, for Miss Maltbie, \$18.70; *Cleveland*, Plymouth Ch., \$26; *Elyria*, for Miss Maltbie, \$68.54; *Loraine*, for Miss Maltbie, \$3; *Mantua Centre*, for Miss Parmelee, \$8.50; *Newport*,

<i>Ky.</i> , "Earnest Workers,"	\$20;
<i>Oberlin</i> , for Miss Newton,	\$50;
<i>Painesville</i> , Lake Erie Sem-	inary, \$40;
<i>Ravenna</i> , for Ar-	menia College, \$20;
<i>Sullivan</i> , for Miss Maltbie,	\$7.20;
<i>Toledo</i> , 1st Ch., for Miss Law-	rence, \$60.21.
Branch total,	\$347 15
<i>Cleveland</i> , Euclid Ave. Ch.,	
"Mission Band," for Bridg-	
man Sch.,	18 00
<i>Ridgeville</i> , S. S. (Par.),	2 50
Total,	\$367 65

MICHIGAN.

MICHIGAN BRANCH.—Mrs. Geo. H. Lathrop, of Jackson, Treas. <i>Detroit</i> , Woodward Ave. Ch., for tour of Miss Porter and companion, in province of Shantung, \$50; 1st Cong. Ch., for Mrs. Coffing, \$47.25; "Young Ladies' Circle," of 1st Ch., \$77; <i>Grand Rapids</i> , for Bible-reader and scholarship in Turkey, \$59; <i>Greenville</i> , for Miss Spencer, const. Mrs. S. R. Stevens L. M., \$33; "Cheerful Toilers," \$6.75; <i>Jackson</i> , for Miss Hollister, \$25; <i>Manistee</i> , "Young Ladies' Circle," for Miss Irvine, \$12.50; <i>Owasso</i> , \$17; <i>Pontiac</i> , for Miss Pinkerton, \$12.25; <i>So. Boston</i> , \$10; <i>Sandstone</i> , for Miss Irvine, \$8.14; <i>Webster</i> , of wh. \$3.50 for Marash Sch., and the remainder for Miss Irvine, \$7.85; Sale of Pamphlets, 27 cts. Branch total, \$366 01	
<i>Salem</i> , Summit Cong. Ch., (Par.),	5 00
Total,	\$371 01

ILLINOIS.

ILLINOIS BRANCH.—Mrs. Luther Bradley, of Aurora, Treas. <i>Atlanta</i> , \$5; <i>Aurora</i> , 1st Ch., for Miss Dudley, \$14.63; <i>Canton</i> , for Bible-reader at Talas, \$16.62; <i>Chicago</i> , U. P. Ch., for Miss Haven, of wh. \$25 fr. Mrs. F. A. Noble, const. Miss Gertrude Wilcox L. M., and \$25 fr. Mrs. S. A. Kent, const. Miss Mamie Boynton L. M., \$125; 1st Ch., "Young Woman's Soc'y," \$18; <i>Granville</i> , \$11; <i>Geneva</i> , \$6.50; <i>Joy Prairie</i> , for Sch. at Goleadah, \$10; <i>Kewanee</i> , of wh. \$20 for Sch. at Samokov, \$33; <i>Ottawa</i> , for Miss Porter, \$23.50; <i>Payson</i> , for Miss Porter's teacher, \$12; <i>Pecatonica</i> , \$8.65; <i>Rockford</i> , 1st Cong. Ch., of wh. \$40 for pupil in Miss Porter's Sch., and balance for Miss Diamond, \$87.75. Branch total, \$371 65	
<i>Alton</i> , Ch. of the Redeemer, for Bible-reader, Sultan Enfiajian, \$8.50; <i>Chicago</i> , 1st Ch., Aux., of wh. \$31 for Miss Patrick, \$12 for State work, \$43; "Mission Band," \$30; New England Ch., for Miss Chapin, \$35.03; <i>Tabernacle</i> Ch., "Young Ladies' Soc'y," \$1.20; Mothers, \$1.50; So. Ch., \$29.50; L. Louise S., (Par.), \$1; <i>Lisbon</i> , S. S. (Par.), \$2.25;	

<i>Oak Park</i> , for Manisa, \$25.50; <i>Ottawa</i> , "Willing Workers," \$30,	\$182 48
Total,	\$579 13

WISCONSIN.

<i>Beloit</i> , 2d S. S. (Par.), \$10.75; <i>Dodgeville</i> , Mrs. Jane H. Jones, \$5; <i>Eau Claire</i> , const. Mrs. W. H. Lamb L. M., \$25; <i>Fox Lake</i> , Fem. Sem., for Panka, teacher at Samokov, \$5,	\$45 75
Total,	\$45 75

IOWA.

IOWA BRANCH.—Mrs. E. R. Potter, of Grinnell, Treas. <i>Chester Center</i> , "Little Helpers," \$5; <i>Des Moines</i> , "Prairie Chickens," for pupil in Bridgman Sch., \$31; <i>Davenport</i> , Aux., for Miss Day, \$14.25; "Wide-Awakes," for Miss Day, \$8; "Sunbeams," for Miss Day, \$2.85; <i>Grinnell</i> , P., Thank-offering, \$2; <i>Newton</i> , "Willing Workers," for Zulu mission, \$11.65; <i>West Liberty</i> , Mrs. L. K. Sisson, \$2; <i>Wittemberg</i> , "Buds of Promise," for Mrs. Coffing, \$25 of wh. to const. Mrs. M. E. Arnold, L. M., \$45. Branch total, \$121 75	
<i>Blairstown</i> , J. H. French,	4 00
Total,	\$125 75

MINNESOTA BRANCH.

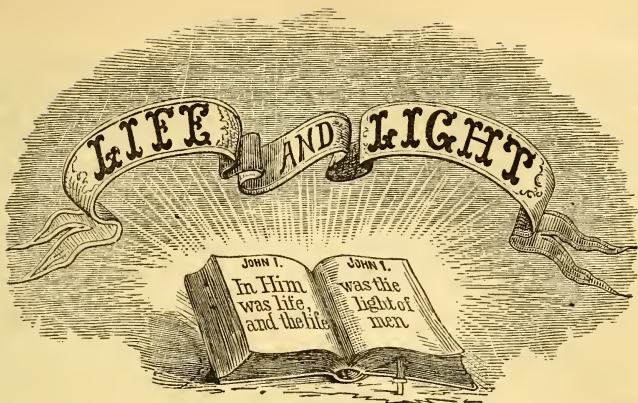
Mrs. J. W. Strong, of Northfield, Treas. <i>Minneapolis</i> , 2d Cong. Ch., "Young Ladies' Soc'y," \$5; <i>Plymouth</i> Ch., for Miss Barrows, \$75; <i>Northfield</i> , Carleton College, \$9.50; Aux., for Miss Cathcart, \$14.57,	\$104 07
Total,	\$104 07

KANSAS.

<i>Leavenworth</i> ,	\$5 35
Total,	\$5 35

MISCELLANEOUS.

Sale of leaflets, pamphlets, etc.,	\$11 71
Total for the month,	\$1,610 42
Previously acknowledged,	14,270 44
Total since Nov. 1, 1880,	\$15,880 86



FOR WOMAN.

VOL. XI.

OCTOBER, 1881.

No. 10.

FEMALE DEPARTMENT OF ARMENIA COLLEGE.

A paper written by Miss C. E. Bush, for a quarterly meeting of the Woman's Board.

FROM writing a sketch of the work done in and by the Harpoot Female Seminary,—or, as it is now called, the Female Department of Armenia College,—I might well pray to be excused, on account of weariness of body and mind, and consequent dread of the use of the pen, were it not for the “great love” I bear that school and all its interests. How much that for which we have labored year after year, the growth of which we have watched and ministered unto, even in much weakness and conscious imperfection, becomes a part of our very living and breathing. We do not realize this until taken away from the beloved object of our care, and then in place of daily activity of the hands and tongue for it, we dream of it by night and plan for its future by day; sometimes waking in the early morning with the feeling that we have been near it during all the sleeping hours. In this state of mind and heart I cannot but covet the privilege of telling you something of a work thus dear to me.

Harpoot is a city of twenty-five thousand inhabitants, the majority of whom are Turks. It is, as you know, the residence of four missionaries and their families and three lady teachers, who care for the educational and religious work both in the city

and outlying district—a field embracing twenty thousand square miles, and containing about twenty-five hundred cities and villages. Of these villages some are entirely Koordish, some wholly Turkish; and of course in these we can, as yet, do no work. There are other places where there is a large Armenian population, but great opposition to the truth; and such, also, we are obliged to leave to themselves, until some stray Testament shall shed light upon darkened hearts, and the bitter words of opposition be changed to the old Macedonian cry, “Come over and help us!”

Years ago, in all that thickly populated region there could not be found one woman able to read the Bible in the modern Armenian language. If there were a few schools for girls here and there, the only text-books used were the primer and the ancient Armenian Testament; and day after day those wee, unkempt morsels of humanity sat in a row around the room on the floor, each one studying the “unknown tongue” at the top of her voice; and if there was a diminution of this conventional school-room buzz, the teacher said, “Why don’t you study?”

What light ever dawned upon one sad heart (for children have old and sorrowful hearts in that dark land) from the rapid sing-song repetition of those blessed words which now, in the modern tongue, make many a little girl sing for joy, and are spoken in triumph from her lips in the bitter struggle of death. “Mother, I am willing to die and go to heaven, and see its glory,” was the exclamation of a bright little girl who had been taught in one of our Protestant schools.

When our missionaries first occupied Harpoot, of course the attention of the ladies was turned immediately to these little girls and their poor, ignorant mothers. How brightly beautiful shone the home-life in the missionaries’ houses, in comparison with the dull, unthinking existence endured in multitudes of dwellings around them! One after another of these sad-faced women crept timidly in to see the curious “American ladies” and their homes; and, as they looked at the clean and comfortable room, with its pictures and books,—the sign of a higher life than theirs,—they exclaimed, with shining eyes and a deep sigh, half of despair, half of wonder, “It is heaven!” That home could not help but be cozy and fresh and sweet, because of the educated, cultured mind that planned it; theirs could not help but be dark and gloomy and comfortless, because neither heart nor mind had caught any glimpse of those things which, in another world, go to make up heaven, and even now will make a little heaven on earth.

Soon these women came by twos and threes to the missionary lady, daily, for a lesson in "aip, pen, kim, ta" (the alphabet); then reached the primer and Testament. Soon so many were anxious to learn that a good old Protestant brother was employed to go from house to house in the city of Harpoot giving lessons to the women, and once a week they all gathered at the house of the missionary for a prayer-meeting.

All this while the women of surrounding cities and villages were still in darkness. For them, also, instructors must be raised up, and so a lady-teacher came from America, and a girls' school for the training of teachers was opened in the lower story of the missionaries' house—rooms which had been a stable, and later converted into a chapel, but still were dark, and only suitable for the beginning of the experiment. In these rooms taught Miss Maria A. West, Miss Fritcher, of Marsovan, Mrs. Williams, at present of the "Home" at Constantinople, and Miss Warfield, who now "doth rest from her labors." Here were first taught the wives of the students belonging to the Theological Seminary which had been started at Harpoot. These women came, many of them not even knowing how to read. Some of them could never get much further than the primer and the book of Matthew in this accomplishment; others, in spite of sickness and care of children, learned arithmetic, geography, grammar, moral philosophy, the Catechism, and how to write compositions, with a great deal of the Bible.

By their efforts during the winter vacations, when their husbands were preaching in the cities and villages, women were taught to read, were gathered into little prayer-meetings and taught to pray, and persuaded to send their daughters to the school at Harpoot.

The village women learned to read and pray in spite of bitter persecution from opposing husbands and mothers-in-law. Those were the days when it cost something to be a Protestant—and bravely did many of them hold out. They hid their primer or Testament under the pillow by night and in their girdle by day, and took the lessons, perhaps, from some wiser and more advanced sister, or from some stray school-boy, while on the way to the fountain for water. "You may kill my body, but you cannot harm my soul; I will read," said a woman to her husband, who threatened her life for her efforts to learn the truth from her precious little Testament, which he wantonly burned.

Later in the work two missionary teachers, while on a tour, came, unexpectedly, to the home of an old scholar (now a pastor's wife), and found her large room full of women gathered for their weekly reading and Bible-lesson, and a time for social prayer.

From fifty to one hundred women can now be collected in some of these places for a prayer-meeting. In one city the young Protestant women gathered in their own houses every day the children of the neighborhood, and taught them, vying with each other to see which could collect the largest school, until, their household cares increasing, they were obliged to apply to the headquarters at Harpoot for a girl teacher.

In the meanwhile the schools at Harpoot were growing. As that for boys rose from a common to a normal school, and then to the dignity of a college, so, year by year, was the grade of the girls' school also raised. Eleven years ago the most for which we could hope was a fair progress in the elementary branches, with a feeble attempt at a glimpse into something higher made by the most ambitious and venturesome of the pupils. We had no native girl teacher to whom we could safely intrust an arithmetic or grammar class. Now we have pupils who make good progress in algebra, ancient Armenian, Turkish, natural philosophy, astronomy, history, the English language, singing by note, etc., etc.; while the graduates of our school are capable of instructing in most of these branches. The Bible is the daily study of all.

The girls do their own washing, cooking and house-work. The rule is to charge them for board and tuition according to their ability to pay. We desire them to value the education they receive, as only the payment of money will enable them to do. According to printed conditions, issued by the missionaries some three or four years ago, they must be at least twelve years old to enter, and must know how to read and write, and have finished mental arithmetic, and grammar as far as the verb. The girls are affectionate, obedient, and very fond of the school. Up to the last year, of two hundred and eighty-five pupils who had been to the school, one hundred and two had graduated. Of these, eighty-five were at work in some way for Christ's cause (some having died), and we have hope that ninety-seven are Christians.

The power and influence which our educated girls have as they go out from us as pastors', preachers' or teachers' wives, or to have little schools of their own, can hardly be estimated. Many a preacher's wife can be found who, with her own little flock of children about her, can yet give a part or all of several days in the week in going from house to house to give lessons and hold religious conversation with other women. I can think of one married woman, a former graduate, who has a school of sixty scholars in one of our large cities. The schools are patterned after their *Alma Mater*, and though in some cases we may be sorely disappointed in the good done by the graduates, yet, as a

general thing, they hold places of honor and influence in the Church, even though they may be "only girls."

A few years ago there came to our school a timid village girl, clad in the native blue-cotton suit worn by most of the villagers. I remember her as she stood at the door, and, slipping off her rough shoes, came shyly into our room, and for the first time opened her eyes—so used to the low, dark, smoky, unfurnished room in which she had always lived—upon the light, cheery room of her teachers. I remember her also last spring, as she again entered our room just before I left Harpoot, a pupil in the graduating class of that year,—her village costume changed for a dress,—lovely and beloved by all. She to whom we had often given clothing, in her great poverty, held out her only ornament, a string of pretty corals, and said, "Teacher, I wish to give these to you, as a parting gift of love;" and when I started back and refused to receive a thing so precious, she wept, exclaiming, "I'll never wear it! I'll never wear it!" And now this dear girl, who so truly possessed the ornament of a "meek and quiet spirit" and the love of school-mates and teachers here on earth, wears the "crown of life," and "walks in white" in the company of saints and angels; aye, better still, with the very "King in his beauty," who says, "They shall walk with me."

At the close of school, her mother having died very suddenly, she went to her home as her father's housekeeper, and teacher of the village-school. But the women of the distant city of Choonkoosh having raised the necessary money for a girls' school there, an urgent call came for Mariam to go and take the charge. Her father, in the spirit shown by many a parent in this more enlightened land, gave up his daughter, who had become as the "light of his eyes," for Christ's sake; and she, in a true missionary spirit, went to her new work. She lived just long enough to win the admiration and respect of all hearts, then was stricken down by typhoid fever, and passed away, leaving her beautiful life as a perpetual lesson to those mourning Protestant sisters. "The whole city was moved with sorrow and sympathy," writes the pastor of the church. The women raised two hundred and fifty piasters (about ten dollars), and placed a stone upon her grave; and often in the years to come will they talk to each other of their "beloved Mariam," and her wonderful proof of love to Christ.

Dear sisters of favored America, after ten years of experience I joyfully assure you that I believe in the good this school has done, much as we wish that it had been more. I believe that the day is near when it will have a greater prosperity, a larger, wider influence, and that this will be through your prayers and our labors,

both in the school and in the field about us, with God's blessing over all. Whether touring from village to village to build up the common schools, and, through them, the higher one at Harpoot; or laboring among the women, that they may be willing to send their daughters to be educated; or at work in the pleasant, airy rooms of your beneficence,—may it be the glad privilege of Miss Seymour, Miss Wheeler and the writer of this paper to see the crowning glory of *any* school—the lives of its pupils consecrated in holy and unreserved devotion to God's "sweet will" and blessed work.

AFRICA.

A CONTRAST.

BY REV. JOSIAH TYLER.

CHRISTIAN SISTERS: I wish to awaken in your hearts sympathy for the degraded females of South Africa. Look at them in their heathen state. A Zulu father rejoices at the birth of a daughter, for thereby his wealth is increased. At the age of fourteen that daughter is sold as a wife for ten or fifteen cows, and those cows are immediately turned over to another father for his daughter. Thus he barter daughters for cattle, until, in his own and the estimation of his heathen neighbors, he becomes a man of importance. Polygamy is his idol. To this he sacrifices all that is noble in character or life. The idea of a soul in that child, committed to him to be trained for eternity, is as far from his thoughts as the remotest star is from us. See the Zulu babe borne to the field, in a sack of cow's hide, on its mother's back, its uncovered head dangling beneath a vertical sun, and when restless thumped and rolled about like a loaf of unbaked bread. Early it "eats its peck of dirt," and if it survives its infant years, amid filth, neglect and suffering, thanks, not to the tenderness of parental care, but a healthy constitution. When eight or ten years of age she brings a calabash of water from the stream, digs the hard soil with a pick, smears the floor of the hut with her hands, and carries heavy bundles of firewood on her head. No clothing, no school, no books, no knowledge beyond the drudgery of her daily life. A few years later she arrogates to herself the privilege of choosing a husband if he can pay the cows; if not, a wealthier suiter, agreeable or otherwise, must be accepted. Contemplate her as a bride—her head all shaved except the top-knot on the crown, boasting not of jewels, lace or orange-blossoms, but half an ox-hide, elaborately ornamented with beads and brass buttons, the present of the bridegroom, with which she is apparently more easily satisfied

than some, in other lands, glittering with diamonds. View her as a wife, seated in her hut of hay-stack architecture, without a window, a door two feet high, and this one room the kitchen, parlor and bedroom, with a part fenced off for goats and calves. She has made ready her husband's breakfast of boiled corn and sour milk. He eats alone, giving what he leaves to the hungry children, or more



HEATHEN WOMEN AT WORK IN THE FIELDS.

hungry dogs. The wife must provide for herself. Fear and distrust reign there. She brings his beer, but sips first herself, to show that there is "no death in the pot." While he hunts the antelope, or guzzles beer, or strolls from kraal to kraal discussing the latest case of witchcraft, she, with a child on her back, goes into the garden, digs all day long, or pulls up the rank weeds, carrying home at sundown a heavy burden on her head. Hers is a

life of toil, alleviated by no sympathy. To a "home, sweet home," where love and peace prevail, she is a perfect stranger.

At thirty the poor Zulu female often looks like an old and decrepit woman of seventy. Another wife comes to the kraal, and she pretends to rejoice; but envy, jealousy and variance arise. She is accused of witchcraft; the doctor of the tribe is called, the ancestral spirits are consulted, and she is pronounced unfit to live. Or, if she survives a few years, see her in a dying state! No light on the dark river; no faith in the Redeemer; no rest beyond the grave; no words of consolation from relatives or friends—writhing in pain she turns one side and dies. And where is she? Oh the brutalizing influence of heathenism on Zulu females! Were I to describe its full effect,—

"I'd write a book which whoso dared to read,

His eyes, instead of tears, with crimson drops would bleed."

Turn now to a brighter picture. That fair-eyed girl of fifteen years has run away from her home to a mission station; she seeks protection from her unnatural father, who is determined to sell her to an old man "with one foot in the grave," and whose only recommendation is that he is willing to pay twenty cows for her. As was expected, her pursuers come to the missionary and demand the maiden. Fortunately, they dare not enter the white man's house,—which is his castle,—and after a long and angry tirade return to their kraal in disappointment. Lest she should be stolen away, while not on her guard, the teacher, by an "underground railroad," transports her to another mission station, fifty miles away, where she remains until her father's anger has abated. An attachment having sprung up between her and a young man who has resolved to abandon heathenism, the bargain is ratified by sending the first installment of cattle, and a Christian marriage takes place in the sanctuary, attended by relatives and friends. Follow the young couple to their new home—a house quadrangular in shape, neatly thatched and whitewashed, with door and window, table, chairs, cupboard, book-shelf, etc. The only wife of this man, with no fear that another will intrude, she is mistress in her own house, not a drudge or slave. "She careth for her household"—man's true helper—while he is abroad guiding the plow, having learned that he that "provideth not for his own household is worse than an infidel." Christianity has prepared for this newly wedded pair a home; sweet hymns, such as "The morning light is breaking," or, "Nearer, my God, to Thee," with the voice of prayer, sound forth from the family altar; and an influence emanates from that humble dwelling calculated to purify and bless

the surrounding heathen. Visit this Christian woman after a few years. How youthful and strong in comparison with her heart-sore and burdened sisters! Is it a wonder that she is congratulated on her freedom from the miseries under which they themselves groan? But the contrast is greater when we contemplate her in the hour of death. Calling her friends to her side, she leaves messages of love, expresses her gratitude to her teacher, and



A ZULU GIRL EDUCATED IN INANDA SEMINARY.

bids them follow her to the "better land." With triumphant faith and joy she says: "I know that I am dying, but why should I fear? I am going home. I love my Saviour. I love my God. I have no fear, all is so bright." Scenes like this illustrating the power of the gospel, extort from the lips even of the heathen the confession, "God's hand is in it," and makes mission work among

the Zulus pleasant and desirable. And now, my dear sisters in Christ, need I say that we wish to multiply such scenes in South Africa; and in doing it we ask for your coöperation. Christian mothers, I ask you not only to support us by your prayers and alms, but to consecrate your children to this noble work. Bring your offspring to the missionary altar, as did the mother of Rev. Myron Winslow Pinkerton, who lately fell with his armor on in Umzila's country. We want to see more of that zeal for foreign missions which is akin to the patriotism of that Spartan mother who, when she inquired at the gate of the city, "How hath gone the battle?" and was told, "Thy three sons are slain," replied, "Sir, I asked not for my sons, but for my country." "We want men of hot hearts to come and tell us of Jesus and his love," was the message sent by some Chinese converts to this country a few years ago. "Men of hot hearts" are needed everywhere in heathendom; but where are they to come from if not from the Christian homes of this and other highly favored lands? Christian mothers, I again entreat you to consecrate your sons and daughters to this noble work.

JOSIAH TYLER.

Young People's Department.

MISSIONARY WORK IN AFRICA.

FIRST IMPRESSIONS.

Our readers will be interested to know the first impressions of Africa received by one of the young missionaries who left us for this field about a year ago. The following letter, from Mrs. Richards, lays them vividly before us:—



DO not feel at all as though I were out of the world, nor even in a very strange place in it. After a few years I presume I shall grow to feel quite at home here. Some things I have not become accustomed to yet, such as having the sun in the north at noon; having our cold winds blow from the south; carrying fans and umbrellas on Christmas Day; and speaking of July as our coldest winter month. Owing to the sun's unheard-of behavior the points of compass remain very much mixed in my mind, so that I find the

little rule learned in my primary geography to be of more value

than I ever knew it to be before—"When you stand with your face to the north, your right hand will point to the east, your left to the west."

We arrived here December 13th, after a quiet and pleasant voyage. Before we landed we had felt a little lonely at the thought of coming to a strange land, with no one that we had ever seen to meet us there; but the feeling did not last long after the hearty welcome from those who felt themselves to be our brothers and sisters, although our faces were strange to them.

We were surprised on landing to find Durban such a large and thriving town, with its stores and warehouses, its churches and pleasant dwellings, and even the rails of a street-car, which were being laid along one of its streets. It seemed more like America than Africa. The same impression was continued in the afternoon, when we took the train to go to the home of one of our missionaries. Our short railroad soon came to an end, however, and then everything was changed. We were in an uncivilized country. The rest of our journey was made in the missionary's wagon, over hills and through valleys, where, in many places, I could see no trace of a road. The wagon would tip, now on this side and now on that, now go over a stone and now drop into a hole, until we had received so much vigorous exercise that we were relieved when the ride was ended, and we alighted at the door of the missionary's home.

I had made up my mind to endure so many uncomfortable things in this country that my first impressions were all pleasant surprises to me. Everything was better than I had imagined. The country was more beautiful, the climate more agreeable, the homes more homelike, the natives brighter, and the missionary life in general more pleasant than I had anticipated. My impressions have changed somewhat since then, but not with regard to the country and climate. Natal has some of the most picturesque scenery of any place I have ever visited. The country near the coast will probably never amount to much of anything for agricultural purposes, but for beauty it is all that one could wish. We find here some of the plants most highly prized at home growing wild, such as calla lilies, gladiolus, German ivy, smilax, and the sensitive plant. White geraniums, oleanders, etc. grow with very little care. To see a bunch of calla lilies growing in an unfrequented marsh, makes me feel as if Nature were rather extravagant. She is lavish in her expenditure of all kinds of flowers here; their bright heads peep up everywhere among the grasses to catch a glimpse of us.

The one dark blot upon this fair land is man, whom God made to be the highest and best of all created beings. In the midst of

all this beauty, surrounded by so many evidences of God's love and care, he sits in darkness, the depth of which it is difficult for us to comprehend. It is not that the natives live in filth, for this could soon be washed away. It is not that their minds are uneducated, for many good men are unacquainted with books and schools. It is not that they are dull and stupid, for most of them are bright, and many have quite logical minds. Their darkness consists in this—that they have no conception of God or spiritual things. They have very little idea of anything which they cannot see or feel. They have their superstitions, of course, but the idea of a conscience, of a spiritual life, of things unseen and eternal, as we understand them, are to them incomprehensible. In most cases it is only after years of teaching that the light dawns, and the ears of their spiritual understanding are opened. It takes time and patience and wisdom, but the reward does come in due time.

There are a number of mission stations here, and around each one is collected a little company of Christian natives, who live somewhat as we do—build upright houses, wear clothing, send their children to school and attend religious services; but the genuine, uncivilized native is quite different from this. It is not necessary to go far to find him; he lives in sight of every missionary's house; calls at his door every day on business, or to beg some favor; is found in his congregation every Sunday, and is nearly always in his employ. He belongs to by far the most numerous class here. Shall I try to describe him? He is not black, but of a dark, rich brown color; has woolly hair, large black eyes, features somewhat like our colored people in America, but rather finer, and a graceful body covered only by ornaments and a short dress, consisting frequently of two bunches of fur tails, one worn in front and one behind, with a band to connect them worn low around the thighs. He spends much time on the ornamentation of his head. He makes large holes in his ears, and inserts large ear-jewels made of beads, or hair, or wood, or animals' horns, or perhaps his snuff-box, as he has no pocket in which to deposit it. Across his forehead or lower part of his face are hung loops of beads. In his hair are feathers, grasses, sticks, or anything to make him look handsome. But it is upon his hair itself that he expends the most care, working over it for hours to get it perfectly arranged, after the latest style. To do this he mixes the hair thoroughly with a kind of red clay, and then molds it into any shape he pleases. When the clay is quite dry it is hard, and will keep the hair in proper shape for weeks; then he will dress it over again into some other shape, perhaps using this time a thick oil

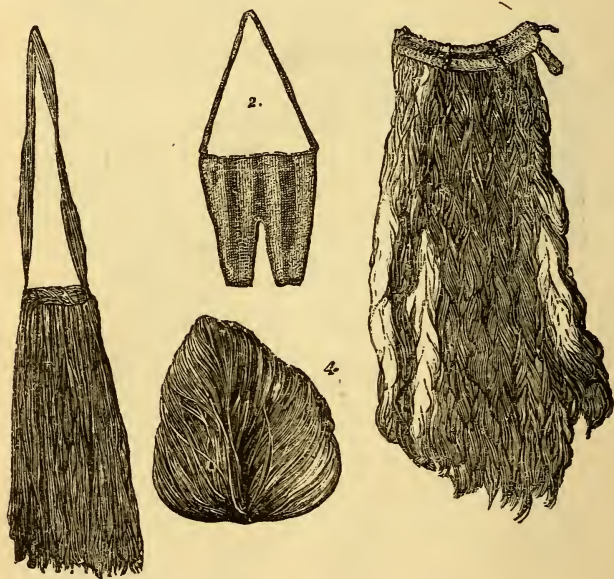
instead of clay. Around his neck he wears strings of beads, or skulls, or animals' teeth or claws. Around his arms and legs, above the elbow and below the knees, brass wire is wound;



A YOUNG KAFFIR IN FULL DRESS.

while his wrists are ornamented with bracelets of various kinds. He always carries in his hand a peculiar kind of stick with a round knob on the end of it; and if he is of a warlike disposition he will also carry a shield or some spears.

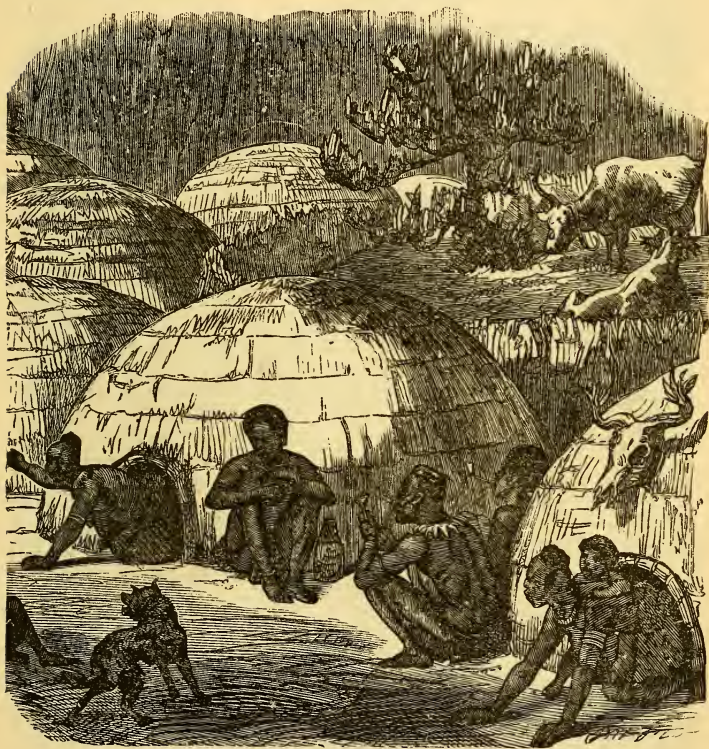
The women wear much the same ornaments as the men, but their dress is different. The girls wear small bead dresses, which are so very diminutive that they hardly deserve the name of dresses, while the married women wear leather skirts reaching to their knees. Cutting the skin in ornamental shapes is more common among the women than the men. Occasionally they are tattooed, but more frequently they cut themselves in long gashes, which leave scars, or they raise up the skin in such a way as to leave elevated spots; and those spots are arranged so as to form fanciful figures.



ARTICLES OF KAFFIR COSTUME.

Where do these people live? If you will imagine one of our little ant-hills at home enlarged so that a man can stand up in it, and having a hole on one side large enough for him to creep out of, you will have a pretty good idea of how their dwellings look. They are covered with thatch, and all the light that enters the hut comes in at the low door. Perhaps it is well there is no more light, for what little there is reveals nothing but dirt and disorder. Creep in on your hands and knees and see what you can find: a number of dirty children, without clothing, tumbling about on the mud floor; in the center of the room a heap of ashes and ends of

burnt sticks, where the dinner has been prepared; sitting about on the floor, with no particular order, are one or two calabashes, in which the milk is put to sour before it is eaten; some jars in which the native beer is made; some wooden spoons, and one iron kettle, in which all the cooking is done. These, with the native-made pieces of matting on which they sleep, and their peculiar



AN AFRICAN HUT.

wooden pillows, complete the list of household furniture. The room and everything in it is black with smoke and dirt. Add to this the foul air in this close apartment, which almost stifles you as you enter, and you cannot help wondering how any human being can live in such a place. Yet notwithstanding this depth of degradation there is hope for them still. The Bible has proven

itself able to save them not only morally, but mentally and physically.

Many of our intelligent Christian natives spent their infancy and some of their childhood in just such a place. Of course we must not expect too much of such men; but in their children and grandchildren we can see what the gospel has done for this land. I




INSIDE OF AN AFRICAN HUT.

cannot tell you much about the mission work in this letter. I wanted first to introduce to you the country and the people, so that you may be better able to understand what you may hereafter hear concerning them.

A REQUEST FROM CEYLON.

We have received a request from the Misses Leitch, of the Ceylon Mission, that we would like to present to some of our younger readers. These ladies have established a small "circulating library," for the benefit of the English-speaking people, young and old, in their fields,—Manepy, Ceylon. They have manufactured quite a number of books by stitching together several papers which they have received from this country, placing them between paste-board covers for protection. The demand for these improvised books is so great that their supply is quite inadequate, and they ask that their stock may be increased from this country. We make the following extract from a recent letter:—

E would like any newspapers containing Mr. Moody's sermons, or other like instructive addresses, as there are a large number of English-speaking natives in our field somewhat convinced of the truth, and not believing in Scivism, but waiting for this and that reason. They will also be useful reading for our Christians, and good material for pastors and catechists. I hope by and by to have Mr. Moody's sermons translated into Tamil, if I can save money enough. The secular papers, or parts of papers, will be of no use to us, and need not be sent. All religious papers for children, such as *Glad Tidings*, *Child's Paper*, *Temperance Banner* or the *Youth's Companion*, or those of like character, which will open the minds of our older school-boys to science, history, biography, etc., will be useful. We propose, also, to start a circulating library for older people, and the Government agent insures a grant for the purpose after the enterprise is fully under way; therefore, any books on science,—not deep, but plain and interesting, as if prepared for children,—any good biographies, histories, lectures, sermons or other books worth reading twice at home, would be well read here. Practical books on health and the training of children would also be acceptable. If some of the children of a Sabbath-school would like to bind their papers in brown covers for us, we should be glad. They should not bind more than twelve or sixteen pages of reading-matter, for the children read English much slower than Tamil. If the papers are as large as the *Youth's Companion*, two papers will be enough, as we change the books every week.

Any books or papers sent to the rooms of the Woman's Board of Missions, No. 1 Congregational House, Boston, will be carefully forwarded. A box will be sent to Ceylon, from Boston, about September 25. It is desirable that as much material as possible be sent at that time.

Our Work at Home.

WOMEN AND THE HOME MISSIONARY PROBLEM.

BY MRS. ALBERT BOWKER.

At the request of some of the officers of our Branches, we give the following article, which appeared in *The Advance* of August 11th. It was called forth by a series of questions sent out by the editors of the paper to representative women in various parts of the country. We know that our readers will be glad to see it, since it voices, as we believe, the views which have been, and still are, almost universally entertained by the constituency of the Woman's Board:—

In response to your invitation to answer the "points in question" you forwarded me, I respectfully submit the following opinions:—

1. "Is it, on the whole, desirable to have, in the several churches of our denomination, any new distinct form of Woman's Home Missionary Society?"

In view of the rapid growth of our country, the manifold perils that threaten it, and the alarming ignorance and apathy that prevails concerning it, Christian women have been divinely called to pray, labor and give for its salvation as never before. Hence, many have welcomed the Woman's Home Missionary Association, which was formed in Boston in 1880, and incorporated in 1881, with methods adapted to this end. Whether it is best that it shall be adopted as a national society, or only for the Eastern part of our land, and another to be organized for the Interior and the West, I am not competent to judge.

2. "Is it desirable to have some central organization?"

I should say, Yes. Local societies, to be most efficient, should have a head, an organic center, which need not of necessity be geographically central. Such a head is essential to the growth and nurture of the work, which can only be accomplished by systematic efforts, and most effectively through organized labor, which will facilitate missionary work as truly as it will that of any other agency in the Church.

3. "And, if so, what would be the fittest and most Congregational relation of the central society to the several local societies in association with it?"

The fittest relation would be that which would awaken and develop the greatest interest in the cause, disseminate most widely intelligence respecting it, secure its largest growth, and insure the

necessary means to accomplish it. To do this, the central and local societies must have the same object and purpose, and work for the same end, adopting such methods as will secure not only present results, but the harmony, increase and perpetuity of the work. Such a policy would be the most reasonable and consistent one. If fittest, it is hoped that it is most Congregational. Congregationalism allows of great liberty, and we believe that there can be nothing uncongregational in making the relations between the central and local societies such as will promote their greatest efficiency.

4. "Is it generally best that the several home missionary societies keep themselves distinct and separate from the foreign mission societies?"

On this point I have no doubts. I will say, Yes, in the interests of both causes. Either is sufficiently large and grand to command at any one time the concentrated thoughts and energies of the ablest minds. The division, too, into home and foreign is a natural one. The several departments of home missions in the United States, evangelistic, educational, church-building, etc., are committed to different societies, but are carried on in foreign countries by the foreign mission boards, and in our denomination by the one channel of the American Board. There are fifty million of women and children in foreign lands to be cared for by the women of our Congregational churches alone—a number exceeding the whole population of this land. Besides, the work abroad has many requirements unknown to the work at home, and needing special methods.

On the other hand, we have an incomparable country to save from all the evils that now imperil it; whose growth and destiny in even the near future the most sagacious cannot fully predict, and for whose welfare we are largely responsible. While home missions have had much systematic work done in the sewing circles of the churches in the past, and received the sympathies and contributions of the women of our denomination, the time has come requiring a great advance. Hence, foundations should be laid broad and deep, in a new society, for a more prayerful, more intelligent, more liberal and more persistent work than heretofore. Should not Christian women feel intensely on this matter, and band together, North and South, East and West, to pray and labor with their might, that the Christian institutions of our country shall keep pace with the wonderful advancement of its secular developments and interests?

It is incumbent on the Woman's Home Missionary Association to study the condition and needs of the home field, to disseminate

extensively information concerning it, accompanied by stirring appeals in its behalf, thus giving an impetus to the work. Such methods should be adopted as will root the interest and secure its continuance. To succeed, there must be concentration in the line of effort; and I believe that in such a society as is contemplated, "it is absolutely necessary that there should be a certain number of auxiliaries organically connected with it, for whose nurture it should be responsible, who should have a vote at its meetings and a place in its reports, whose work should be specially pledged to it, and upon whose coöperation it could depend from year to year." Otherwise, it is to be feared that zeal and contributions would be constantly fluctuating, and a deficit to meet its pledges would follow, to the detriment of the parent societies with which it coöperated, and the demoralization of its constituency.

It is apparent, also, to those who are actively connected with the Woman's Board of Foreign Missions, that their work has but begun; and that in justice to the American Board, with whom they coöperate, and the missionaries, with their work, to whom they are pledged, they must carry forward their operations in increased ratio, as its necessities require and new doors of entrance are divinely opened.

With such needs in such fields as we have now considered, would not combination of both interests in one society weaken the appeals for each cause, diminish its receipts,—frequently not more would be given for both objects than would be given for one,—occasion endless confusion and complications in methods, and lead to bitterness and dissensions among members, thus crippling the work, and finally result in its disintegration?

I believe that a society formed for foreign missions should work exclusively for foreign missions, in accordance with the principles of justice and consistency; and a society organized for home missions should work exclusively for home missions; and a society doing both kinds of work should be called an Independent, or General Mission Society, contributing to each cause according to the pleasure of its members. If this method were adopted and observed, the whole matter of woman's missionary work would be simplified and rendered consistent, and the painful misapprehensions of the past would largely subside.

5. "Would it be best that a Woman's Home Missionary Society administer its collected funds itself, or leave that to some other existing society?"

It would be best to act in connection with existing societies, passing over its funds to their respective treasuries, for specific work.

6. "If the latter, would it be best to give and labor, exclusively,

through the American Home Missionary Society, or, also, through the American Missionary Association and the New West Education Commission, as each organization may prefer?"

To economize the machinery of labor, which is eminently important in woman's missionary service, since her domestic duties are often many and arduous, and have the first claim to her attention, I should think it would be best to coöperate with all the home missionary societies, if it can be arranged on an equitable and satisfactory basis. This can more easily be done, as the home field is one, and the methods of work are essentially the same.

FAREWELL TO MISSIONARIES.

ALL who attend the farewell meetings for missionaries cannot fail to be impressed with the charm and peculiar interest about them that pertain to no other gatherings of the Board. It is a real inspiration to the stay-at-home workers to look into the faces of men and women who, having turned their backs on the beckoning attractions of home and friends and country, are just ready to set sail on an errand of light and mercy to darkened souls—souls who have no claim upon them except that they are dear to our Lord and Saviour, and that he has bid his people to tell them of his dying love.

It is not often that we are privileged to attend two of these gatherings in one month, as in the August just passed. The second meeting was held in Park Street Chapel, in Boston, August 31st. It was held for twenty-one missionaries who were to leave for their respective fields the next few weeks. Among them were seven single ladies, three under the care of our Board—Miss C. E. Bush, who returns to Harpoot, after a year's rest in this country; Miss Agnes M. Lord, who goes out for the first time to our Constantinople Home; and Miss R. A. Faxon, who is to be matron in our Home among the Dakotas. Three are missionaries of the Woman's Board of the Interior—Miss M. P. Wright, who is to be in the Female Department of Armenia College in Harpoot, Miss E. C. Doane in Marash, and Miss M. E. Brooks in Erzroom—all in Turkey. Last, but not least, we may mention Mrs. A. T. Wilder, who returns, in her widowhood, to her lonely home in Africa, to spend her last days among the dusky sons and daughters whom she loves so well.

We have not space to give the particulars of the meeting, more than to say that the room was crowded with interested listeners; that the tone of the exercises was buoyant and hopeful; that there was an earnestness and strength of purpose manifested that inspired confidence in all present.

As we followed a part of the company to the steamer the following day, and saw them move slowly out to sea, we were reminded of a quaint little poem sent us some time since by one of our young ladies' societies.

"HERE AM I; SEND ME."

My Jesu! in the crowd he walks with sorrow's down-trod sons;
He is afflicted in the streets for his afflicted ones.
Lord Jesu, buffeted again, while rushing crowds go by,
He pleadeth for his poor, unheard; for his oppressed doth sigh.

What are these wounds, thou love of God, so low that condescends?
Alas! thou'rt wounded in the house, my Jesu, of thy friends;
I will go down into the streets, for sure thou beckonest me—
Go down, thou Saviour of my heart, and serve thy poor with thee.

My Jesu! on the height he walks, a-shepherding his sheep,
A little flock, a scattered flock, new wakened out of sleep;
For slumber yet their heavy eyes can scarce his beauty see;
"And who will climb upon the heights and tend this flock for me?"

"Dear my Lord Jesu, my desire, the lonely paths are high;
The scattered flock doth wander oft, and deep the snow-drifts lie;
But in thy pleasure is my life, thy will my law shall be;
Lo! I will climb upon the heights, and tend this flock for thee."

My Jesu! walking on the strand, a ship about to sail,
"And all my love to them she bears, is but an unknown tale;
Where is the man will tell my tale, and dare the desert sea,
Albeit he take his life in hand, and, sailing, meet with me?"

"Lord Jesu, I will sail this night, and tell thy story-o'er,
E'en though unto the land beloved return the ship no more;
For oh, sweet Death! and oh, sweet Death! if death my dower should be,
Even so come, Lord Jesu—come, and meet us on the sea."

WOMAN'S BOARD OF MISSIONS.

RECEIPTS FROM JULY 18 TO AUGUST 18, 1881.

MRS. BENJAMIN E. BATES, TREASURER.

MAINE.		<i>Milford, Cong. Ch., "Willing Workers,"</i>	
<i>Maine Branch.</i> —Mrs. Woodbury S. Dana, Treas. Madison, Aux., \$3; So. Bridgton, S. S., \$30; Lewiston, Pine St. Ch., Aux., \$30; Greenville, Aux., \$13,	\$76 00	Total,	\$40 00
Total,	\$76 00		\$56 45
NEW HAMPSHIRE.		VERMONT.	
<i>Cornish, Aux.,</i>	\$10 00	<i>Vermont Branch.</i> —Mrs. Geo. H. Fox, Treas. Danville, Aux., \$10; West Brattleboro, Aux., \$13; St. Johnsbury, No. Ch., \$10; Barre, Aux., \$14; Sharon, Aux., \$15.50; Wil-	
<i>Danbury, Aux.,</i>	6 45		

mington, Aux., \$15.25; Georgia, Aux., \$10; Brandon, Aux., const. L. M. Mrs. Walter Rice, \$28. Ex., \$4. Bal.,	\$111 75
Total,	\$111 75

MASSACHUSETTS.

<i>Berkshire Branch.</i> —Mrs. S. N. Russell, Treas. Pittsfield, 1st Ch., of wh. \$25 by Mrs. G. W. Campbell, const. self L. M., \$33.35; Hinsdale, Aux., prev. contri. const. L. M. Mrs. C. Converse, \$19.73; Stockbridge, Aux., \$14.65; "Loving Helpers," \$20; So. Egremont, "Buds of Promise," \$40; No. Adams, Dr. N. S. Babbitt, const. L. M. Mrs. Ann Eliza Babbitt, \$25; Gt. Barrington, Mrs. A. M. Brinsmade, const. L. M. Mrs. Evarts Scudder, \$25,	\$177 73
<i>Bradford.</i> —Judson Soc'y,	30 00
<i>Charles River Village.</i> —Infant Class,	1 25
<i>Essex No. Conf. Branch.</i> —Mrs. A. Hammond, Treas. Newbury, "Old Town Mission Band,"	40 00
<i>Franklin Co. Branch.</i> —Miss L. A. Sparhawk, Treas. Ashfield, Aux., \$80; Whately, Aux., \$10.60; "Kittie Club," const. L. M's Mrs. M. F. Hardy, Miss Cornelia M. White, \$50; Shelburne, Aux., 50 cts.; Greenfield, \$16.23,	157 33
<i>Greenwich Village.</i> —Mrs. S. A. Parker,	2 00
<i>Lawrence.</i> —Lawrence St. Ch., of wh. \$25 by Mrs. C. K. Pillsbury, const. L. M. Miss Anna Smith Pillsbury,	91 00
<i>Lowell.</i> —Kirk St. Ch., Aux., of wh. \$25 by Miss Lucy M. Fay, const. L. M. Mrs. C. D. Barrows,	362 00
<i>Middlesex Branch.</i> —Mrs. E. H. Warren, Treas. "Maynard Mission Circle," \$60; So. Framingham, "Willing Workers," of wh. \$25 const. L. M. Mary G. Day, \$90,	150 00
<i>Norfolk and Pilgrim Branch.</i> —Mrs. Franklin Shaw, Treas. So. Weymouth, Union Ch., Aux., \$25; Plymouth, Mary Allerton and "Pilgrim Stepping-Stones," \$72,	97 00
<i>Norton.</i> —Aux., \$38; Wheaton Fem. Sem., const. L. M. Miss Susie C. Aiken, Amherst, N. H., \$25,	63 00
<i>So. Attleboro.</i> —1st Cong. Ch.,	6 91
<i>Springfield Branch.</i> —Miss H. T. Buckingham, Treas. Longmeadow, "Ladies' Benev.	

Soc'y," \$17.65; Palmer, 2d Ch., \$9.96; Holyoke, 2d Ch., \$105; Springfield, 1st Ch., "Mission Circle," \$5.42, Mrs. Loveland, const. L. M. Miss Hattie Lawton, \$25,	\$163 03
<i>Suffolk Branch.</i> —Miss Myra B. Child, Treas. Cambridgeport, "Young Ladies' Mission Soc'y," \$10; Chelsea, 3d Ch., \$13; Newton, Eliot Ch., \$700; Newton Centre, "Young People's Mission Circle," \$44; "Auburndale Mission Circles," \$5,	772 00
<i>Wakefield.</i> —"Mission Workers,"	80 00
<i>Wellesley College.</i> —A Friend,	1 00
<i>West Haverhill.</i> —"Girls' Mission Band,"	10 00
<i>Woburn Conf. Branch.</i> —Mrs. N. W. C. Holt, Treas. Medford, Aux., \$133; "McCollum Mission Circle," \$60; Lexington, Aux., \$9.45; Winchester, Aux., \$18; "Eddie's Mission Circle," \$15; Malden, Aux., \$20,	255 45
<i>Worcester Co. Branch.</i> —Mrs. W. G. Russell, Treas. Westboro, Aux., \$30; Fitchburg, C. C. Ch., \$25; Spencer, Aux., \$115; Whitinsville, Aux., of wh. \$25 const. L. M's Miss F. A. Batchelor, Mrs. M. A. Vincent, \$115,	285 00
Total,	\$2,744 70

CONNECTICUT.

<i>Eastern Conn. Branch.</i> —Miss M. I. Lockwood, Treas. Stonington, Agreement Hill, \$6; No. Stonington, \$10; Norwich, Broadway Ch., \$9; "Thistle-down Mission Circle," \$30; Windham, \$11.60; Colchester, \$5; Griswold, \$30; Hanover, Aux., \$8; "Little Circle," \$5; Woodstock, of wh. prev. contri. const. L. M's Mrs. C. Tabor, Miss Josephine Lester, \$40; Thompson, "Mission Circle," \$70,	\$224 60
<i>Groton.</i> —Cong. Ch. S. S.,	16 41
<i>Hartford Branch.</i> —Mrs. Chas. A. Jewell, Treas. Hartford, Asylum Ave. Ch., Aux., \$158.83; Windsor Ave. Ch., Aux., \$3; East Hartford, Aux., \$24.25; Rockville, Aux., \$10; Clinton Centre, Aux., \$13; Plainville, "Treasure Seekers," \$28.20; Bolton, "Girls' Mission Circle," \$5,	242 28
<i>New Haven Branch.</i> —Miss Julia Twining, Treas. Bridgeport, of wh. \$13 fr. South Ch. "Mission Circle," \$30, fr.	

North Ch. S. S., \$168; Centerbrook, \$33; Cheshire, \$47.10; Darien, "Busy Bees," \$18; "Sunbeams," \$13, "Deep River," \$21.25; Derby, "Mission Circle," \$6; East Haven, \$26; Easton, \$10; Fair Haven, 2d Ch., \$1; Falls Village, \$10; Goshen, \$22; Greenwich, \$35; Guilford, 1st Ch., \$50; Haddam, to comp. L. M. Miss C. C. Cooke, \$12.75; Litchfield, of wh. \$25 to const. L. M. Mrs. George Richards, \$83.02; fr. "Daisy Chain," \$147.08; Middlefield, \$16; Middletown, 1st Ch., \$50; Milford, \$3; Milington, "Stella Mission," \$1; Monroe, \$10; New Britain, Center Ch., of wh. \$5 fr. "Busy Bees," \$34.75; South Ch., of wh. \$100 fr. "Little Helpers," \$222; New Haven, Center Ch., \$65; Church of Redeemer, \$17.50; College St. Ch. S. S., \$25; North Ch., of wh. \$26 a thank-offering fr. the Union Prayer-meeting, \$37.12; Temple St. Ch., \$13; Yale College Ch., \$44; Orange, of wh. \$7 fr. S. S., \$39; Salisbury, \$21.13; Saybrook, of wh. \$40 fr. "Seaside Mission Band," \$43.75; South Norwalk, \$50; Torrington, to comp. L. M. Mrs. Clarence H. Barber, \$14; Trumbull, to const. L. M. Mrs. Lewis Brinsmade, and to comp. L. M. Mrs. W. B. Coan, \$42; Wallingford, \$62.07; Waterbury, 2d Ch. "Young Ladies' Mission Circle," \$45; Watertown, "Young Ladies' Mission Circle," to const. L. M. Miss Jennie M. Hungerford, \$25; Winsted, of wh. \$25 fr. Mrs. Moses Camp, to const. Mrs. Kate L. Richards, of New Hartford, Conn., L. M., \$25, fr. Miss Martha E. Beardsley, to const. L. M. Miss Louise M. Carrington, \$129.12; Woodbury, South Ch., \$10; Mrs. O. P. Hubbard, New York, \$5; Miss Sarah Hotchkiss, Derby, \$5; Mrs. Churchill, Woodbury, \$1; "West End Institute Mite-Box and Kindergarten," \$3.80; Collections at Branch meetings for thank-offering, \$76.70, \$1,731 12
Noroton.—Mrs. Caroline Foss, 10 00
 Total, \$2,224 44

LEGACY.

New Haven Branch.—Legacy of Mrs. Wooster Hotchkiss, New Haven, \$470 00

NEW YORK.

New York State Branch.—Mrs. G. H. Norton, Treas. Brooklyn, Central Cong. Ch., of wh. \$25 by Mrs. N. S. Benedict, const. self L. M., \$212; Frewsburg, \$1.85; Albany, \$87.25; "Jun. Dept. Band," \$9.25; Jesse Lyon, memorial, \$12.50; Spencerport, \$30; Moravia, \$6.25; Suspension Bridge, \$10; Fairport, of wh. \$25 const. L. M. Mrs. Daniel Howard, \$40; Rodman, \$4, \$413 10
Troy.—"Desert Palm Mission Circle," 5 00
 Total, \$418 10

PHILADELPHIA BRANCH.

Mrs. Samuel Wilde, Treas. Washington, D. C., Aux., \$18.70; Phila., Aux., \$164; "Carrier Doves," \$30; Jersey City, Aux., \$26.55; Orange, Trinity Cong. Ch., Aux., \$18; "Mission Circle," \$10; Montclair, Aux., \$15; "Young Ladies' Mission Soc'y," \$210.09; Plainfield, Aux., \$10; Newark, Belleville, Ave. Ch., \$33.76, "Mission Band," \$61.24, \$597 34
 Total, \$597 34

OHIO.

Steubenville.—E. M. Buxton, \$4 40
Windham.—"Young Ladies' Mission Band," 40 00
 Total, \$44 40

IOWA.

Maquoketa.—Mrs. C. L. McCloy, \$5 00
 Total, \$5 00

MINNESOTA.

St. Peter.—Mrs. Jane A. Treadwell, prev. contri. const. L. M. Miss Mary R. Treadwell, \$5 00
 Total, \$5 00

General Funds, \$6,283 18
 LIFE AND LIGHT, 248 82
 Weekly Pledge, 3 60
 Leaflets, 11 98
 Legacy, 470 00
 Total, \$7,017 58

MISS EMMA CARRUTH, Ass't Treas.

Board of the Interior.

JAPAN.

SCHOOL LIFE AND STREET SIGHTS IN KIOTO.

KIOTO, April 14, 1881.

OUR school moves on much the same as usual, and we have thirty-two scholars. Two new ones came this term, and one went away on account of sickness. We think they are progressing well in their studies, and we trust they are continually learning more and more of the deeper meaning of the words of Jesus, which they daily study; but we feel how powerless we are to make Christians of them. They can glibly tell the story in the Gospels, and answer questions in regard to the teachings of the New Testament; but it is only the Holy Spirit who can kindle the Word which we try to teach them into a flame of loving, spiritual knowledge of the blessed Master and his salvation. It is a comfort to know that friends at home pray for the blessing of the Holy Spirit upon our work.

We do so much need some one to help us. Although we have two good Japanese helpers, or co-laborers,—for the work is theirs as much as ours,—yet Miss Starkweather and I are both so busy, that the all-important study is constantly interrupted; and daily exercise, which every one here says is a necessity, is an impossibility. There is much work outside which might be done, if only there were two or three persons instead of one to do it. If you can find some one to send to us we wish you would do so.

Just at this time there are many religious festivals here in Kioto, it being six hundred years since the birth of Nichiren. I saw a ceremony at a temple, the other day, which would have been of great interest to any one, I think.

I was attracted by the crowds and flags to stop and see what might be going on. The ceremony began at three P. M. Eighteen priests beside one high-priest, all arrayed in rich and costly robes, and some chanting, in solemn procession ranged themselves in order before and on either side of an elevated shrine, which was decked in a most gorgeous manner with glittering ornaments. Upon the highest part of this shrine, almost screened from the

vulgar gaze by curtains, sat the richly clothed effigy of the holy Saint Nicheren.

After chanting or reading for some time, doubtless to the edification of their audience, though not one among them had an idea what was being sung or read, the priests all played upon strange musical instruments, which were not altogether inharmonious in their discord. While they were playing, four little boys, finely dressed, and ten little girls, in really beautiful clothing, came softly dancing from behind the altar, to join in the worship of the god or saint. The little boys first chanted in loud, childish tones from huge rolls of paper they drew from the folds of their dress. Then the girls sang with small, piping voices. Then, with open fans, they danced to the music—if not to the satisfaction of the saint, at least to the interest of all present. Then they danced out; but shortly after, with more chanting from the priests as an interlude, they came in again, bringing offerings of “saki,” or wine, fruit, flowers and cake. Each offering was presented on a little wooden tray, which was held up before the forehead in time-honored, ceremonious style, and all were kindly received by the god through—his waiters, shall I say? Again they went out, and a third time came in, in pink and white silk, this time bearing sacred emblems, called “gohei.” Then, after a lengthy promenade or dance to the music, in procession with the priests they marched to another shrine, where much the same ceremonies, though shorter, were repeated. There I had a nearer view of the gorgeous garments, with their gold embroidery and rich patterns. The faces of the little girls were powdered to a marble whiteness, which contrasted strikingly with the scarlet crape, gold-embroidered robes on the shoulders below, and the shining black hair above. Upon their heads they wore glittering crowns of carefully wrought brass, with pendant ornament. Full silken drawers of a bright pink color, with a white gauze over-dress and an upper garment of silk with gold and colored embroidery, completed the costume—except the sash. This, an important part of the dress, was probably elegant, but, in truth, I forgot to notice it. The ceremony was interesting, if not impressive.

There was much that made me think of the old Mosaic ways of worshiping when Miriam danced before the Lord, and David sang, “Take an offering and come before him,” and “strike the loud cymbal.” Cymbals were used among other musical instruments. A long streamer of white cloth was stretched from a tall, inscribed pillar directly in front of and outside of the temple to a point inside of the shrine, behind the curtains, passing over the heads of the people in the body of the temple. What its meaning was I do

not know. It may have represented the kindly, goodly influence of the saint worshiped which was supposed to be over the people; or it may have been to show that the way for supplication to the saint was open to all. However, it was all only a sad, formal ceremony. It may be easy for us to imagine the meaning of it all, or what it might mean; but I doubt if there was any real meaning in it to one who took part in it. It was only a display of rich and costly clothes. If Edwin Arnold had seen it, I doubt if even he would have thought differently. Continued repetitions in a language utterly unintelligible to those who heard; a promenade, in rich and costly clothing, before an idol to the sound of music — what was there in that? Question one after another in the audience what it all means, and I doubt if you receive one satisfactory answer. They roll the beads of their rosaries and bow their heads, but not one could give an intelligent reason for the unsatisfactory hope that is within. I was struck by the absence of young people in the audience. Old men and women and babies made up the greater part of it, with street-children who simply came “because there was something going on.”

Within about a stone's throw of our grounds there lives an old lady, the aunt of the emperor, about whom I should like to tell the young people in the *LIFE AND LIGHT*. I have often thought of them as I have walked before her wall-inclosed palace across the way. Within the inclosure is a grove of fine old trees, over which clamber huge wistaria vines, while underneath camelias blossom and scatter their petals, cared for by none. As I have not time to make a story of it, I shall just give you the simple facts, and let you tell the young folks.

The old lady is about sixty-five years old, and has, I am told, never but once been outside the four walls which inclose her not extensive palace grounds. Being the eldest relative of the emperor, she feels herself exalted to such a position of honor that she does not deign to see her relations, even though they are young princesses of the blood. The query came to me, What can she do with all her time? If she never goes out, and never sees any one, and never does any work, what can she do? I hear she was displeased to see her royal nephew, the emperor, had adopted foreign dress, when he called upon her last summer. Young people at home may think royalty a fine thing, but can we imagine a narrower, smaller life than that? The thought of it must bring a lesson of contentment and gratitude to even the youngest of those who read the *LIFE AND LIGHT*.

H. FRANCES PARMELEE.

Home Department.

STUDY OF MISSION FIELDS.

1881.

JANUARY.—Annual Review.

FEBRUARY.—China.

MARCH.—China.

APRIL.—China.

MAY.—Papal Lands.

JUNE.—Papal Lands.

JULY.—Turkey.

AUGUST.—Turkey.

SEPTEMBER.—Turkey.

OCTOBER.—Africa.

NOVEMBER.—Africa.

DECEMBER.—Africa.

AFRICA.

[Lesson No. 1.]

BY MRS. G. F. MAGOUN.

LAST among the nations to “stretch out her hands unto God,” stands poor, degraded, dark-browed Africa. For one hour each month, during the last quarter of the year, our attention is to be given to her physical, political and moral condition among the nations of the earth.

We wish to inform ourselves, as well as we may, of the resources which, hidden for ages in this vast continent, now promise for Africa a future of material wealth and prosperity marvelously grand. We desire to learn the character and possibilities of the races so long inhabiting her vast internal regions, shut in from the great world during all these centuries. We would inquire, with reverent interest, into the meaning of God’s providence in now unfolding this land of mystery to the curious world. Above all would we strive to learn the lesson God would teach his Church militant, in opening before her so many doors of entrance into this great stronghold of Satan’s kingdom, where he has kept bound, for ages, over one-sixth of the whole human race.

We surely cannot feel much interest or enthusiasm for a subject about which we know but little. Our first question then is, Where shall we get suitable information on the subject? Concerning scarcely any country to which our attention has been turned, in our missionary studies, is there found so much material available to all, as concerning Africa. We cannot forget, in preparing these outline sketches, that a great diversity exists in our auxiliary societies as to the possibility of using these suggestions with effect. In small country parishes, and even in moderately large towns, in which there is no public library, books of reference

on the subject of Christian missions are very scarce. If our "studies" had accomplished no other good, it were a result by no means to be despised to have opened the eyes of Christian women in our churches to this lack. To be conscious of need is one necessary step toward a supply.

Scarcely any church exists, it is to be hoped, in which some member—either the pastor or deacon—has not files of the *Missionary Herald*. The year 1880 is particularly rich in articles upon Africa. Since the Otis legacy made it possible for the American Board to enlarge its work on that continent, Dr. Means has devoted much time and labor to the subject. The *Herald* for November, 1879, and the numbers from May to October, 1880, inclusive, alone contain information enough to make more than our three meetings to abound in interest. The number upon Africa, of the series of "Historical Sketches of the Missions of the American Board," for sale at our missionary rooms in Chicago, for only six cents per copy, contains much that could be wrought into a most interesting talk of ten minutes or so, by an enthusiastic lover of missions. The leaflet "Mothers and Homes of Africa," also to be obtained at 75 Madison Street, gives a graphic description of the African wife and mother in her wretched home. In our files of LIFE AND LIGHT are many letters and descriptions of life in Africa, with manners and customs of natives and results of gospel teaching, which will bear more than one review without becoming too familiar to our ears. Most interesting articles upon the physical condition of Africa are found in the various cyclopedias,—Johnson's, Appleton's, or the "Encyclopedia Britannica,"—while Livingstone and Stanley have made African exploration a household topic in most of our homes. To those who have access to public libraries, there is abundant material for most interesting research. Only a few of these works can be referred to here, such as—

STANFORD'S "Compendium of Geography and Travel—Africa." Edited by Keith Johnston, London.

DAVID LIVINGSTONE.—"Last Journals."

" " "Expedition to the Zambezi."

" " "Missionary Travels in South Africa."

SPEKE.—"What Led to the Discovery of the Sources of the Nile."

" " "Discovery of the Sources of the Nile."

STANLEY.—"Through the Dark Continent."

" " "How I Found Livingstone."

CAMERON'S "Across Africa."

SERPA PINTO.—"How I Crossed Africa." ~

CONGREGATIONAL PUBLISHING SOCIETY.—"Heroes of the Desert."

REV. D. J. L. KRAFF.—"Travels, Researches, etc., in Eastern Africa." London, 1860.

EDWARD HUTCHINSON.—"The Victoria Nyanza a Field for Missionary Enterprise."

LIVINGSTONIA.—“The Mission of the Free Church of Scotland to Lake Nyassa.

REV. J. E. CARLYLE.—“South Africa and Its Missionary Fields.”

ROBERT MOFFATT.—“Missionary Labors and Scenes in South Africa.”

MAYER, BRANTY.—“Captain Canot; or, Twenty Years of an African Slaver.”

SCHWEINFRUTH’S “The Heart of Africa.”

One very essential requisite to an interesting study of any country is a good map. For seventy-five cents a large paper map of Africa can be obtained of C. N. Chapin, 1 Somerset Street, Boston. Would it not be a wise plan for each society to own one of these maps? In the *Missionary Herald* for October, 1880, is an article on, “Africa Two Hundred Years Ago,” with an outline map of the continent as then known. It would be an impressive lesson in itself to have this map enlarged on a blackboard or square yard of glazed cambric, and hung by the side of the map of 1880. We would suggest as topics for our first study,—

1st. The physical characteristics of Africa. Size as compared with Europe and Asia; origin of the name; surface of country; navigable rivers; the direction of rivers as affecting missions; climate; vegetation; zoölogy; mineral resources; productions; volcanic influences, etc.,—keeping in mind that the object of our investigations is, ever, how have all these characteristics affected the past history of Africa? and what bearing must they have on Christian missions? (See “Africa” in various cyclopedias referred to, *Herald*, May and Aug., 1880, pp. 167, 298.)

2d. Population; compared with other great continents. Different races. Tribes not native to the soil, with their distribution (Turks, Arabs, Jews, etc.). Describe the Copts. Where are the negro tribes found? varieties and characteristics? Hottentots. Who are the Boers? (“Eyclop. Britt., etc.,” *Herald*, May, 1880, April, 1881; Lane’s “Modern Egyptians,” Vol. 2.

3d. Religions of Africa. Mohammedanism. Corrupt Christianity. Fetichism. Lane’s “Modern Egyptians,” *Herald*, June, 1880; Du Chaillu. In November we will consider the Influence of Foreigners upon Africa, reserving for our last study the missions of our own Board.

ONE THOUSAND SUBSCRIBERS.

BY MRS. J. B. LEAKE.

It has been said that any one can put a house in order once a year, but that it takes a good housekeeper to keep the house in order throughout the year.

At the annual meeting of the Woman’s Board of Missions of the Interior, in Chicago, last November, we were told that in a letter

recently received from Boston, it was stated that a thousand new subscribers to *LIFE AND LIGHT* from the constituency of the Interior Board, would entitle this Board to material aid toward the reduction of home expenses.

On the 1st of August we had 1,060 new names on the subscription-list. Many of us remember that several hundred of these names were subscribed, and in most instances the money was paid, in Plymouth Church, at the suggestion of one of our enthusiastic helpers from Minnesota. Perhaps it was not a very hard way to raise money for home expenses, so many taking hold. Now the question is, "Will this same number of subscribers as cheerfully and promptly renew their subscriptions another year, and again lessen the home expenses materially." It is one thing to yield to the solicitations of charming young ladies who, in the midst of an inspiring meeting, receive our names and money, and relieve us of the trouble of forwarding the same to Boston. It is quite another thing, when November comes again, to write a letter to the Secretary of the Woman's Board of Missions, Boston, and inclose exactly sixty cents for the magazine, and its traveling expenses, called postage. We have to give our names and titles, —Miss or Mrs., —our town, county and State; and then it looks a little more gracious to add a word of appreciation or enjoyment of the pleasure we have received. For we observe that the feelings of editors are not hurt by messages of commendation. But hardest of all comes the sixty cents. It would be easier to give a dollar. We have not yet, as a Board, taken a pronounced position upon the currency question, whether as in favor of greenbacks or specie. We are fully of the opinion, however, that some form of fractional currency would be convenient which would enable us to send our sixty cents in some other shape than postage. But for the present we must submit to existing circumstances, and we find it really a troublesome thing to get our letter and postage launched. And yet if thereby we can gain material aid for home expenses, shall we not, one and all, yes, and the friends to whom we have loaned our copies, take hold again of this thing, and, making a business of it, have it accomplished before the annual meeting at Dubuque? Then we shall be able to give our precious time there wholly to other matters.

Some few of those names pledged at Plymouth Church, somehow became separated from the money, or else, having promised to pay, we really thought we had paid. At any rate, some ladies entitled to copies failed to receive *LIFE AND LIGHT* for some months. Should the same thing occur again, let us immediately announce the fact, and not put it off for months; and, above all,

do not let those gloomy words, "Your subscription has expired," appear but once upon our numbers unchallenged.

There is no apparent reason why we should not have a thousand new names each year, if every subscriber will gain one other subscriber. But, at least, let there be no falling-off "Subscriptions expired."

Even if we were not interested in its pages, — which we should be ashamed to confess, — we might have enough *esprit de corps* to subscribe for our own organ, as all good Christians do for the newspaper of their own denomination. It is the only accessible record of what our lady missionaries are doing, and it contains the receipt for all our moneys. It gives us opportunity to look not upon our own things, but also upon the things of others, and to see whether the other auxiliaries and other States are doing as well as we are. Oh yes, by all means, let us join in the refrain,

"We are coming, we are coming, another thousand strong."

WHERE ARE THE CORAL-WORKERS?

MORE than a year ago the Woman's Board of Missions of the Interior sent out a messenger to solicit funds for building several schools needed very much by some of our missionary teachers. One was to be in Hadjin, the valley which looks like a mill-hopper; one in Pekin, where the little black-eyed children used to recite with their backs to the teachers; and others in different parts of Turkey. We were sure our messenger would win her way, for to children only was she sent; and no child could refuse anything to one who came with such a rosy face and such a graceful plea. And each child was asked to give only five cents — a sum so small that they would every one of them have thought it very hard if their fourth of July enthusiasm had had so little material upon which to kindle.

We started our messenger with a pass to every place in this great West where a Congregational Sabbath-school has been gathered; and we expected that the nickels would be sent back in such packages and piles that before the year closed, our Treasurer would change them all into a check for six thousand dollars, to be sent to Mr. Ward, in Boston, that every one of these buildings might be completed at once. We even wondered if some of the children would not insist upon giving twice the sum asked for. We talked of more than six thousand dollars, and hoped we might have enough to build a high wall around the Home School in Hadjin, that Mrs. Coffing and her young teachers need not longer

fear a surprise-visit from some of those wandering Turks or Koords who have been known to look in at their windows. But only a little more than a third of the sum asked for has been sent to us. What can be the reason? Several schools, among them that of the Second Congregational Church in Beloit, welcomed our messenger last year, and have given a second hearing and a second donation this year. Have any of those little boys and girls ever spent or given away ten cents that they remember with more satisfaction?

We do not believe the trouble is with the children to whom our pleading messenger has spoken. But have all the children or all the Sabbath-schools heard the appeal? Our messenger can win her way, but she cannot push it where doors are closed against her. It is only a silent protest she can make when procrastinating friends say, "When I have a convenient season, I will call for thee." Has she not often been left in some dark corner when the children, gathered in the sunshine, would have welcomed her warmly? Can it be that any of the parents or teachers have been afraid to give her access to the children, lest they should have fewer pennies for some other good work in which they are interested? The children would have no such fears. They would give their nickels in answer to this appeal, as they always have done wherever it has been made, in full expectation that new needs would be met by new supplies. Let us learn a lesson of faith from the children. It was the same dear Master who said, "Except ye become as little children, ye shall in no case enter into the kingdom of heaven," who provided the coin in the mouth of the fish to supply Peter's sudden need. That was one of His wonderful object-lessons that cannot be too often pondered. But does any one ask us, "Who is this messenger you speak of, so welcomed by the children, so little heeded by some of the older folks?" Who is it, indeed, but our little pink "Parable," or "Story of the Coral Workers," sent last year to all the Congregational Sunday-schools in Colorado, Dakota, Illinois, Indiana, Iowa, Kansas, Michigan, Minnesota, Missouri, Nebraska, Ohio and Wisconsin. A copy was sent for every school, and yet the question often comes to us, "What is this Parable fund?" or "Whom do you mean by your coral-workers?" We mean by our coral-workers, all the children in all these schools, large or small, in all these Western States — a great company of more than one hundred and forty thousand. They need only a little encouragement from the older folks, and each one will give the five cents asked, and "the walls will soon be finished, the roofs will go on, the doors will swing, the blackboards will go up."

Mothers, sisters, teachers, will you not send to 75 Madison Street, Chicago, for the "Parable," and see that each of your little coral-workers builds his own cell? And when they see these walls completed, how gladly they will cry, "Who would have believed we could do it! And to think it was all done by our making one cell apiece!"

ANNUAL MEETING.

THE thirteenth annual meeting of the Woman's Board of Missions of the Interior will be held in the Congregational Church, Dubuque, Iowa, on Wednesday and Thursday, October 26th and 27th, just one week later than the meeting of the American Board at St. Louis.

The change of time, bringing the meeting one week earlier than usual, is made in the hope that thereby may be secured the presence of Rev. Dr. Clark of the American Board of Commissioners for Foreign Missions, and also of a number of missionaries who will be at St. Louis. A public meeting will be held on Wednesday evening, to be addressed by Dr. Clark and others.

Notices in regard to reduction of fares and other arrangements may be found in the *Advance*. All auxiliaries and mission circles are invited to send delegates; and it is earnestly hoped that every State Branch will be represented by one or more of its officers.

A cordial and loving invitation is given to all the "Coral Workers," the "King's Young Daughters," the "Wide Awakes," and other youthful bands to attend this meeting.

"Come not the blessed young children?
'Of such is the kingdom of heaven.'"

Applications for entertainment should be sent to Mrs. Rev. J. S. Bingham, before the first of October, if possible.

LEAFLETS OF W. B. M. I.

THE following pamphlets and leaflets, helpful in the work, may be obtained by applying to Secretary W. B. M. I., 75 Madison Street, Chicago, Ill.:—

"Ten Years' Review," by Mrs. E. E. Humphrey, price 6 cents. "Literature of Missions," by Mrs. L. C. Purington; "Parish of Fair Haven," by Mrs. Emily Huntington Miller,—5 cents a copy, or 50 cents a dozen. "Birthright of the King's Children," by Miss H. A. Hillis; "Tamil Women," by Mrs. H. K. Palmer,—3 cents a copy, or 30 cents a dozen. "Mothers and Homes in Africa," by Mrs.

Geo. H. Hull; "Relation of Prayer to Missionary Work," by Miss Sarah Pollock; "Responsibility of Christian Women Respecting Culture," by Mrs. M. D. Newcomb; "Individual Responsibility," by Miss M. D. Wingate; "Thanksgiving Ann," by Miss Kate Hamilton, "Mrs. Purdy's Parquisesites,"—each of the above, 2 cents a copy, or 15 cents a dozen. "Young Ladies' Manual for Foreign Mission Work," by Mrs. L. C. Purington, 5 cents a copy, or 30 cents a dozen. Annual Report of W. B. M. I., 15 cents each. Pamphlet of Missionary Maps, published by the A. B. C. F. M., 10 cents a copy. "Historical Sketches of the Missions of the American Board," eight pamphlets, published by the A. B. C. F. M., 6 cents a copy, or 30 cents per set.

Single copies of the following furnished gratuitously, or for 12 cents a dozen: "Shall we Combine Home and Foreign Work?" "Woman's Boards—Why they Exist;" "Constitution for Mission Bands;" "Missionary Parable for Children," by Miss Sarah Pollock; "How They Build in China," by Miss Mary Porter.

A true story by Miss Haven, entitled "Come Jewel and Glory," has recently been published for mission circles. Price 2 cents a piece, or 15 cents a dozen.

Carefully drawn plans of the Hadjin Home, furnished by Mrs. Coffing, have been copied by hektograph, and can be obtained at 75 Madison Street; also a ground-plan of the Bridgman School buildings, with notes by Miss Porter.

RECEIPTS OF THE WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

FROM JULY 18 TO AUGUST 18, 1881.

OHIO BRANCH.

Mrs. Geo. H. Ely, of Elyria, Treas. *Columbus*, 1st Ch., \$13; *Elyria*, "Young Ladies' Mission Band," for Miss Maltbie, \$30; *Hudson*, for Misses Collins and Parmelee, \$5.60; *Oberlin*, for Miss Newton, \$50, wh. with prev. cont. will const. L. M.'s Mrs. L. J. Harwood, Mrs. J. B. Clark, Mrs. Munson, Mrs. Drake; *Springfield*, \$16; *Tallmadge*, \$25; *Wakeman*, for scholarship at Karaghaj, \$7.25; *Wauseon*, \$5; *Wayne*, for Mrs. Renville, \$8, \$159 85

Total, \$159 85

MICHIGAN BRANCH.

Mrs. Geo. H. Lathrop, of Jackson, Treas. *Alpena*, for Miss

Pinkerton, \$25; *Alpine and Walker*, toward L. M., \$18; *Charlotte*, \$24; "Dorr Industrial Soc'y," \$5; *Detroit*, "Sunbeam Band" and "Opportunity Club," of 1st Ch., for Sch. at Battalagundu, \$40; *Orion*, for Miss Pinkerton, \$2; *Romeo*, for Miss Pinkerton, \$25; and "Sunbeam Band," for Miss Dudley's Sch., \$25; *Sandstone*, "Little Lamps," \$10; *Summit*, \$3.40, \$177 40

Total, \$177 40

PENNSYLVANIA.

Allegheny, "Mission Band," for Bible-reader, \$30 00

Total, \$30 00

ILLINOIS.

ILLINOIS BRANCH.—Mrs. Luther Bradley, of Aurora, Treas. Champaign, for pupil at Samokov, \$10; Geneva, \$5; Highland, \$10; Jacksonville, for Miss Evans, \$25; Loda, \$5; Lyonsville, \$12.75; Moline, Aux., \$10; "Pansy Band," for Bridgman scholarship, \$15; Peru, for Miss Porter, \$7.79; Quincy, \$10; Branch total,		\$110 54
Englewood, \$18.40; Evanston, for Miss Porter, \$14.15; Geneva, little girls of S. S., proceeds of fair (Par.), \$8; Lee Centre, \$10; Oneida, const. Mrs. H. M. Case L. M., \$31; Pittsfield, \$7; Rockford, teachers and pupils of Seminary \$30; Rosemond, S. S. (Par.), \$2.70; Wythe, for teacher at Gemerek, \$12.60,		133 85
Total,		\$244 39

WISCONSIN.

June 15 to July 15.

WISCONSIN BRANCH. Mrs. R. Coburn, of Whitewater, Treas. Alderly, \$6; Bloomington, Aux., \$6; Birthday gifts, Mrs. R. L. Cherry, \$1; Mrs. E. J. Newcome, \$1; Ft. Atkinson, \$5; Milwaukee, Grand Ave. Ch., Aux., \$57; Mrs. Dr. Hanson, \$50 cts.; Windsor, \$12; Whitewater, Aux., for Miss Taylor, \$1; Mrs. R. Coburn's birthday gift, \$1. Ex., \$1.80. Branch total,		\$80 70
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July 15 to August 15.

Arena, Aux., \$2; Birthday gifts, Mrs. Wm. Bird, \$1; Mrs. Wm. A. Ward, \$1; Milwaukee, Grand Ave. Ch., "Mission Band," \$40; Plymouth Ch., \$20.79; Platteville, Aux., const. Mrs. A. P. Johnson L. M., \$25; Birthday gift, Mrs. M. P. Rindbaub, \$1; Racine, for Manisa, \$22.86; Ripon, const. Mrs. Jane Sherman L. M., \$30; Whitewater, for Miss Taylor, \$10.50. Ex., \$3.08. Branch Total,		151 07
Fond du Lac,		26 00
Total,		\$265 77

IOWA.

IOWA BRANCH.—Mrs. E. R. Potter, of Grinnell, Treas. Grinnell, Infant Cl., for Hadjin, \$6.02; Keosauqua, "Willing Workers," \$15; Lansing Ridge, \$5.15; McGregor, prev. cont. const. Mrs. N. W. Wil-

liver L. M., \$7.64; New Hampton, \$4.30; Osage, \$6; Ogden, Mrs. A. M. Palmer, \$10; Tabor, \$15; Webster, for Miss Day, \$3. Branch total,		\$72 11
Clinton, \$3; Big Rock, S. S. for Bridgman Sch., \$2; "Big Rockets," for Miss Day, \$2; Monticello, A Friend, for Japan, \$1,		8 00
Total,		\$80 11

MINNESOTA BRANCH.

Mrs. J. W. Strong, of Northfield, Treas. Austin, for Miss Barrows, \$16; Minneapolis, for the same, Plymouth Ch., \$60; 2d Ch., \$20,		\$96 00
Total,		\$96 00

MISSOURI.

MISSOURI BRANCH.

Mrs. J. H. Drew, 3101 Washington Ave., St. Louis, Treas. Amity, \$4.20; Cameron, "Little Helpers," \$30.60; St. Joseph, \$9. Branch total,		\$43 80
Lathrop, Mary L. Patch, for Miss Kellogg,		50
Total,		\$44 30

KANSAS.

Topeka, "Helping Hands," for Japan,		\$25 00
Total,		\$25 00

NEBRASKA.

"State Miss'y Soc'y," Mrs. A. F. Sherrill, Omaha, Treas. Camp Creek, \$4; Fremont, \$11; Omaha, \$20; Weeping Water, \$10; all for Miss Van Duzee,		\$45 00
Total,		\$45 00

DAKOTA.

Yankton, "Willing Workers," of wh. \$44.33 is one-half of proceeds of their Annual Fair,		\$67 58
Total,		\$67 58

MISCELLANEOUS.

Sale of leaflets, maps, etc.,		\$9 06
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LEGACY.

Mrs. Mary Shipman Thacher, late of Iowa City, Iowa, by Mrs. Emily S. Cook, Ex'x, \$1,000 00		
Total for the month,		\$2,244 46
Previously acknowledged,		15,880 86
Total since Nov. 1, 1880,		\$18,125 32

Board of the Pacific.

MRS. J. R. McLEAN.	
Vice-Presidents.	
MRS. T. R. NOBLE.	MRS. E. P. BAKER.
MRS. W. IJAMS.	MRS. S. E. HENSHAW.
MRS. W. C. POND.	
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MRS. H. E. JEWETT.	MRS. S. S. SMITH.
Treasurer.	Auditor.
MRS. R. E. COLE.	P. FLINT, Esq.

How varied are the feelings with which we take our retrospect of the past three months. As we chronicle the events that have come before us, the light and shadows are in vivid contrast: bright hopes of successful work—a sad and sudden death that falls on us with the hurt of a blow; the looking forward to days when hands and minds, aye, and hearts, too, would alike be weary—the coming down to the river and catching a glimpse of the eternal glory, as one sainted soul leaves us to enter one of the many mansions. And so God leads us—alike by success and apparent defeat—into the “green pastures and beside the still waters.”

In June, with the exultant outlook of faith that is strengthened by work accomplished, we first joyfully welcomed Mrs. Snow, who, accompanied by Miss Cathcart, was at our meeting. Then we bade them a tender, but not sorrowful, Godspeed to their work. Hearts were profoundly stirred by the recital of work in different islands, and the wonderful, providential leadings of Mr. Snow and his associates. To the readers of *LIFE AND LIGHT*, this record of work done for the Master is well known. And all who know Mrs. Snow, and have felt her personal influence, need not to be told how she impresses an audience.

From Mrs. Snow we had a look backward; from Miss Cathcart a glance into the future. Mrs. Snow spoke of the “possible few years” yet before her, and more than one responded to this loyal Christian woman in deepened resolve to work for the Master while yet it is called to-day. To one, at least, came a revelation—a new understanding of the “work in My vineyard.”

July being the midsummer meeting and vacation time, but few were present. It had been intended to make this a memorial meeting, but so many were absent it was deferred.

Our June meeting had but come and gone when the news came that Mrs. Colby was no longer a worker with us. She had been

suddenly called to enter into rest—to hear the loving welcome home, “Well done, good and faithful servant.”

In every individual Christian experience there come times which say to us emphatically, “Be still, and know that I am God;” when we wait in quietness before him, to learn the lesson he would teach. So He has again spoken to us as a “Board.” We were looking forward to days of helpful counsels together, hoping her enthusiasm would communicate strength to her fellow-workers here, when we were startled into silence by knowing she would never again be with us here. We know that all things work for good, and that on none of God’s dealings with his children should the shadow lie. With her is the “clear, refulgent light of everlasting day.” With us, who cannot see as we are seen, nor yet know as we are known, there is darkness, there are shadows.

What is to come to us out of this? Are we learning, though but slowly, it is God’s work, not ours, we are trying to do? As these strong and able hands lay aside their share of the work, and we miss their prayers and counsel, are we led the more earnestly to supplicate, “Thy will be done in us, and by us?”

It was expected that a paper would be prepared, by some one of Mrs. Colby’s more intimate personal friends, for presentation at our August meeting. We were disappointed in this; but the following, though hastily thrown together by our recording secretary, so covers the ground, and does such sweet justice to Miss Rappleye’s work, we subjoin it entire.

IN MEMORIAM—MRS. JULIA A. RAPPLEYE COLBY.

Another fellow-laborer has ceased from her labors—her life-work done, so far as her heart and brain and hands were engaged in it; but just begun, however, when we look at the never-ending results of any good and blessed work here on earth.

Miss Rappleye was for many years, both in this country and in Turkey, engaged in the education of girls. This was her chosen work, and most earnestly and efficiently did she carry out her labor of love. A memorial pamphlet will be published by Dr. Willey, of Benicia, giving the details of her life in a complete biographical sketch.

She was educated at Oberlin College, which has been the fountain-head of so much religious enthusiasm and single-hearted devotion to the service of the Master.

In 1870 she went to Constantinople, there to assist in inaugurating the work of female education in Turkey. Here she remained some years, stamping her impress on this school, which has now developed into such a fine seminary of learning; its

beautiful building, its advantages for study, comparing favorably with those of our own land.

In 1876 she was transferred to Broosa, there to found a similar institution. Very feeble were its first beginnings; but few pupils being found whose friends could brave the public opinion of pride and prejudice, and send their daughters to a Christian school. The extreme poverty of the people, also, was an almost insurmountable barrier. It should have been previously said, however, that by the study of Modern Greek in Robert College, Miss Rappleye had prepared herself for especial labor among Greek girls. It is with her connection with this Board that we have principally to do at this time.

In March, 1876, she was formally adopted by us. It was at a meeting of most special interest when this was done—one of those rare occasions which come not often in one's life-time—a meeting of greeting, and also of farewell, to Miss Starkweather, whose destination was Japan.

As we, in these moments of retrospection, gather up these few reminiscences, the forms of two beloved sisters, now removed from their wonted scenes of labor, rise up before us. These two were especially interested in Miss Rappleye. It need not be said that we refer to Mrs. Blakeslee, now "asleep in Jesus," and to Mrs. Mooar, bearing the burden of long-continued illness. At that time those two, so dear to us, were in their best days of service and activity in the Master's kingdom.

At this meeting Mrs. Mooar said, "We were in such an atmosphere of faith, that all things seemed possible to us." We quote from the secretary's book of that date—March, 1876:

"Mrs. Mooar, after communicating in a few broken words the sad tidings that Mrs. Watkins will be compelled to lay aside her loved work in Mexico, on account of painful illness, spoke of the providential leadings of God's hand, in that while he removes one of his laborers he brings to us another for whom to labor and pray for—Miss Julia Rappleye, in her proposed school in Broosa, Turkey."

Then follow the details in reference to the school—the required salary, our connection with the Board of the Interior, with the never-failing discussion of ways and means.

We were in our infancy. We had to feel our way along, and this additional work, if assumed by us, must be somewhat—entirely, we should say,—“in faith.” “And so the vote was taken—timidly at first; then, after an earnest prayer by Miss Starkweather, it was unanimously voted to assume Miss Rappleye's support, thus adopting her as ‘ours.’”

And this intimate relationship has continued until the time of her release from missionary labors, during the past winter. She returned to this country to enter upon work of another kind, but of equal responsibility. And here we would say we know she committed her way unto the Lord at all times, believing he would direct her path.

A constant communication was kept up between Miss Rappleye and this Board as a society, and also with individuals. It was our aim to second all her efforts toward the greatest efficiency of this school in every possible way. A Christmas-box was sent her, mainly through the agency of Mrs. Blakeslee; a beautiful flag of our country's "red, white and blue" was sent her, made by the little girls of Plymouth Avenue Church, Oakland, and other individual gifts, for which she expressed the greatest appreciation.

Her work lives—nay, even she herself, "being dead yet speaketh." The three who preceded her to the spirit-land were in an especial manner identified with Miss Rappleye's work. I need not recall to your hearts the names now sacred on memory's tablet—Mrs. Bigelow, Mrs. Blakeslee, the first Mrs. Colby, who so loved this work and her who represented it. Now we add another—that of her we mourn this day.

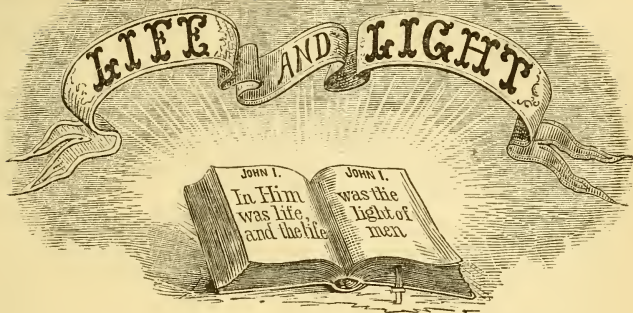
As we think of this life, so replete with interest, and so richly endowed with natural gifts, we ask, Why was she cut off in the midst of her days? But,

"A Christian cannot die before his time;
The Lord's appointment is the servant's hour."

"Sometime, when all life's lessons have been learned,
And suns and stars forevermore have set,
The things which our weak judgments here have spurned,
The things o'er which we grieved with lashes wet,
Will flash before us; and in life's dark night,
As stars shine most in deeper tints of blue,
We then shall see how all God's plans were right,
And what most seemed reproof was love most true.

"But not to-day.

God's plans, like lilies pure and white, unfold:
We must not tear the close-shut leaves apart;
Time will reveal their calyces of gold.
And if, through patient toil, we reach the land
Where tired feet, with sandals loosed, may rest,
Where we shall clearly know and understand,
I think that we will say, 'God knows the best.'"



FOR WOMAN.

VOL. XI.

NOVEMBER, 1881.

No. 11.

CEYLON.

A HEATHEN FESTIVAL.

BY MISS M. W. LEITCH.

THE great annual heathen festival of this temple, lasting twelve days, began the first of April. This temple, which is now one of the most celebrated in Jaffna, was forty years ago only a little hut at the base of a large tree, and was supposed to be inhabited by the god Pulliar. Superstitious and ignorant people vowed, in times of sickness, to make offerings to this god if he would cure them. Gifts began to pour in; the story of imagined cures spread; and thus in forty years a large and richly endowed temple has grown up to which thousands of devotees flock yearly from all the surrounding country. Perhaps the fact that it was just opposite our Christian church and mission premises helped its growth, for many Scivites gave toward it for the purpose of showing their opposition to Christianity. This is one of eight large temples in Jaffna, besides which there are five hundred smaller ones, each with priests and daily offerings, not to mention the thousands of family shrines and household gods.

The daily exercises of the twelve days' feast are as follows: At six o'clock every morning the bell is rung, and people gather at

the temple. The stone idol of Pulliar is in the innermost court; it represents the god as having an elephant's head, four arms, large abdomen, and two dwarf legs, on which he sits Turkish-fashion. The idol, bathed carefully with milk and perfumes, is then clothed and decorated with jewels, and his forehead marked with the sacred and the third eye of Sciva. The vail is then opened, and fruits, rice, etc., brought by the worshipers, are offered before him. Incense is burned; prayers unintelligible to the people are uttered by the priests; and songs to his praises, instrumental music, etc., complete the ceremony.

Some sacred ashes offered to the god are passed to the worshipers, who mark themselves on forehead, neck, arms, breast and back with the stripes of Sciva. Some pounded sandal-wood is also given, with which a little round spot is made on the forehead, between the eyes, to represent the third eye of the god. As these things are offered first to the highest caste, and then on downward, many quarrels arise as to which families are the highest in rank. The priest gives each one a flower, which is placed behind the ear or in the coil of hair. The same process is next gone through to a flagstaff, standing in the middle of the court-yard; and thirdly to a small brass image of Pulliar. Every morning or evening some of the more devout, wishing to atone for sin or as a work of merit, roll on their almost naked bodies around the temple, over the earth and stones; the women, bowing and touching their hands on the ground, wipe their faces in the dust, rise and place their feet where the head touched before, fall forward again, and so measure their length around the temple.

During the festival the ceremonies are repeated at noon, and the brass idol is taken out for a ride around the court of the temple. He is carefully fastened on the back of a large painted wooden rat or peacock, or some other animal — each day a different one — which is borne on the shoulders of men. At night, — beginning at midnight and lasting till two o'clock in the morning, — with torch-light and music, the god is given his ride around the outside of the temple. For twelve nights our rest has been entirely broken by the deafening horns, drums and cymbals mingled with the shouts of the people and the explosion of various kinds of fireworks. All through these midnight festivals a troop of dancing-girls of the most abandoned character dance before the idol and the populace. The dark recesses of the temple-building at such times become the scenes of vice.

The twelfth and last day of the feast was the great car-drawing day. By eight o'clock in the morning people on foot or in ox or horse-bandies began pouring in from all sides, until the lanes,



THE IDOL PULLIAR.

roads and broad rice-fields on two sides of the temple swarmed with more than ten thousand people. The air grew blue with the smoke of hundreds of fires where on every hand food was being cooked in the open air for the idol. Only the steam or odor is acceptable to the god, so the cooked rice is carried home, or given to the priests or mendicants, which is considered a work of merit. The low-caste people cannot be allowed even to enter the court of the temple and make their own offerings; some high-caste person must carry the food in and present it for them, bringing it back afterward for the donor to eat. To the large temple-tank, covering three or four acres, hundreds of people go to drink the muddy, stagnant holy waters; wash away their sins by bathing their bodies; and wash their clothes preparatory to making their offerings. In the same tank the heated oxen stand, cooling their bodies and being washed by their owners. The people have peculiar ideas about ceremonial and actual defilement. While the sight of a pariah would be pollution, this same greenish water from the tank is used in the hundreds of pots for boiling rice without a thought of its impurity.

After awhile the cavadies began to arrive. These are fantastic wooden frames, decked with flowers, peacock-feathers and tinsel, carried on the head and shoulders of the individual from his house to the temple, in performance of a vow in time of sickness. The bearer prepares for the ceremony by some days of fasting. He is accompanied by a band of music, and comes whirling and dancing as if possessed with a spirit. The people suppose him to be filled with the Spirit of God, and so to be specially holy; but alas for the holiness of which this is a type! A year ago a quarrel took place between a cavady bearer from Batticotta and one from Anikotty; and it was rumored that the quarrel would be renewed this year. In the middle of the festival shouts were heard, and thousands upon thousands of people left the temple and the idols and rushed to the scene of action. It was a stampede such as I have never before witnessed. Instantly, as it seemed, four hundred or more Batticotta men, seizing sticks from the nearest fences, began to assault about half as many Anikotty men, and before they could be separated several were severely wounded. These were brought bleeding to our dispensary, and my brother and a Christian physician were left to undo the work which heathen passion had done. In the case of one poor man it was all in vain; he died the next day. We have used this as a warning and a sermon in many of our talks with the young people, who admit at once that going to the temples and washing in sacred waters does not make the heart holy. The older heathen, however, do not seem troubled by

what was done, but hope that the excitement will be twice as great next year.

To return to the car-drawing: The huge old car on cumbrous wheels had been decorated with flowers and flags and cloth; the small brass idol was placed within, and many Brahmans attended, to burn incense before it. Eighty men or more seized hold of the two thick ropes, and thus it was drawn around the temple, followed by rolling devotees. When half-way around it paused before a pile of a thousand cocoa-nuts, which one man had vowed to break with his right hand before the idol by throwing them one after another on a stone. This finished, the car returned to its place, and the people began to disperse.

But what were our Christians doing during all this time? In the first place the Manepy Church passed a resolution that none of us should be seen about the temple on that day, or mingling with the crowd; that our houses should be closed, and no heathen friends or relatives who came to the temple should be furnished with entertainment. We also sent out circular letters to all the Christian churches to coöperate with us in this, that no Christian face should be seen in the crowd. On the morning of the 12th over thirty of the leading Christians from this and the neighboring stations met together at our house, and taking bundles of tracts, handbills and books separated into companies of three, and went out in various directions on the different roads and lanes leading from the temple, in order to meet and talk with the people on their return, and sell or give away tracts and books. Then we, with five prominent native Christians, took our stand on the veranda of the medical-room, which is just across the way from the temple, and where mats and benches had been arranged. We opened all the stops of our organ and began singing praise to Christ in a strong, full chorus. Soon a crowd of from three to four hundred people gathered around us. Our method was to explain a verse or lyric, and then sing; then another verse and sing, and so on. We kept this up for four hours, a large and interested crowd being by us all the time. We noticed in our audience Brahmans, Scivite preachers and the editor of a Scivite paper; all listened respectfully without a particle of disturbance, and some faces here and there showed marked interest. Our book-stand near by was doing a good business in selling tracts and portions of the Bible; and word came back from several companies that they had nearly sold out their tracts, and that more were wanted.

Our workers were thoroughly aroused, and spoke and sang their very best. One good Christian from a neighboring church who

had said in the morning that he did not think it was of much use to try this kind of work,—the festival had gone on for a long time, and not much of anything had ever been done about it,—now, talking to his audience, became so interested that he refused all offer of lunch or rest; and at night went away declaring that this was just the way to do, and that next year many Christians from all the stations must come, and we would have meetings on five or six sides. The Christians returned from their different places encouraged, and we could see that the effort had done them good, if no one else. All seemed surprised at the readiness with which the people bought religious books and tracts; and many were seen reading them in companies under trees and in their bandies, on their way home. In all, during this one day, two thousand nine hundred and fourteen tracts, small books and portions of Scripture were sold by us and our helpers, and three thousand six hundred and eighteen were given away.

May the seed sown by the wayside, with God's blessing, spring up and bring forth fruit to his glory.

TURKEY.

THE CONSTANTINOPLE HOME.

FROM REV. GEO. W. WOOD, D.D.

The following testimony to the success of our Constantinople Home will be very gratifying to all who take so much interest in the institution:—

DEAR FRIENDS,—Allow me, in the name of the Trustees, to thank the ladies of the Woman's Board of Missions for the readiness with which they respond to the wants of this institution, not only by needful money grants, but especially in sending admirable helpers for the teaching work. * * * * *

The school year closed on the 8th instant. The examinations and closing exercises were attended on each of the four days by highly gratified audiences. These increased from a comfortable size at the beginning to a larger number than could be seated on the third day; and on the fourth to a perfect jam, with numerous outdoor attendants around doors and windows. Not so many came from a wondering curiosity, merely, as in former years. The character of the school is better understood as it becomes more widely known, and interest is excited in it among the classes of people whom it is most desirable to reach by its influence.

Last year the Bulgarian exarch was represented by a deputy at the examinations. This year Bulgarian and Greek priests ap-

peared in ecclesiastical costume; and for the first time the Armenian patriarch requested a gentlemen of distinction, a layman, to take from him a special message of congratulations and good-will. "Nothing succeeds like success." The respect which the school has conquered by its character, and the patronage it has gained in spite of all adverse influences, are in the highest degree encouraging. I think it is no exaggeration to say that a better impression had never been made by the exercises of the closing week than this year. There was no class to graduate, and many of the scholars had been but a short time in the school. But the ease, self-possession and readiness which the classes exhibited under examination, gave evidence of thorough and skillful work on the part of teachers, and of good capacity and faithful study in the pupils. The Bulgarian, Armenian and Turkish nationalities appeared separately in their respective languages, while all were mingled with the English and other races in English studies, and to some extent in French. On two of the days prominence was given to Biblical study; one being the life of Christ, in Armenian, by Miss Patrick, and the other on Old Testament history in Bulgarian, by Miss Hamlin, both admirably sustained, the classes including all of each nationality.

To give the largest possible accommodation to auditors, the desks were removed from the school-room, chairs and seats from the chapel were brought in, and the pupils were put together on a raised platform. The spectacle which these made, in their simple but tasteful dresses, mostly white, was very beautiful. Their singing was a great triumph to the teacher, Miss Pangalo, who had given toil and skill worthy of all praise to make them such a choir as they had become. The cantata, "The Sea Maidens," was heard on the last day with great admiration; while the novel sleigh-ride symphony which followed it excited such enthusiasm as to compel an *encore*. Could the Christian friends in America, who have founded and thus far sustained this institution, have been present during that week, and especially could they know what we know, but cannot report, of the value of its already accomplished results, and see as we see its cheering promise for the future, they would bless God with joyful hearts for permitting them to do this great work for him. Just at the close of the exercises of the last day we were saddened by hearing of the sudden removal, by death, of Mrs. Colby (Miss Rappleye), under circumstances of such painful interest, in California. Miss Rappleye will long be remembered and esteemed by many in this land as their great benefactor in their youthful days, and by all who knew her as a most earnest, self-sacrificing and faithful toiler in

her Master's vineyard. Possessing great zeal and skill as a teacher, she impressed herself strongly upon her pupils, and labored unweariedly for their good. Thus she gained their hearts, often, not only to herself, but, what she more desired, to her Saviour. Both here and in Broosa she did a good work, which will live now that she is gone. The providence that took her into the new sphere in which she had such a prospect of happiness and usefulness, only to be so soon removed from it, is one of the many mysteries for the solution of which we must wait for the revelations to come in another life! How near we are to that life, and what blessed experiences it is to bring to us if we fail not of the promised inheritance! For the departed we mourn not; but to the sorely bereaved we tender sincere condolence.

Yours most truly,

GEORGE W. WOOD.

Young People's Department.

MARRIAGE IN KAFFIRLAND.*

"I will be master of what is mine own.

She is my goods, my chattels; she is my house,

My household stuff, my field, my barn,

My horse, my ox, my ass — my anything."

— *Petruchio*.



RAFFIR girls, as is well known, are sold by their fathers to husbands who will pay the largest price for them. The price demanded depends upon the beauty and qualifications of the bride and the rank of the father. Usually eight or ten cows are considered a sufficient reward for a bright young girl; twelve or fifteen are sometimes paid; and a wealthy man has been known to pay even fifty, to induce a father to part with a daughter of extraordinary attractions. Although a girl is made an article of merchandise in this way, it does not follow that she has no choice in

* We are mainly indebted for this article to two English books: "The Natural History of Man," and a valuable work on Kaffirland, by Mr. Shooter.

the matter. There are many cases, it is true, where the bride has not only no voice whatever in the arrangement, but where she is by great cruelty forced to marry a man whom she abhors. Even Kaffir barbarians, however, are aware that it is better to reason with a woman than to beat her, and it is said that moral suasion is usually tried before physical arguments are used to induce her to accept her parent's choice. Sometimes the most elaborate efforts are made to produce the right state of mind in the willful maiden.

In the first place all the inmates of the kraal conspire to praise the young man selected; they praise his looks, and his strength; they admire his cattle; they tell of his famous deeds in the hunt and in battle. Unless she is very determined the girl is then prevailed upon to see him; the good news is sent to the bridegroom, and he is summoned to the kraal. He immediately makes himself as presentable as possible; his dusky skin is made to shine with grease like polished bronze; with a vessel of water for a mirror he arrays himself in dancing attire; he arranges his hair in the latest and most remarkable style, and adorns it with the largest of feathers; and so, clothed in his best, carrying his shield and his spear in his hand, with a beating heart he proceeds to the inspection of the proud beauty.

Having reached the kraal he seats himself in the family circle, and awaits the young lady's appearance. After a short time she appears, and sitting down at a little distance she stares at him in silence. Through her brother—she will not speak to him herself—she makes him stand up to exhibit himself, turning about, that she may inspect him on all sides. The modest youth is much embarrassed, but his mother encourages him, and the younger ones jeer at him till he submits to the examination. At last he receives permission to sit again, and the girl goes away as silent as she came. The family friends rush after, all excitement to know her decision. But she declines to make up her mind in haste; she has not seen him walk—he may limp; and so once more he is obliged to show himself to a larger number of spectators. He is greeted with a shower of compliments from all the bystanders; and usually the girl at last comes to think as the others do, gives her consent, and arrangements are made for the betrothal. This ceremony has two meanings; first, that the marriage is entirely voluntary on both sides, and second, that as yet he has no authority over her.

Sometimes the suitor's heart fails him, and he is afraid that in spite of his many cattle and his ornaments the fickle maiden may not look favorably upon him. He then goes to a witch-doctor and procures a charm of some kind; sometimes it is a root, a



PROCESSION OF THE BRIDE.

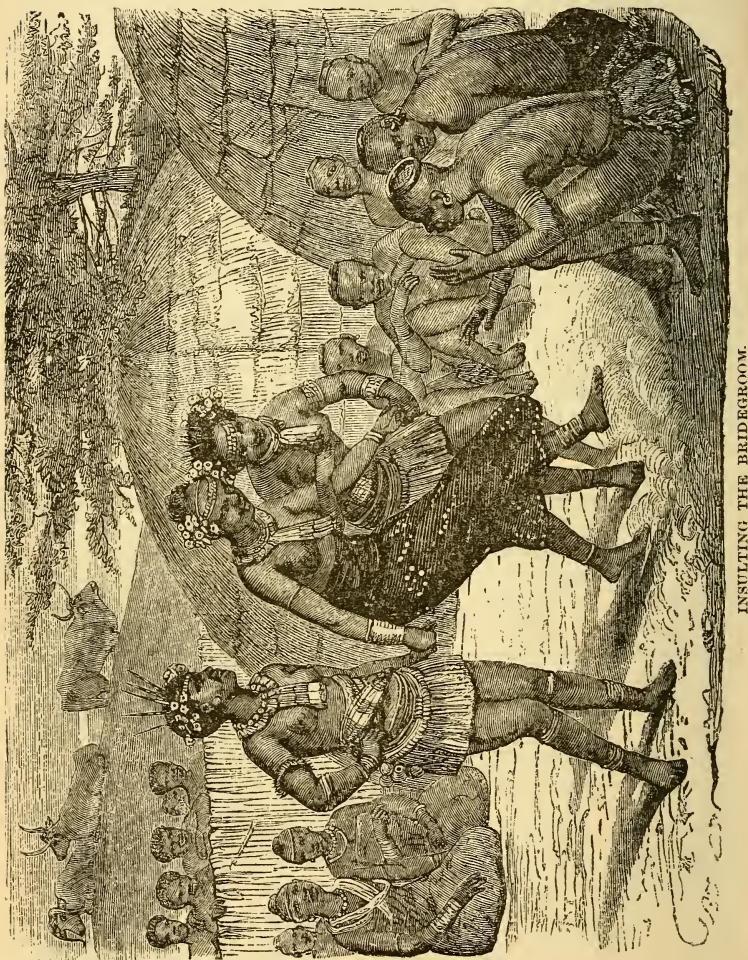
bone, or a piece of metal to be worn about the person, but usually it is a powder. This powder a friend secretly scatters in her food, on her dress or in her snuff-box, in hopes that its subtle power may dispose her to accept the suit.

When the marriage-day arrives the bride makes elaborate preparations for the ceremony. Her head is shaved, and the little tuft of hair on top is daubed with red paint and dressed with various oils till it looks as much like a small red paint-brush as anything. She is adorned with all the beads and ornaments that she can obtain, and then starts in grand procession for her husband's kraal. She is escorted by her young friends, both male and female, her mother and other married women in the tribe, all bedizened to the utmost, while the young men carry shields and spears, to protect the bride against enemies. Arrived at their destination they all seat themselves outside the kraal. At this point there is much ceremony about two oxen which are to be given—one called the Ukutu presented to the mother of the bride, and the Umquoliswa to her father, by the bridegroom.

These presentations over, the dances commence. They are carried on with the most furious energy, which always seems to seize the Kaffir in a dance, the arms brandishing sticks and spears, and the whole body performing the most remarkable evolutions. First, the bridegroom and his friends seat themselves, and while they are refreshing themselves with beer, the party of the bride dance before them. The order is then reversed, the groom and party dancing for the bride. Songs on both sides accompany the dance. During the performance the friends of the groom take it upon themselves to depreciate the bride as much as possible. They tell her that her husband has given altogether too many cows for her; that she will never be able to do the work of a married woman; that she is decidedly plain; and that it is very strange that so fine a fellow could condescend to marry her. This complimentary conversation is carried on so that she may not be too much elated at the change from the nonentity of girlhood to the place of a Zulu matron.

The doubtful compliments are not all on one side, however. The bride's party have their opportunity, also. They condole with her father on the very small number of cows that the groom has given for his daughter; they tell the bride that she is the most lovely girl in the tribe; that she is absolutely perfect; and that the groom is entirely unworthy of her, and that he ought to hide his head in shame for making such a hard bargain. Of course neither party believes a word that is said; but this is Kaffir etiquette, and must be strictly observed. After each dance the bridegroom receives a

great deal of good advice, usually from the father. He is told that he does not know how to manage a wife, and advised not to use the stick too freely; that it is possible to manage any number of



INSULTING THE BRIDEGROOM.

wives if he is not too hasty with his hands. Among the closing ceremonies is a dance by the bride before the bridegroom, when she seizes the opportunity of calling him hard names, kicks dust

in his face, disarranges his elegant head-dress, and takes all manner of liberties to let him know that he is not her master yet. After she is married she will take no such liberties. Last of all comes the presentation of another ox, and the marriage is completed.

With the close of the marriage ceremonies the brief merry-making is over, and the girl enters upon a life of slavish drudgery, if she is a first wife; if she is one of many, the dreary monotony is often broken by the fierce and bitter quarrels which arise from jealous passion and disappointed ambition. Fortunately each wife has her separate hut, or their bickerings would be constant. As it is, the fury and jealousy rises to such a pitch that the life of the favorite wife is sometimes in danger, and she is disposed of by conspiracy and murder, in one form or another. Minor assaults are common, such as beating, scratching her face, to spoil her beauty, or tearing open the holes in her ears. The assailants are sure to suffer in their turn from the husband, who does not hesitate to beat them most cruelly with whatever instrument lies nearest his hands; but they have had their revenge, and there is a savage satisfaction in it.

The common life of drudgery has been too often described on these pages to need repetition here. This state of things has existed among them from time immemorial; and it does not occur either to men or women that any change is possible or desirable. The cheerful acquiescence of the women in obeying the commands of their husbands, is no less remarkable than the utter want of ceremony with which they are treated. An incident related by an English army officer, which occurred during his visit to a Zulu chief, illustrates this point. He was wakened very early one morning by the voice of a man, who was walking through the cluster of huts, shouting to the women in a very peremptory manner. This was followed by a din of female voices, and the sounds of hurrying to and fro in haste and excitement. Soon he heard the commencement of a weird melody, which grew stronger and stronger as the women assembled on a common mustering-ground, and then gradually died away again as they started off for the woods. It seems that the chief had suddenly decided to build a new kraal, and had ordered all the women into the "bush," to procure the reeds and sticks that were needed. The "bush" to which they went was ten miles away, and yet when they returned in the afternoon, heavily laden with their bundles, they were cheerily singing the same song, as if they had only been on a pleasure-walk. A young son of the chief headed the procession, but it did not occur to him that he could carry a single reed, or

even help one of the women to lift the bundle to her head. This same chief would never allow one of his wives to stand in his presence, but compelled them to move about from place to place on their hands and knees.

The result of a Zulu marriage, then, is this: the wife is the property of her husband; he has bought her and paid for her, and may



RETURNING FROM THE BUSH.

do with her as he likes. This self-interest would lead him to keep from maltreating her so that she could not be of use to him; but if, in a fit of passion, he should give her a death-blow, it would be no crime. He would be considered a foolish man to destroy valuable property, but if he chooses to do it, no one would have any

more right to interfere than if he had killed an ox. The same sense of proprietorship also leads him to throw all the hard labor upon her: he has bought her, she is his, and she must expect to be worked accordingly. A missionary was once arguing with a Kaffir on the impropriety of throwing all the heavy work upon his wife, and instanced the way in which white men treated their wives. He was met with the simple reply, "White men do not buy their wives; the two cases are not parallel." Since the foundation-stone of the Kaffir home is what it is, imagination can readily picture the brutality and misery of its every-day life. May we not place side by side with this, in contrast, the beautiful Christian household that was laid open to the view of a world in America during the summer months just past. What makes them to differ?

Our Work at Home.

THE NEW HAVEN BRANCH.

SKETCH OF ITS FIRST DECADE.

WE are happy to give our readers a brief sketch of the second in the order of time of the Branches of our Board—that of our New Haven Branch. It is taken from the "Ten Years' Review," given by Mrs. Prudden at its tenth annual meeting. We regret that our limited space obliges us to omit some portions of the "Review," but we have endeavored to retain what will be of special interest to the general reader. The visible foundations of the goodly structure were laid in the New Haven Auxiliary, organized in 1869, or rather, as the "Review" says, "in the hearts of the Christian women of New Haven; those who had heard from their mothers' lips of mission schools at Cornwall and Lebanon, of Samuel J. Mills and Henry Obookiah, and of the hundreds of Ladies' Missionary Associations of earlier times; who could recall to memory sainted grandmothers, who laid side by side on the table with their Bibles the *Panoplist* or *Missionary Herald* and their spectacles, as they stayed their reading to pray for the American Board."

"As the arbutus buds half developed in autumn, wait for the first breath of spring to reveal their beauty and fragrance, so there was needed but a vitalizing influence to arouse the energies of New Haven women. This influence came through one who had personal knowledge of the dark places of the earth, and whose heart

was as devoted and true to the work of foreign missions (and as really longing for its service) as in the day of her youthful labors in far-away India. Watching and waiting, Mrs. Hume had power to

‘Wisely husband her resources,
That she might press with weightier forces,
Whenever Heaven occasion gave her,
Or promised best the attempt to favor.’ ”

The methods of this society were wise, cautious and effective. While there were womanly fears of being misunderstood, a shrinking from publicity, and a leaning on husbands, sons and brothers, there soon came a girding for the work, and a growing conviction that where God leads, women need not fear to follow.

Only quarterly meetings were held during the year. The salary of Mrs. Edwards was assumed, but with some misgiving lest the receipts should not equal the four hundred and fifty dollars required. The annual meeting came, with eight hundred and forty-nine dollars in the treasury, and the addition of two Bible-readers and six pupils as beneficiaries.

From the account of the New Haven Auxiliary, the “Review” goes on to give the history of the formation and progress of the Branch as follows:—

“Early in 1871 the dawn of a new development appeared. Mrs. Edwards’ school-building required an enlargement; Mrs. Leonard asked for the support of more pupils in the school at Marsovan: two thousand dollars were needed to meet these and existing obligations of the society. It was an afternoon in June, when the Executive Committee met to consider these requests. In the annals of this work no more important occasion is recorded; for, ‘building wiser than they knew,’ the corner-stone of the New Haven Branch was then laid. Timidly, but trustfully, ‘the open door’ was entered, the pledge given. Months later we find this record: ‘When there came to us the command, “Go forward!” and we entered that untried Jordan, there came, also, “Be strong, and of good courage;” and now, on the safe ground of an accomplished purpose, we raise high our memorial-stones with rejoicing.’

“An increase of funds was at once required. The ladies of West Haven were visited, who gave such encouragement as to lead to the belief that among the women of other churches there might be an interest in missions, and a latent power which, wisely utilized, would aid the New Haven Society in its pledged work. There were no aspirations for a Branch, there being at that time but one, the Philadelphia Branch, in existence, and of this the society had

no definite knowledge. A committee to correspond with the women of the churches was at once appointed, consisting of Mrs. O. H. White and Mrs. David Murdock, with Mrs. G. P. Prudden as chairman. Their sphere of operation was limited only by State boundaries. After learning that these included three hundred churches, with a female membership of thirty-two thousand, it was gravely decided 'to limit the work for the present to Litchfield, Fairfield, Middlesex and New Haven Counties.' This committee systematically, persistently and effectively used all available means to accomplish their object. State geography was studied, ecclesiastical records consulted, the benevolent contributions of churches noted, and public and private interviews solicited. Letters replete with information, appeal and proffered aid were at once sent to the women of one hundred and fifty-six churches. These proved the chief avenues of success—stepping-stones toward the present organization, as other societies became at once associated with that in New Haven.

"Some plan of union became an imperative necessity. After gaining by correspondence with the Philadelphia Branch a knowledge of its methods and success, with the approval of the Woman's Board, it was decided to follow its example. To facilitate the plan separate societies were formed in ten of the city churches. On March 11, 1872, the New Haven Branch, with twenty-two auxiliaries, was received by the Woman's Board of Missions. In the fresh vigor of its maturity, it came to its annual meeting with twenty-nine auxiliaries, six mission circles and twenty-two life members. There were added to its officers two vice-presidents, a foreign corresponding secretary, and also two home secretaries, who were especially designed to aid and stimulate existing societies, and increase their number. The treasurer reported two thousand one hundred and eighty-nine dollars.

"The annual meeting of the American Board in New Haven gave an impulse to the Branch in its second year. The Bridgeport society became its auxiliary, and, with the strength and vigor of its young life, took to its heart and hands Miss Mary Andrews; writing to her, 'You do not belong to us, but we belong to you.' The work of adding and sustaining auxiliaries was carried forward by the home secretaries, who kept the whole field under survey; alert to enter any door not wholly barred. Hundreds of missionary letters were widely scattered.

"Forty-six auxiliaries, seventeen mission circles and fifty-eight life members were reported at the annual meeting, with five thousand seven hundred and sixty-one dollars.

"The third year was one of substantial progress, not so much in

added societies, as in funds furnished for what was the great work of the Woman's Board that year—the Constantinople Home Building and its furnishing.

“Toward its close a change was foreshadowed, in Mrs. Hubbard's expressed purpose to withdraw from her position at an early day. To part with such an able pilot seemed an irremediable loss. Again the Guiding Light revealed the way. Mrs. Burdett Hart, fresh from the duties and rich in experience of the same position in the Philadelphia Branch, was elected president, May 12, 1874. Mrs. Hubbard retired, with the thanks of her co-workers for the ‘patient thought, unwearied devotion and rare wisdom which had been conspicuous in all her work, and to which the Branch was largely indebted for its rapid development.’

“The fourth is to other years of the Branch, as Mt. Washington is to its surrounding peaks. Mrs. Hart, with abounding zeal and rare ability, entered on her duties, aided and sustained by the Executive Committee and the entire confidence of all. By direct personal effort, by pen and printed page, and all made effective by the Living Presence, the missionary influence was broadened and deepened in every direction. Like healthful breezes come to us from the records of that year: ‘One hundred churches are to be at once enlisted.’ ‘There is needed a stronger flow of life-forces all along the line.’ ‘As the result of our prayer-meeting we have succeeded beyond our hopes.’

“This year the annual meeting of the American Board was held at Rutland. It was a ‘mount of privilege’ from which were seen both the dreary wastes and the waving harvests. The Woman's Board at their meeting seemed weighted with responsibility for the souls of fifty million of heathen women and girls. Mrs. Hart had moved the assembly with stimulating words, when, pausing for a moment, as if with one hand on the pulse of the meeting and the other on that of the New Haven Branch, slowly and cautiously she said, ‘I think we can raise ten thousand dollars;’ and turning to the delegates from New Haven, on whom the effect was electrical, gained their acquiescence. Her thought seemed an inspiration, and proved such in its results. Accepted as a pledge, it kindled an enthusiasm throughout the Branch, which culminated when, at the next annual meeting, the treasurer announced the receipts as ten thousand, nine hundred and thirty-six dollars. This report was joyfully accepted by a rising vote, and the emotions of the audience found tuneful expression in the doxology,

‘Praise God from whom all blessings flow.’

Other fruits of this glad year were thirty-five new auxiliaries,

twenty-five mission circles, and ninety-six new life-members; while the privilege of assuming the salaries of Mrs. Abbie Hume, Mrs. DeForest and Miss Rappleye was accepted with enthusiasm.

"Fresh from the inspiration of the last annual meeting, plans were laid for the centennial year. Larger efforts for the home work were demanded and secured by the election of county vice-presidents, as well as the establishment of annual Branch county meetings. The one hundredth society, the Samuel J. Mills Auxiliary, of Torrington, was added. A missionary library was started with forty volumes; and Mrs. Williams, of the Constantinople Home, was adopted. The entire field was crossed and recrossed by helpful agencies, by personal effort, by letters asking information, giving love, sympathy and gratitude, manuscript missionary letters, and those welcoming new societies to the work. Best of all, the Holy Spirit was present in the hearts of children and youth. An entire mission circle was reported as 'learning that to draw near to Jesus in whatsoever service, to learn of him in whatsoever degree, is to find him "chiefest among ten thousand, and altogether lovely."' "

"In its sixth and seventh years the Branch more fully assumed its present policy. An amended Constitution and By-Laws increased its officers, and more clearly defined their duties. The library was enlarged and better sustained; more successful methods prevailed for gaining subscriptions to *LIFE AND LIGHT*; a system of copying missionary letters and other papers was secured by a committee appointed for that purpose; an annual meeting for children was established in New Haven; county meetings were more fully placed in care of county vice-presidents, and became better appreciated as a bond of unity and a method of concerted action.

"Mrs. Bond's salary was this year assumed, also that of a teacher in Spain and some new scholarships. The mission in Mexico passed into the hands of the Presbyterian Board, and Miss Strong returned to the home work.

"There were somber shades in the outlook of the eighth year; not in the distance, for abroad there was a brightness of oncoming glory. The plowshares of war and the furrows of famine had prepared the soil, and whitened fields awaiting the reapers. But at home, Mrs. Hart was relieved from active duties for the year, on account of impaired health; three vice-presidents had been called to other fields; another suffered from severe and protracted illness. These and lesser causes gave retarded motion, over a rough track on an upward grade, with lessened freight for the store-house; and yet the terminus was reached, with hope and increased self-reliance.

"In the beauty of the May of 1879, the annual gathering was with an elder daughter of the Branch. Right royally Meriden ladies welcomed their guests. Six hundred shared their hospitality, which was only stayed with the last departure. This was said, as is usual, to have been the best of all meetings. Why not? Should not each added year find those 'one with Christ,' in their love for souls, higher up the mount, with a broader view, a little nearer heaven?

"Of memorable events in the ninth year may be recalled the sorrow of Mrs. Willcox's resignation, the glad reception of Mrs. Schneider as the eighth missionary, the added support of several schools, notably that of Mrs. Edward Hume, at Bombay, eminently successful county meetings, and the addition of a coöperative committee. The Treasurer's report showed an increase compared with the previous year; and the fact that the money was raised from the collection of mites, rather than in large sums and legacies, gave much pleasure.

"At its ninth anniversary the Branch received the graceful courtesies and generous hospitality of the ladies of Waterbury. Nature, in vernal freshness, seemed vocal with the welcome which was extended to all. Delegates were in attendance from an area covering two thousand square miles, and as representatives of eighteen thousand women. About seven hundred were present.

"The closing session of this meeting is to be remembered as the time when our beloved president, yielding to the imperative command of her physician, severed her relation to the Branch, and sent to its members such fitting, loving words as enhanced their sorrow for her loss.

"The decennial year awaits its record. This has been a year full of care and labor; and these greatly increased by the lack of a president, and by efforts to fill the vacant position. Once and again pleasant paths seemed opening in the right direction, which, on entering, have revealed impassable barriers. With quiet confidence in the Great Leader, the executive committee have cheerfully carried forward the work, with a united purpose to leave nothing undone. The coöperative committee, proving all that the name implies, has been an added force, and also a reserve power from which four ladies have been drawn for more active service. An annual meeting of all the members of the executive committee, for conference and mutual aid, has been established, which promises good results.

"The tenth anniversary of the Branch was held in New Haven. It was a glad home gathering of kindred spirits 'of the household of Faith' in the honored lineage of the American Board.

The song of 'Harvest Home' was richer, deeper than ever before. Uttered and unuttered prayers of thanksgiving ascended from many hearts. The plans and successes of the work at home, and its demands and necessities abroad, were clearly portrayed.

"The strength of the New Haven Branch lies in its auxiliaries and mission circles within our cities and villages, on our hills and in our valleys. The executive committee by them elected are a working force in their interests, and look to them for inspiration. Communication, sometimes direct, and sometimes through county vice-presidents, has been continuous between these societies and the committee-room. There each phase of this work has been carefully, prayerfully considered. As the heart's action is weakened by disease or decay, so have this committee been depressed by lessened interest and diminished receipts. Throughout western Connecticut, from Salisbury to Saybrook, from Greenwich to Colebrook, our women are bound, by ties of love to God and man and the fellowship of a common purpose, to make their Saviour known to heathen women. The measure of their service we can not give. Some of it has come from secluded lives, and is fully known only by the Omniscient One; some from right-hand gifts of which no left-hand knows the story; and some from the unconscious influence of holy lives, which, gentle and powerful as nature's forces in the spring-time, like them begets fragrance and fruitage. We are sure that there have been timidly received trusts, tested faith, talents with a tenfold increase, joyous success. We know that ingenious devices and diligent efforts have trained plants in mission-circle nurseries to be reset in auxiliary inclosures, or perhaps in a foreign field. We call to mind our faithful solicitors, unblest, perchance, yet doubly blest, because their 'whats and whys and wherefores,' well applied, have brought much money to the treasury. We have had the influence of ten annual, eighteen county, and many special meetings, as well as the regular monthly gatherings of auxiliaries. These have been carried forward by the words of our own gifted women, by original papers, and by letters from missionaries; while most effective of all has been the presence of those who have given their life-service to our cause. During these years fifty-two lady missionaries have spoken in our meetings. Miss Closson in 1874, Mrs. Wheeler in 1875, and Mrs. Snow in 1877, 'went touring' in our Branch. Everywhere fresh, earnest addresses and increased interest marked their pathway. To the Woman's Board we render filial acknowledgment and gratitude—for its 'labors abundant' in our behalf; for its fostering care and ready counsel. We are largely indebted to returned missionaries and to the Secretaries of

the American Board, especially to the lamented Dr. Bush, whose personal effort, ready sympathy and wise suggestions will be long remembered. Grateful tribute is due to our beloved missionaries, whose letters have informed and stimulated our societies. We may not forget the reflex influence of eighteen missionaries who have gone from our field within these years. Twelve of these were women, six of whom have been supported by the Woman's Board. One, Miss Wheeler, of Darien, afterward Mrs. Goodrich, went to her reward after a brief but joyful service. We have five hundred and fifty-two life members; have received \$4,500 in legacies, and, exclusive of these, have raised \$75,792—a total of \$80,292. This is much more than twice the amount which our entire State gave to the American Board during the first ten years of its existence.

“Mingled with these gifts and efforts has been the sacrifice of prayer—a volume of rising incense from the thousands who compose our one hundred and fifteen auxiliaries and our seventy-two mission circles.

“All these are our investment in this glorious work. In return, we have gospel institutions planted, gospel truth made known, sinful souls ‘created anew in Christ Jesus,’ and for ourselves, the joy of service for our Lord.

“We have thus revealed the widely opened gates of a grand endeavor. With an Omnipotent Leader, whose strength is pledged for our weakness, we may fearlessly enter in. The oncoming decade should be glorious in its results.

“Such is our opportunity, ‘equaled in its greatness only by the obligation which it imposes.’”

The foreign work is noticed in the “Review” in interesting detail, but we have only space to mention that, in addition to nine thousand dollars given for school-buildings, the Branch has supported, on an average for the ten years, five missionaries, sixty-five scholars, twelve Bible-readers, two native teachers and three day-schools. Nor have we space for the personal reminiscences—pleasant mention of those who have been among the most active in the Branch and are now removed from its labors. Some of these have gone to the higher service.

A REQUEST FROM CHINA.

WE have received a novel request from China, which can certainly meet with a hearty response without self-denial or taxing effort for any one.

Mrs. Chapin, of Tung-cho, writes: "We use so much old cloth in our dispensary now, that I find it very difficult to find any for my own family use. I do not see how the poor people can find it for themselves, as they have but one garment at a time, and wear it until it drops off. I know that when our Dr. Holbrook comes this fall, she will need more than we can give her. If you think well of it, you can help us much by asking two or three societies each to make us up a bundle of old cloth — any color or kind — flannel, old leggins, anything. You can't tell how the poor suffer here. It crushes me."

Mrs. Chapin also incloses a letter from one of the missionaries in Kalgan, who writes: "Our Dr. Murdock is having grand success, and is using up all our rags and stocking-feet and old flannel at an alarming rate. Do not be surprised if we all come down to mission-meeting tied up in grain-bags, as the only things that are not useful to our patients!"

Anything for this purpose sent to the rooms of the Woman's Board of Missions, No. 1 Congregational House, Boston, will be promptly forwarded.

WORK AMONG THE CHILDREN.

It is proposed that some portion of our coming annual meeting shall be devoted to work among children. As none are so well calculated to give advice on this subject as those who have had actual experience, we wish to ask the aid of those who have been laboring among mission circles the past few years. Will they please send us accounts of their efforts, whether successful or otherwise. It is often a great assistance to receive suggestions as to what should be avoided, as well as with reference to plans that would be reasonably sure to succeed. We have reason to believe that the children are more ready to engage in foreign missionary work than ever before. Many of them hear more about it at home than in former years. Their ears are quick to hear any reference to heathen lands, and their young hearts are ready to respond to any appeals that may be made to them. It only needs that they should have good leaders. But the leaders need to profit by the experience and suggestions of others, and it is in their behalf that we make this request. May we have your help in this matter, friends? And may we make one suggestion? Thinking that your neighbors will send their experience will be of no assistance whatever. We can find a great many who will do this. It is *your* experience that we need. We have faith to believe that we shall have it.

In Memoriam.

MRS. ABBIE LYON HUME,

FELL ASLEEP IN JESUS,

IN PANGCHANI, INDIA, JULY 23, 1881.

In this falling asleep another faithful worker of the Woman's Board has been removed to a higher sphere of labor. Born on mission ground,—the daughter of Rev. Ebenezer Burgess, an honored member of the Mahratta mission,—the associations of her childhood were connected with the people to whom she afterward gave her life. In common with other children of missionaries, her early youth was shadowed and her character developed by separation from her parents, for the purpose of education in this country. Tenderly reared, with refined tastes and a sensitive nature, she at first experienced a certain shrinking from life in a heathen land, only to be followed by a whole-souled consecration to missionary work, founded upon full knowledge of all that it involved.

Joining heart and hand with her husband, Rev. Robert A. Hume, himself the son of a missionary, she commenced her life of service in 1874. Without the necessity of long waiting for a knowledge of the language, she entered very soon upon active labor in the girls' school in Ahmednagar. The school grew and prospered under her hands, but the responsibility of the hundred girls whose eternal welfare weighed night and day upon her anxious heart, added to the care of the little ones who came to gladden her home, proved too much for an overburdened body. Health failed, and for nearly two years she was laid aside from full participation in her mission work. Rest upon the Hills and medical treatment restored her, as it was thought, and in June she returned to her home to take up her duties once more. The old malady reappeared, however, and she was again taken to the Hills, seeking the health that had before been found there.

But her God had appointed otherwise. In a few days she had literally "fallen asleep in Jesus." During her last hours her mind was mercifully clouded. Not knowing that the end of her earthly life was so near, she peacefully breathed her life away without an anxious thought for husband or children or mission work. The sacred words which were a strong stay in her weary days of illness,—"I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil,"—are now a vivid reality to her. Now she *knows* they are of peace, and not of evil—peace and rest forevermore. The glad awakening was unspeakable joy for her. The sorrow and suffering, the painful vacancy in her family and in the mission, must be borne by those who are left behind. God chose to take his weary child to himself, and he will care for all her interests here.

"Lo, quickly gathered to the Shepherd's bosom!
Safe folded there,
Where flow the living waters of salvation
Mid pastures fair.

"Her fresh bright life, like lamb upon the altar,
But just laid down,
An offering to the Lord of sweetest savor,
And lo! the crown!

* * * * *

"Mark well the lesson: Christ's true martyrs, dying,
Are precious seed,
Buried, to rise with forces still increasing,
A host indeed."

WOMAN'S BOARD OF MISSIONS.

RECEIPTS FROM AUGUST 18 TO SEPTEMBER 17, 1881.

MRS. BENJAMIN E. BATES, TREASURER.

MAINE.

<i>Maine Branch.</i> —Mrs. Woodbury S. Dana, Treas. Machias, Aux., \$15; Lebanon Centre, Aux., \$18; Calais, Aux., \$10.76,	\$43 76
<i>Brownville.</i> —"Woman's Aid Soc'y,"	7 50
<i>Kennebunk.</i> —Union Cong. Ch.,	2 00
Total,	\$53 26

NEW HAMPSHIRE.

New Hampshire Branch.—Miss Abby E. McIntire, Treas. Alton, Aux., \$1.56; Amherst, Aux., \$16; Atkinson, Aux., \$13; "Flowers of Hope," \$9; Candia, Aux., \$13.50; Claremont, Aux., \$30; Deerfield, Aux., \$12; Dover, Aux., \$59.50; Exeter, Aux., \$21; Francestown, Aux., \$2; Mrs. D's S. S. Cl., \$3.50; Goffstown, Aux., \$20.80; Greenfield, Aux., \$14; "Asteroids," \$24; Greenland, Aux., \$15.21; "Miss'y Band," \$2.79; Hampton, Aux., \$30; "Mizpah Circle," \$44; Henniker, Aux., \$11; Hillsboro Bridge, Aux., \$5; Hollis, Aux., \$12; Kensington, Mrs. Annie Hobbs, \$3; Kingston, Aux., \$12; Littleton, Mrs. Richard Taft, \$5; "Lyme Mission Circle," \$29; Lyndsboro, S. S., \$5; Manchester, Aux., 1st Cong. Ch., \$75; Franklin St. Ch., \$150; Mason, Aux., \$13; Merrimack, Aux., \$20.50; Milford, Aux., const. L. M's Mrs. W. A. Lamb, Mrs. Abel Chace, \$60; New Market, Aux., \$6.50; No. Chichester, Aux., \$4.30; No. Hampton, Aux., \$15.75; Northwood, Aux., \$10; New Boston, Aux., \$8.25; Nashua, Aux., \$75; "Union Mission Circle," of wh. \$50 const. L. M's Miss Bertha L. Robinson, Miss Eliza H. Kendrick, \$75; Peterboro, Aux., \$24.25; Plaistow and No. Haverhill, Aux., \$25; "We Girls," \$25; Portsmouth, Aux., \$91.15; Salem, Aux., \$11; "Raindrops," \$10; Seabrook and Hampton Falls, \$9; Strat-

ham, A Friend, \$1; Tamworth, Aux., \$5; Temple, Aux., \$7; Troy, Aux., \$15.75; West Lebanon, Aux., \$25; Wilton, Aux., \$15; Winchester, Aux., \$10.40; Wolfboro, Aux., \$15.76; So. Newmarket, Aux., \$6.50; "Miss'y Circle," \$12; Amherst, Miss L. F. Boylston, \$50; Barrington, \$5. Ex. \$2. Bal.,	\$1,289 00
<i>Fitzwilliam.</i> —Ladies Cong. Ch.,	24 17
<i>Hillsboro Centre.</i> —Cong. Ch. and Soc'y,	2 00
<i>Hollis.</i> —Ladies Cong. Ch.,	2 96
<i>Jaffrey.</i> —"Lilies of the Field,"	40 00
<i>Mt. Vernon.</i> —Aux.,	14 00
<i>Sanbornton.</i> —Mrs. T. M. Rum- mels,	7 00
Total,	\$1,379 13

VERMONT.

<i>Vermont Branch.</i> —Mrs. Geo. H. Fox, Treas. Chelsea, "Mission Circle," \$20; West Glover, "Mission Circle," \$3.50; Peru, Aux., \$10; "Mission Circle," \$1; West Brattleboro, "Mission Circle," \$18; East Poultney, Aux., \$7.59; Norwich, Aux., \$2; St. Johnsbury Centre, Aux., \$6.50; Ludlow, Aux., \$10; Essex Junc., Aux., \$7; West Glover, Aux., prev. contri. const. L. M. Mrs. C. B. Thomas, \$10; Burlington, Aux., of wh. \$25 by A Friend const. L. M. Miss Mary M. Hickok, \$50. Ex., \$5. Bal.,	\$140 59
Total,	\$140 59

LEGACY.

<i>Vermont Branch.</i> —Legacy of Mrs. T. B. Hamilton, of Barton,	\$150 00
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MASSACHUSETTS.

<i>Berkshire Branch.</i> —Mrs. S. N. Russell, Treas. Pittsfield, 1st Ch., \$22.60; Hinsdale, Aux., \$17.61,	\$40 21
<i>East Falmouth.</i> —Aux.,	10 00
<i>East Orleans.</i> —Aux.,	3 00

<i>Essex No. Conf. Branch.</i> —Mrs. A. Hammond, Treas. West Newbury, Aux.,	\$10 00
<i>Essex So. Conf. Branch.</i> —Miss H. K. Osgood, Treas. Gloucester, Aux., \$25; Manchester, Aux., \$25; Salem, Tabernacle Ch., Aux. \$125; Dr. Choate's Bible Cl., \$40; Lynn Central Ch., Aux., const. L. M. Mrs. Abby Patch, \$25; Ipswich, South Church, "Young Ladies' Mission Circle," \$12,	252 00
<i>Falmouth.</i> —Aux., const. L. M. Mrs. Sophia E. Gould,	25 00
<i>Franklin Co. Branch.</i> —Miss L. A. Sparhawk, Treas. Bernardston, Aux.,	18 00
<i>Hampshire County Branch.</i> —Miss Isabella G. Clarke, Treas. Hatfield, Aux., \$90; "The Gleaners," const. L. M. Mrs. A. T. Woods, \$25; So. Hadley, "Faithful Workers," \$6; Belchertown, Aux., \$8.50; "Mission Circle," \$5.65; West Hampton, Aux., \$50; Northampton, Aux., Edwards Ch. Div., \$23.75; Southampton, Aux., of wh. \$25 const. L. M. Miss Fannie L. Clarke, \$30.85,	239 75
<i>Marion.</i> —Aux.,	5 00
<i>Middlesex Branch.</i> —Mrs. E. H. Warren, Treas. Framingham, Plymouth Ch., Aux., prev. contri. L.M.'s Mrs. Mary Stone, Miss Lizzie Stone, Miss S. R. Eaton, Mrs. E. C. Estey, \$43.50; So. Framingham, Aux., \$5.10; Lincoln, "Cheerful Givers," \$50,	98 60
<i>Milford.</i> —Cong. S. S.,	25 00
<i>Norfolk and Pilgrim Branch.</i> —Mrs. Franklin Shaw, Treas. "Rockland Mission Band,"	35 00
<i>Suffolk Branch.</i> —Miss Myra B. Child, Treas. Boston, A Friend, \$100; Central Ch., "Mission Circles," \$25; Roxbury, Eliot Ch., \$8.40; "Anderson Circle," \$8; "Mayflowers," \$2; Brighton, "Whatsoever Band," \$12,	155 40
<i>Waquoit.</i> —Aux.,	3 00
<i>Wellfleet.</i> —1st Cong. Ch.,	4 00
<i>West Barnstable.</i> —Aux.,	3 00
<i>Worcester Co. Branch.</i> —Mrs. W. G. Russell, Treas. Milbury, 2d Cong. Ch., Aux., \$50; Whitinsville, Aux., \$60.80; Shrewsbury, "Lights on the Hill," \$50; Gardner, Aux., \$24.29; Worcester, in memory of Mrs. David Whitcomb, of wh. \$50 to const. L. M.'s Miss Emily K. Mellen, Miss Carrie W. Chancellor, \$500,	685 09
<i>Yarmouth.</i> —Aux.,	9 25
Total,	\$1,621 30

CONNECTICUT.

<i>Hartford Branch.</i> —Mrs. Chas. A. Jewell, Treas. Terryville, "Young Ladies' Mission Circle," \$30; A Friend, \$5; West Hartford, Aux., \$37; East Windsor, Aux., \$14,	\$86 00
<i>Pomfret.</i> —Mrs. P. V. Markham,	10 00
<i>Riverton.</i> —Mrs. Arba Alford,	4 40
Total,	\$100 40

NEW YORK.

<i>New York State Branch.</i> —Mrs. G. H. Norton, Treas. Copenhagen, \$68; Sherburn, \$25; Fairport, Cong. Ch., \$25; S.S. const. L.M. Mrs. Nancy Weare, \$25; Mrs. Emma Brooks, const. L. M. Mrs. Emma Selano, \$25; West Groton, \$20; Gaines, \$12; Gloversville, \$10; Franklin, \$25; Sandy Creek, \$14; "Sunbeam Band," \$15; Albany, \$6.37; Lisle, \$10; Buffalo, \$25; No. Walton, \$20; Homer, \$10; Flushing, \$19.30,	\$354 67
<i>Arcade.</i> —Aux.,	4 00
<i>Coventryville.</i> —"Young People's Miss'y Soc'y,"	6 00
<i>Poughkeepsie.</i> —Aux.,	1 00
Total,	\$365 67

OHIO.

<i>Windham.</i> —"Young Ladies' Mission Band,"	\$20 00
Total,	\$20 00

CANADA.

<i>Montreal.</i> —Mrs. Arch. Duff,	\$5 00
Total,	\$5 00

FOREIGN LANDS.

<i>England.</i> —Miss Ropes,	\$10 00
Total,	\$10 00
General Funds,	\$3,695 35
LIFE AND LIGHT,	154 74
Weekly Pledge,	2 40
Leaflets,	1 26
Legacy,	150 00
Total,	\$4,003 75

MISS EMMA CARRUTH, Ass't Treas.

Board of the Interior.

AFRICA.

THE HUGUENOT SEMINARY.

As our lesson this month is on Africa, we are glad to introduce our readers to one of its brightest spots. We publish these extracts from a pamphlet recently printed in Boston by our own printer, hoping that they may induce many to find and read the whole story of God's wonderful dealings with this daughter of South Hadley.

THE Huguenot Seminary is designed for the daughters of the Boers,—that is the farmers of Dutch and French descent,—and also for the daughters of the English colonists. The pupils are entirely of European descent. They number about ninety, and are under the care of eight American lady teachers, and four from Germany and Holland — the latter giving instruction in music and modern languages.

This Seminary is connected with no missionary society in Europe or America. It is under the auspices of the Dutch Reformed Church of Cape Colony, all its trustees being members of that church.

Wellington, where the Seminary is located, is a country place about forty miles from Cape Town. It is nearly inclosed by the Drakenstein and Paarl mountains, and is most beautiful for situation.

Cape Colony is a land of the vine and the fig, of the orange and the pomegranate; a land of sunshine and beautiful flowers; a land of high mountains and deep, rich valleys. The climate is dry, but the heat is not excessive, and the cold is never extreme. To this goodly land came the Dutch in 1652; not attracted by the beauty or resources of the country, but to make Cape Town a supply-station for the vessels of the Dutch East India Company.

After the revocation of the Edict of Nantes many Huguenots fled to Holland for protection; and a number of these devoted refugees were invited to become settlers at the Cape. Three hundred were taken out by the Dutch East India Company in response to this invitation; and these men of God, who counted not their lives dear for Christ's sake, have become to South Africa much the same element of good that the Puritan fathers of New England have been to America. In 1806 Cape Colony passed into the hands

of the English. It has now a population of about seven hundred and fifty thousand. Half of these are of European descent, and the other half are descendants of the original native tribes.

In December, 1872, Rev. Andrew Murray, pastor of the Dutch Reformed Church at Wellington, in the quiet of a summer holiday at the seaside, read, with his wife, the "Life of Mary Lyon." Not long before, they had laid away, for their long sleep, their two youngest children. As Mrs. Murray expressed it, their hands seemed emptied, ready for the work with which the Lord was waiting to fill them. Both Mr. and Mrs. Murray were deeply impressed with the story of Mary Lyon's work. They wrote to Miss Elliott, the daughter of an English missionary, who had visited America, "Send us everything you have in reference to Mt. Holyoke Seminary and the life of Mary Lyon. She sent them the American edition of Mary Lyon's "Life," the "Life of Fidelia Fiske" and other items of interest bearing upon this work. Mr. and Mrs. Murray read eagerly, and again and again they said, "This is just what we need for our own daughters and for the daughters of our people."

Mr. Murray and Miss Elliott wrote to Mt. Holyoke Seminary, asking that one who had graduated there might be sent out to establish a similar institution in Cape Colony; and while they waited, much prayer was offered that God would give them a Christian school, where their daughters would be taught in the fear of the Lord.

Mr. Murray's and Miss Elliott's letters were read with much interest at Mt. Holyoke Seminary. This was deemed a very important opening for Christian work, and a number were asked to consider the undertaking.

In April, 1873, Miss Abbie P. Ferguson, of the class of '56, and Miss Anna E. Bliss, of the class of '62, after reading the African call, felt that God had laid his hands upon them, and bade them go forth and take up this work. Just at that time special prayer was being offered in Cape Colony for this work of Christian education. There went out in one of the Dutch papers a request for prayer that the Lord would search out, somewhere in America, just the one whom he would choose for the work, and would incline her heart to come and enter upon it. Miss Ferguson and Miss Bliss both felt when they learned this that there lay the secret of their decision. Miss Ward, the principal of the Mt. Holyoke Seminary, and others interested in the undertaking, thought that one should not go alone; and the fact that the hearts of the two were made willing, was considered a providential indication that two were needed.

Letters were sent to Mr. Murray, informing him of the favor with which his application had been received. Before these letters reached him, passage-money for a teacher was sent to America. Dr. Kirk, on hearing of it, said, "How wonderful, how wonderful a faith is this!"

When the news reached Africa that two teachers had responded to this call, a little company gathered about the open letters and lifted up their voices in thanksgiving to Him who had given double what was asked.

Mr. Murray called a meeting of his people, told them the story of Mary Lyon, spoke of what Mt. Holyoke Seminary had accomplished through its devoted Christian teaching, not only for America, but for the world; and then, turning to their land, showed the need of just such a school for their own daughters. He told them that two teachers, graduates of Mt. Holyoke Seminary, were ready to come to establish a similar school; and then, in earnest prayer, commended the whole work to Him in whose name it was undertaken. The deepest interest was aroused; pledges were given on the spot; one widow gave all her little patrimony, amounting to seventy-five pounds. The voluntary offerings of that evening and the few weeks which followed amounted to six thousand dollars from the people of Wellington alone, and they are not a rich folk.

Miss Ferguson and Miss Bliss sailed from America September 20, 1873, and arrived in Cape Town November 15th. They received a most hearty welcome. A large building, surrounded by pleasant grounds, had been bought for the school, and the carpenters were waiting for suggestion and direction in making the needed alterations.

During the previous year, at a conference of ministers held in Wellington, it had been proposed that some monument be erected in honor of the French Huguenots, to whom Cape Colony had been an asylum in their hour of need. Nothing was decided upon at the time, but a committee was appointed to bring in suggestions at a later meeting. When a Christian school for the education of the European colonists was planned, it was decided that it should be called the Huguenot Seminary, since there could be no better monument to those who gave up all for Christ, than one which might be a lasting blessing to their descendants.

The Seminary was formally opened January 19, 1874. Sooner than had been expected, order was evolved, and the wheels began to run smoothly. There were forty members of the school during the first term, ranging in age from fifteen to thirty-nine. The first hour of each day was given to religious instruction. A regular course of study was planned at once, being much the same as that of Mt. Holyoke Seminary at the first.

A few days after the opening of the school, the need of giving some time to God each day, was the subject of the morning instruction, taking the Saviour's command, "Enter into thy closet . . . pray to thy Father which is in secret." The importance of private prayer and the study of God's Word was dwelt upon, and the danger, in the busy school-life, of this being crowded out. The arrangement at Mt. Holyoke Seminary, which gives to each young lady half an hour alone, was referred to, and the blessing which has come with these quiet hours; and then the same plan was adopted for the Huguenot Seminary, leaving the pupils to decide between themselves and God just how the time should be spent. One of the young ladies reported, afterward, that the first time she went away alone for the quiet half-hour, she felt, as she entered her room, that she was coming into the very presence of God. She was not a Christian, but the Lord met her there, and asked her to be his child; and kneeling down in his presence, she gave herself, just as she was, with all her sins, into his hands; and "the peace of God which passeth all understanding" came down and filled her soul.

Fifteen-minute prayer-meetings were held each evening for those who chose to attend. At first some thought this would be too often; but almost all came regularly, and they learned to love and prize these moments when they could turn aside and ask God to be with them in all their ways.

One morning the subject of the Scripture-lesson was, "Ye must be born again." The way was made as plain as possible, and the importance of the subject pressed home. At the close of the talk all those who were on the Lord's side were invited to meet by themselves, for a prayer-meeting that evening. The day was a very solemn one for the whole school—a time of deep heart-searching. Thirteen that evening ranged themselves on the Lord's side. Deep earnestness prevailed as each one realized that her conduct and influence in school would henceforth be measured by this decision. From that night the Spirit of the Lord was present in a very marked manner.

Before the close of the term another meeting was called for those who belonged to Christ, and this time every one in the school came. It was a surprise and joy to all that there was not one left out. The language of every heart was, "What shall I render unto the Lord for all his benefits?" And the answer was, "Myself"; and there was earnest prayer that each life might be altogether the Lord's.

* * * * *

Eleven schools or seminaries have been established in South

Africa under the care of American ladies; eight of these are in Cape Colony, one in the Orange Free State, and two in the Transvaal. Thirty-eight ladies have gone out from America to become teachers in these schools; two of them have died, and five have returned to America, giving up their connection with the work.

The Huguenot Seminary is designed to be, like Mt. Holyoke Seminary, a school for the whole country. The others are more local in their interests. The current expenses are paid by their receipts, together with grants from the Government. For buildings, etc., they look to the people of the districts and the earnings of the school.

TIDINGS FROM OUR TEACHERS.

In response to a request for news from our own missionaries, whose work at Adams and Umzumbi we have so eagerly watched, Miss Pinkerton, of the Umzumbi Home, now in this country seeking to regain her health, writes as follows:—

MISS DAY reached Natal the last of December, 1880, spent a short time in putting her rooms in order for occupation, then went to Maritzburg, to spend the remainder of the vacation with a friend. The last of January I was taken very ill at my retreat in the mountain, and she, with another friend in the mission, came to take care of me. They were with me about a month, not venturing sooner to give me up to the care of a hired nurse. Miss Day left a little earlier than her friend, for the opening of the school at Adams called her back to her old duties. Since then she has been in her usual place at Adams, except during the winter vacation in July. Part of that she spent at Inanda, and part at Maritzburg. When I left Africa there were two of the old graduates employed in the Adams school as assistants. I do not remember the exact number of pupils. It was somewhere between thirty and forty. Many of the old pupils from that school are teaching native schools under the other missions in the colony.

The new building for the theological class under Mr. Robbins, was completed before I left, and the young men were enjoying their fresh, pleasant, commodious quarters very much indeed. The graduates from his class are going out to good work among their people. One was of the party who went with my cousin, Rev. Myron Pinkerton, to Umzila's Country, and he is one of the second party under Mr. Richards.

At Umzumbi, Mrs. Richards is teaching during her husband's absence, assisting Miss Welch. The Home there is crowded full, with its twenty-seven boarders, and all seemed well interested in

their studies and various employments. There has been a deep, earnest spirit of inquiry among the older pupils. Three united with the church just before I left the Home, and others are asking to be admitted. These are giving evidence, by their kind, obedient behavior, their questions about Bible subjects and passages, and their forbearance with each other, that they are actuated by motives very different from those which governed them in the years gone by. It is delightful to see these changes, and to watch the growth of better thoughts, feelings and desires in their hearts. I was much gratified to learn, by my last letter from the Home, that another of our old pupils has gone to teach in a kraal school. Her task will be a hard, trying one, for it seems sometimes as if the Evil One sent a special band of his helpers to annoy, trouble, persecute, and, if possible, bring mischief to the girls who go out from either of our schools to teach. We tremble with fear, as well as gladness, when one attempts to do it.

Messrs. Richards and Jourdan changed their plans after reaching Inhambane, and took nearly the same route that Mr. Pinkerton did toward Umzila's Country, instead of going by way of the Sabi River. God grant that we may not hear of their death by the next mail. Our numbers in Africa are very small, and lives are precious.

Yours sincerely,

M. E. PINKERTON.

CHINA.

WORK AMONG THE VILLAGES

Extracts from a Letter from Miss Evans.

T'ANG FENG (240 miles south of Peking),
June, 1881.

At the close of the boarding-school at Tung-cho, for the summer vacation, I accepted an invitation to Pao-ting-fu to assist Miss Pierson in work at the country station, T'ang Fêng. Mr. and Mrs. Shaw accompanied us on our way, spent the Sabbath, and then returned to Pao-ting-fu. As this was my first visit to this part of our field I was an entire stranger to all the church-members; but a warm reception greeted us both, and we at once felt at home in our new quarters. The best room was thrown open to us, and everything was done to make us comfortable, and free from the annoyances which often come to foreigners in China, especially ladies, when away from home. Two women occupied the room with us, and for the first few days we were almost never

alone, company after company calling to see the foreign ladies. The preparation and eating of our meals proved a fruitful source of entertainment for them. By allowing them thus to come and look at us, we have gained many opportunities to speak for our Master, and we have tried to sow beside all waters. We are also doing all we can to help the three families living in the court, by regular study of the Bible, Sunday-school exercises, prayer-meetings, and reading with them. These families are Christians, — a little community by themselves, living Christ before their heathen neighbors; and in time I have faith to believe they will prove the leaven which will pervade the whole village.

Our first Sabbath at T'ang Fêng was a pleasant one. A little handful of Christians gathered in the early morning, for service. As the clouds had obscured the sun for a little time we thought the court-yard a much pleasanter place for the meeting than a Chinese room, which is always poorly ventilated. But just as we seated ourselves, down came a few drops of rain; and as a Chinaman is never at ease when there is the least danger of getting his head wet, we moved into the room occupied by Miss Pierson and myself, which, being the largest in the court, serves as chapel and general reception-room for every one and every thing. The only helper we have with us is a young man from the boarding-school at Tung-cho, who has just finished his course, and will enter the theological school next fall. He preached from Ps. lxxiii. 28, "It is good for me to draw near to God." He spoke earnestly and well, and I feel certain that those who listened must have felt helped. In the afternoon we held a Sunday-school, dividing the men, women and children into three classes, each of us doing our part as teachers. It was a pleasant hour and a half. Most of the intervening time, from early morning until dark, was spent in teaching and talking with different persons. Later we sat in the court, and sang with them for a long time. The Chinese are very fond of singing, and some of them become quite good singers. We closed the day with a prayer-meeting. A Chinese prayer-meeting is not always all that we at home think one should be. Outside matters often come in, interrupting the whole service, and it takes some minutes to bring the thoughts back to the lesson one is trying to teach. But this little company were not seriously disturbed, and all went on well to the close. The Christians enjoyed our being with them through the day, as they are so far from any of our stations, that it is seldom they can have a visit from a missionary oftener than twice in a year.

Later in the week we received an invitation to Shas-fu-tsun, a village some five miles away. The morning was very warm, but

taking an early breakfast we were ready to start. It was my first ride in an ox-cart. One great strong animal drew our party of four, consisting of Miss Pierson and myself, the Chinese woman,—who goes with us for two purposes; one to help in teaching, the other to make it seem right for us two single ladies to go about alone,—and the young helper of whom mention has already been made. The arrival of foreigners, especially of ladies, in a village is the signal for a general holiday for all classes, and it takes but a few moments for the rooms to fill. Our room was full all day, and we talked, in turn, to company after company, as they came and went. One old woman, who stayed by us hour after hour and listened to everything we said, told us she had made up her mind before never to worship the temple gods. They did not heed her cry and save her son, and she would have nothing more to do with them. The thought of a God who would hear, and would listen, was one that her heart seemed to take hold of—something that she seemed to be reaching out after. We told her of a God who loved and watched over her, and of the home prepared for all those who love him. I wish you could have seen the hungry look in her eyes. We do not know as we shall ever see her again. May God bless the words she heard, and help her to look to him. She was not the only one that we felt had been reached that day, and the discomforts one experiences in going to a new place are quickly forgotten in the joy of telling of a Saviour, and his love for just such as these. The message never seems more precious than when we can take it to those who have so little to live for, or to look forward to after death. Help us to pray for blessings not only on the work of this day, but upon all that God is permitting us to do here during the weeks that we are away from home.

Home Department.

STUDY OF MISSION FIELDS.

1881.

JANUARY.—Annual Review.
 FEBRUARY.—China.
 MARCH.—China
 APRIL.—China.
 MAY.—Papal Lands.
 JUNE.—Papal Lands.

JULY.—Turkey.
 AUGUST.—Turkey.
 SEPTEMBER.—Turkey.
 OCTOBER.—Africa.
 NOVEMBER.—Africa.
 DECEMBER.—Africa.

AFRICA.

[Lesson No. 2.]

BY MRS. G. F. MAGOUN.

As we turn our thought to the influence of foreigners upon Africa, from the time when the Midianitish merchants brought the Hebrew boy a weeping slave to the markets of Egypt, down to the wretched slave-trade of the nineteenth century, it would almost seem that the chief effect of foreign intercourse upon Africa had been to destroy both the souls and bodies of men. A writer in the *British Quarterly* for April, 1875, speaks of Africa as "That vast, splendid, but sad and desolated continent, — the fertile mother of slaves from the earlist days of human history. 'Rachel weeping for her children,' might furnish the colophon for the book of the annals of Africa's sorrowful and monotonous life." In the centuries past, nearly all the colonizing nations of the world have gained a foothold on the outer edge of this vast continent. Yet, even when the settlement was made by representatives of Christian governments, the result has been uniformly disastrous to the native inhabitants. Within the present century the various exploring expeditions sent to Africa, and the travels of such men as Livingstone, Stanley, Speke, Baker, Serpa Pinto and others, have given a different aspect to foreign influence in the Dark Continent. Christian capitalists are turning their attention to developing the resources of this long-unknown country. Steamboats for the lakes are being provided in England, and \$20,000 for a railroad, in the very heart of Africa, is given by a Scotchman on condition that mission-stations be established along the line of the road. One feels like exclaiming, in the words of the Psalmist, "The time to favor Africa, yea, the set time, is come: for thy servants take pleasure in her stones, and favor the dust thereof." A brief sketch of the colonies of European nations, gleaned from history and the various Cyclopedias, might be useful to us, to point the lesson that settlements of civilized nations in pagan lands for purposes of trade and commerce, do not always tend to the uplifting and civilizing of the natives, and the preparing the way for the reception of the gospel. This topic will inevitably lead to the history of the African slave-trade, and its unutterable horrors. One can hardly read even a magazine article upon Africa, that does not touch upon this nefarious traffic. The papers of Dr. Means, entitled "Some Reasons for Evangelizing Central Africa," in the *Heralds* of June and September, 1880, will give most thrilling glimpses of the effect of this

curse of Africa upon the native population, and the establishment of Christian missions. For other authorities see Hutchinson's "Slave-Trade of East Africa;" Livingstone's "Travels in South Africa;" "Life-Wanderings and Labors in East Africa," by Rev. Charles New; "How I crossed Africa," by Serpa Pinto; and, indeed, nearly any book of travels or history that has been written upon Africa.

From the dark record of sin and misery into which Africa is plunged by the slave-trade, we gladly turn to what the Church of Christ has attempted, that the beams of the Sun of Righteousness might illumine this dark and sin-bound continent. And here, again, our studies will begin with the invaluable *Missionary Herald*. On page 252 of the number for July, 1881, we find a missionary map of Africa, with stations of the various Christian missions established upon the continent. We hear so much of the almost rayless darkness which rests, like a heavy pall, upon the souls of Africa's degraded people, that a feeling almost like astonishment arises when we learn that thirty-four different organizations of Protestant Christendom have been teaching for years, with more or less of purity, the doctrines of the Cross. Is it not a significant fact that these mission-stations, with few exceptions, are upon the *coast*? The great heart of Africa is still lying in "darkness and the shadow of death." For the history of these missions we must turn to the various missionary encyclopedias. A convenient book for Sunday-school or family library is "The Missionary World"—an Encyclopedia of Information, Facts, Incidents, etc., relating to Christian Missions: Elliot Stock, London, 62 Paternoster Row, E. C. For the missions in Central Africa, we turn again to Dr. Means' paper in the *Herald* of November, 1879. Our plan for this lesson included a sketch of the lives of Moffatt and Livingstone, together with the Christian schools for girls in South Africa. These topics, together with the Eastern Mission, will be deferred till the December number, when we shall consider the missions of the American Board in Africa.

"AS I HAVE LOVED YOU."

BY G. Y. HOLLIDAY.

["It was the communion day in our church, and the service proceeded as usual. My thoughts were all of my own unworthiness and Christ's love to me, until Mr. E. asked the question nobody ever notices, 'Has any one been omitted in the distribution of the bread?' And it seemed to me I could see millions on millions of women rising silently in India, Africa, Siam, Persia,

in all the countries where they need the Lord, but know him not, to testify that they have been omitted in the distribution of the bread and cup! And they can take it from no hand but ours, and we do not pass it on. Can Jesus make heaven so sweet and calm that we can forgive ourselves this great neglect of the millions living now, for whom the body was broken and the blood shed, just as much as for us? — H. R. E."]

The feast was spread, the solemn words were spoken:

Humbly my soul drew near to meet her Lord,
To plead his sacrificial body broken,
His blood for me outpoured;

Confessing all my manifold transgression,
Weeping to cast myself before his throne,
Praying his Spirit to take full possession,
And seal me all his own.

On Him I laid each burden I was bearing,
The anxious mind, of strength so oft bereft,
The future dim, the children of my caring—
All on his heart I left.

"How could I live, my Lord," I cried, "without thee?
How for a single day this pathway trace,
And feel no loving arm thrown round about me,
No all-sustaining grace?"

"Oh show me how to thank Thee, praise thee, love thee,
For these rich gifts bestowed on sinful me—
The rainbow hope that spans the sky above me,
The promised rest with thee!"

As if indeed He spoke the answer, fitted
Into my prayer, the pastor's voice came up:
"Let any rise if they have been omitted
When passed the bread and cup."

Sudden, before my inward, open vision,
Millions of faces crowded up to view—
Sad eyes that said, "For us is no provision;
Give us your Saviour, too!"

Sorrowful women's faces, hungry, yearning,
Wild with despair, or dark with sin and dread,
Worn with long weeping for the unreturning,
Hopeless, un comforted.

"Give us," they cry, "your cup of consolation,
Never to our outreaching hands yet passed;
We long for the Desire of every nation,
And oh, we die so fast!

Does He not love us too, this gracious master?
 'Tis from your hand alone we can receive
 The bounty of his grace; oh, send it **faster**,
 That we may take and live!"

"Master," I said, as from a dream awaking,
 "Is this the service thou dost show to me?
 Dost thou to me intrust thy bread for breaking
 To those who cry for thee?"

"Dear Heart of Love, canst thou forgive the blindness
 That let thy child sit selfish and at ease
 By the full table of thy loving kindness,
 And take no thought for these?"

As Thou hast loved me, let me love; returning
 To these dark souls the grace thou givest me;
 And oh, to me impart thy deathless yearning
 To draw the lost to thee!

"Nor let me cease to spread Thy glad salvation,
 Till thou shalt call me to partake above,
 Where the redeemed of every tribe and nation
 Sit at thy feast of love!"

—*Woman's Work for Woman.*

LEAFLETS OF W. B. M. I.

THE following pamphlets and leaflets, helpful in the work, may be obtained by applying to Secretary W. B. M. I., 75 Madison Street, Chicago, Ill.:—

"Ten Years' Review," by Mrs. E. E. Humphrey, price 6 cents.
 "Literature of Missions," by Mrs. L. C. Purington; "Parish of Fair Haven," by Mrs. Emily Huntington Miller,—5 cents a copy, or 50 cents a dozen. "Birthright of the King's Children," by Miss H. A. Hillis; "Tamil Women," by Mrs. H. K. Palmer,—3 cents a copy, or 30 cents a dozen. "Mothers and Homes in Africa," by Mrs. Geo. H. Hull; "Relation of Prayer to Missionary Work," by Miss Sarah Pollock; "Responsibility of Christian Women Respecting Culture," by Mrs. M. D. Newcomb; "Individual Responsibility," by Miss M. D. Wingate; "Thanksgiving Ann," by Miss Kate Hamilton, "Mrs. Purdy's Parquisites,"—each of the above, 2 cents a copy, or 15 cents a dozen. "Young Ladies' Manual for Foreign Mission Work," by Mrs. L. C. Purington, 5 cents a copy, or 30

cents a dozen. Annual Report of W. B. M. I., 15 cents each. Pamphlet of Missionary Maps, published by the A. B. C. F. M., 10 cents a copy. "Historical Sketches of the Missions of the American Board," eight pamphlets, published by the A. B. C. F. M., 6 cents a copy, or 30 cents per set.

Single copies of the following furnished gratuitously, or for 12 cents a dozen: "Shall we Combine Home and Foreign Work?" "Woman's Boards—Why they Exist;" "Constitution for Mission Bands;" "Missionary Parable for Children," by Miss Sarah Pollock; "How They Build in China," by Miss Mary Porter.

A true story by Miss Haven, entitled "Come Jewel and Glory," has recently been published for mission circles. Price 2 cents a piece, or 15 cents a dozen.

Carefully drawn plans of the Hadjin Home, furnished by Mrs. Coffing, have been copied by hektograph, and can be obtained at 75 Madison Street; also a ground-plan of the Bridgman School buildings, with notes by Miss Porter.

RECEIPTS OF THE WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

FROM AUGUST 18 TO SEPTEMBER 18, 1881.

OHIO BRANCH.

Mrs. Geo. H. Ely, of Elyria, Treas. *Andover*, for Mrs. Renville, \$7; *Berea*, for Miss Maltbie, \$2; *Cortland*, \$3; *Huntington*, \$3; *Kinsman*, \$7.75; *Lodi*, \$6.57; *Marietta*, \$40, of wh. \$10 for a scholarship at Samokov; *No. Bloomfield*, \$10; A Friend, \$5, \$84 32

Total, \$84 32

MICHIGAN.

MICHIGAN BRANCH.—Mrs. Geo. H. Lathrop, of Jackson, Treas. *Jackson*, for Miss Hollister, \$25; *Monroe*, \$5; *Michigan Center*, \$9; *Morenci*, \$5.50; *Standish*, Aux., \$3; also from "Coral Workers" toward scholarship in Harpoot Sem., \$4; *Three Oaks*, \$6.10; *Walton*, \$3.75. Branch total, \$61 35

South Haven, S. S. Mission Bank (Par.), \$10.52; *Stanton*, for Hadjin Sch., const. Mrs. B. H. Paine L. M., \$8.50 \$19 02
Total, \$80 37

ILLINOIS.

ILLINOIS BRANCH.—Mrs. Luther Bradley, of Aurora, Treas. *Brimfield*, \$4; *Buda*, \$6; *Canton*, Aux., \$10; "Young Ladies' Soc'y," for Bible-reader, Sultan Enfiajian, \$18; *Danvers*, \$17; *Elgin*, to const. Mrs. S. W. Dickenson L. M., \$25; *Elmwood*, \$18; *Galesburg*, Brick Cong. Ch., \$18.68; *Griggsville*, Aux., for pupil in Bridgman Sch., \$48.75; "Starr Memorial Band," for pupil in Bridgman Sch., \$15; *Huntley Grove*, \$5; *La Moille*, \$12.05; *New Milford*, for Bible-reader, Mrs. A. Krekorian, \$7; *Sandwich*, \$25; *Spring-*

field, for Miss Evans, \$50; *Wauponsie Grove*, "Buds of Promise," \$9.60; *Waverly*, for Miss Evans, \$15; *Woodburn*, "Young Ladies' Soc'y," for Sch. at Hadjin, \$20. Branch total, \$324 08

Altona, \$5; *Bartlett*, \$1.09; *Blue Island*, for Miss Haven, \$15.31; *Chenoo*, for Japan, \$9; *Chicago*, Bethany Ch., "Young Ladies' Mission Band" (Par.), \$6; *Plymouth Ch.*, for Miss Barnes, \$3; *South Ch.*, \$7.05; *Tabernacle Ch.*, Mothers' Meeting, \$2.30; *Western Ave. Chapel*, \$12.25. Total from Chicago, \$30.60. *Geneseo*, \$40.35; *Marseilles*, S. S. (Par.), \$10.83; *Oak Park*, for Manisa, \$46; *Paxton*, S. S. (Par.), \$3.40; *Springfield*, Mrs. C. L. Post, in memory of Helen Caroline, to const. her mother, Mrs. Carroll L. Post, L. M., \$25; *Stillman Valley*, for Manisa, \$16, 202 58

Total, \$526 66

WISCONSIN.

WISCONSIN BRANCH. Mrs. R. Coburn, of Whitewater, Treas. *Brandon*, \$4; *Clinton*, \$22; *Eau Claire*, \$15.10; *Emerald Grove*, \$15; *Fulton*, for Miss Ward, \$5; *Platteville*, \$9.50; *Shopiere*, \$5.10; *Stoughton*, \$5; *West Salem*, \$6; *Whitewater*, for Miss Taylor, \$14. Expenses, \$2.01. Total, \$98 69

Ft. Howard, for Miss Ward, \$20; *Mt. Sterling*, Gay's S. S., for Bridgman Sch. (Par.), \$3; *Emerald Grove*, S. S. (Par.), add'l, \$1.30, 24 30

Total, \$122 99

IOWA.

IOWA BRANCH.—Mrs. E. R. Potter, of Grinnell, Treas. *Atlantic*, \$6.80; *Big Rock*, for Miss Day, \$10; *Chester Center*, for Miss Hillis, \$24; *Des Moines*, Aux., for Miss Hillis, \$59; "Plymouth Rock," for Asiatic Turkey, \$30; S. S., for Bridgman Sch., \$17.96; *Denmark*, \$29.45; *Durant*, for Miss Day, \$7.50; *Genoa*, for Miss Hillis, \$5.35; *Grinnell*, for Miss Hillis, \$192.61; *Logan*, for Miss Hillis, \$6; *Magnolia*, Aux., \$4.75; S. S., \$18; *Mill Grove*, \$6; *Monticello*, \$1; *Toledo*, for Girls' Sch. at Hadjin, \$14.85; *Waterloo*, \$36.19, \$460 46

Creston, for a Bible-reader, \$7.35; *Eldora*, S. S. (Par.), add'l, \$5; *Fanny Duren* (Par.), 25 cts.; *Monticello*, the "Do Somethings," 94 cts.; *Waverly*, for H. Iknadosia, \$10.30, \$23 84

Total, \$484 30

MINNESOTA.

MINNESOTA BRANCH.—Mrs. J. W. Strong, of Northfield, Treas. *Glyndon*, for Miss Cathcart, \$5; *Northfield*, for same, \$7.80; *Rushford*, Aux., \$6; "Little Rocks," \$2; *Wabasha*, for Japan, Aux., \$10; *A Friend*, \$5. Branch total, \$35 80
Glyndon, S. N. M. (Par.), 25 cts., 25

Total, \$36 05

MISSOURI.

MISSOURI BRANCH.—Mrs. J. H. Drew, 3101 Washington Ave., St. Louis, Treas. *Breckenridge*, \$12; *Meadville*, \$5; *Neosho*, const. Mrs. A. J. Smith L. M., \$25; *Pierce City*, \$15. Branch total, \$57 00
Bevier, 2 00

Total, \$59 00

KANSAS BRANCH.

Mrs. J. A. Norton, of Atchison, Treas. *Atchison*, for Miss Wright, \$15; *Topeka*, for same, \$7.50; *Valley Falls*, for same, \$5, \$27 50

Total, \$27 50

COLORADO.

Greeley, \$12 00

Total, \$12 00

NEW YORK.

Clifton, Mrs. C. C. Thayer, \$25 00

Total, \$25 00

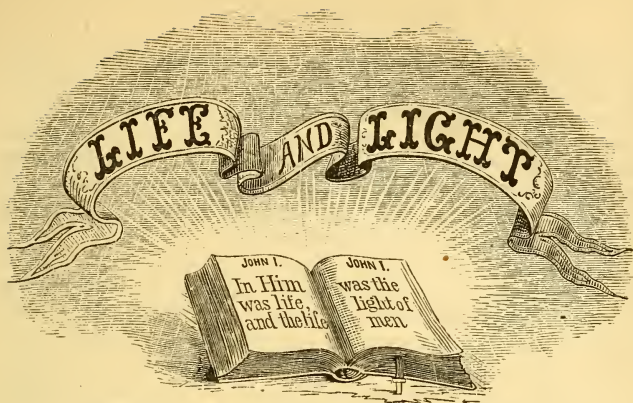
MISCELLANEOUS.

Sale of maps, leaflets, etc., \$9 79
Sale of Utah ferns from Miss Lawson, 1 00

Total, \$10 79

Total for the month, \$1,468 98
Previously acknowledged, 18,125 32

Total since Nov. 1, 1880, \$19,594 30



FOR WOMAN.

VOL. XI.

DECEMBER, 1881.

No. 12.

AFRICA.

LETTER FROM MRS. ROBBINS.

WE have just returned from a visit to our old station of Umzumbi—our first home in Africa. While there we could not help contrasting the people and their surroundings with those whom we found there twenty years ago. To those who are interested in missionaries and their work, perhaps I could write nothing more instructive than to tell you something of the beginnings of that station, and of its present prosperity. We who are laboring in the field, often get discouraged, and feel that little is being done; and to us a retrospective view is often helpful.

In the year 1860, when we had been but a few months in Natal, and had learned but little of the language of the people, a good brother took Mr. Robbins into his big wagon, and traveled off fifteen miles to the regions beyond all the other missionaries. After spending the night the good brother left Mr. Robbins, with the understanding that there was to be his field of labor. There he was to make known the name of Jesus to a people, many of whom had never heard the story of salvation. He had with him a mattress, two or three blankets, a few tools and books. The first thing to be done was to build a shelter for his mattress and his tools, to say nothing of himself. This was soon done. By placing poles against the stump of an old tree and covering it with leaves and branches, his first wigwam was complete. He placed

his mattress upon his tool-chest, and there he lived some months while he was building a larger house.

When we remember that Mr. Robbins' vocabulary of the Zulu language was very small, and that those whom he could get to assist him were wholly unacquainted with English, we can judge something of the task before him. His building material was all in the bush. There he was to get the larger posts to put into the ground, as well as the smaller twigs to be wattled in and out to form the walls of our house. These walls were plastered with mud, and covered with a thatched roof. The people troubled him in every conceivable way, "to see what he was like." They would bring a bundle of twigs and ask a great price for them; or get a bucket of water from the river, to mix the mud, and refuse to bring another until they were paid for it. When he was needing thatch-grass very much they would bring a large quantity, and if he did not pay some enormous price, would take it home again, or threaten to burn it before his eyes. Thus he worked on, day after day, making but slow progress with his house.

Hard as the days were, the nights were horrible. Alone, far away from any Christian people, in the midst of heathen darkness, surrounded by beasts of prey which made the nights hideous with barks and howls, he was kept by our loving Father, who still had work for him to do in Africa. Many times the hyenas came near the entrance to his hut, and the bark of the tiger was often heard in the bush close by; but none of these things moved him. He was finally driven from his hut by finding a large snake, eight feet long, snugly curled up behind his box; its bite would have been sure death. The snakes are more dangerous than hyenas or tigers.

About this time a good brother sent him a native man to help him, a good Christian, who wore clothing. He was of great assistance to him in many ways. The house was so far inclosed as to afford some shelter, and Mr. Robbins removed his bed there. After weary months of labor one room was finished, so that I was allowed to go to him with my precious little one. Fortunately I had no very high ideas as to what my first home in Africa was to be like, and therefore I was not disappointed. Friends at home had often drawn pictures for us of what our life would be, thinking to deter us from going; but although the reality exceeded the imaginary pictures in rudeness and loneliness, yet never did we regret for a moment that we had chosen this dark place to be our home; we rather rejoiced that we were counted worthy to labor for the Master there.

When we opened our boxes of furniture, which we had brought from home, we found many of them injured, and some of them

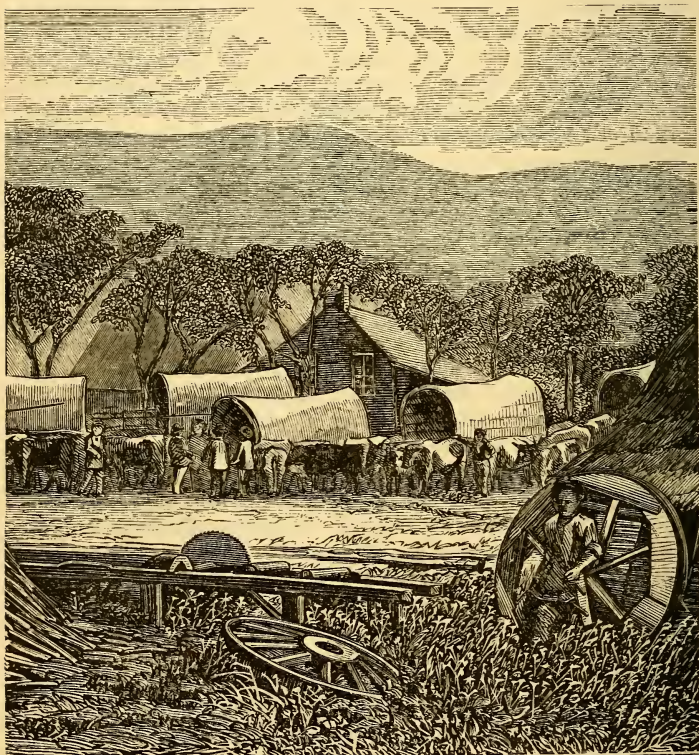
ruined. A mouse had been in our box of cane-seated chairs, and had eaten a large hole through the bottoms of eight of them. Our stove was broken beyond recovery, and our only rocking-chair was broken by the upset of the wagon. Thus the Lord seemed to make it clear that we were not to find our happiness in the things of this world. Thanks be to His name, however, the true source of happiness was not closed to us; we could still draw from the living springs, and be satisfied. When we had been living for some weeks without bread, because we had no place to bake it, a good brother came to see us who had more experience in African life. He suggested that bread was sometimes baked in iron pots, with fires underneath and on the cover. We acted upon the suggestion, and never shall we forget how sweet our first loaf of bread was to us. We continued to use this novel oven till another brother came and put up for us a small brick oven, just outside the door.

You will pardon me for going so much into detail in regard to our household arrangements. In those days it was sometimes a serious question with us as to what we were to eat. These matters arranged, we could give ourselves more to direct missionary work. A day-school was soon started, with seldom less than twenty in attendance, and sometimes the number was doubled. We had also an evening-school, for a large class of young men who were busy during the day. As soon as a boy or girl had mastered the alphabet, they were given a shirt or dress; and when the boys were so far advanced as to read in the New Testament, they were given a pair of pantaloons. Many were the first shirts and pantaloons we taught them to put on. To you it may seem an easy matter; but our experience has been that not one boy or man would put on the first shirt properly. They were sure to put the head through the opening down the front and button it at the back of the neck. This would make the shirt very short in front; but that did not trouble them in the least.

Our Sabbath congregations were very large. Mr. Robbins used a barrel-head for a pulpit, and the congregation were seated on the ground under a large tree in front of the house—not one clad person among them. The women had their dirty blankets about them, and their unwashed babies on their backs or in their laps; and during service-time it was their chief occupation to remove from their blankets and from the heads of their children, the dirty insects by which they are so much troubled; dogs were plentiful, and, altogether, the scene was most revolting.

We had constantly to bear in mind that Christ died for these, that their souls were precious in his sight, and that the gospel we brought to them was able to lift them up out of the darkness into

which they had fallen. They could not appreciate our motive in coming to them, and they were at first very suspicious. They thought we were either spies of Government, or had been driven from our own country by misconduct. Many times they would ask, "Have you a father?" "Yes." "Brothers and sisters?"



AN AFRICAN MISSION STATION.

"Yes." "Were they willing that you should leave them, and come here?" This always gave us an opportunity to speak of a love greater than human love; that we had a King whom we loved to obey, and that it was by his command that we had come to live among them, so that they, too, might learn to love him.

Whenever the people were called to attend service, they came promptly; but as soon as the exercises were over they began to ask for something. One would ask for thread, another for needles, for salt, etc. This was the same as to say, "We have come here at your call, and to oblige you, and now give us something." This was discouraging, and often made our hearts sink within us. They could not appreciate that we had given ourselves to them, and that what we had brought to them was able to make them rich eternally. These truths are not discerned by the carnal mind, and we had to "labor and to wait." Our little white-washed cottage was a great wonder to them. The women would come crawling in on their hands and knees, and when partly in, stop and cover their eyes with their hands, and exclaim, "White, white; we cannot see, it is so dazzling." This would give us an opportunity to tell of the light in our dwelling—even the light of God's truth, which, if they would accept, would lighten their dark homes.

On Sabbath mornings our windows were always filled with faces—not so much to look in upon us, as to see their reflection in the glass. This being the first time many of them had seen themselves in this way, it often took some time to make out who was who; but when it was established beyond dispute, then would follow such a peal of laughter as only a company of heathen can give, each one opening his mouth as wide as possible, and letting out all the noise that would come. It was no unusual occurrence for one of them to open my bed-room door and walk in uninvited.

My space will not allow me to carry you through the twelve years we labored among them, sowing the seed of divine truth in their hearts, many times with sorrow and tears; nor of our great joy when we found some of them earnestly seeking the Lord. The first prayers we heard among them paid us for all of our labor and loneliness. We could only say, "Behold, he prayeth." In 1872 we left our station in the care of Mr. and Mrs. Bridgman, to visit America for the change and rest we so much needed. When we returned, it seemed best that Mr. Robbins should take charge of a theological class here in Adams. It was very hard for us to give up our old home and our people, but the Lord seemed to point the way, and we had only to walk in it.

Let us now return to our old station, where we spent a Sabbath with the people, looked about a little, and saw what God hath wrought. The bell rang for a sunrise-meeting. One and another came into the neat little brick chapel, until a good number were present, and service commenced. Who was the well-dressed, fine-looking young man who had charge of the services for the day. It was none other than our boy Mabuda, whom we taught his

letters, and also how to put on his first shirt. He has been through the normal and theological school, and is now fully prepared to preach the gospel to his countrymen. The noon-day service was much larger, but nearly all were clad neatly, and all



A CHRISTIAN CHURCH IN AFRICA.

were attentive to the word spoken. On Monday we went about the station and entered some of the pleasant cottages, of which there are sixteen. In these homes we found tables, chairs, sofas, bedsteads, hanging-shelves filled with books, etc., etc. The chil-

dren, as well as parents, were well clad, and came up to shake hands as we entered. One of the little black boys was baptized with the name Elijah Robbins, and one of the girls has my name.

The Umzumbi Home was closed for vacation, while we were there, but we know that it is having a great influence for good in that once dark region. There girls are taken as boarding-pupils, from the kraals, and are taught what is necessary to make them enlightened Christians. They are dismissed during vacation to go to their homes, and there disseminate the knowledge that has been instilled into their minds. The school is always full, and more would come if there were a place for them. As we looked about and compared the people and their surroundings with those we found there in 1860, we can only say, "What hath God wrought?" The blind see, the deaf hear, and those who were dead in trespasses and sins are alive unto Christ. "All hail the power of Jesus' name!"—the name that alone is able to turn darkness to light, to make the filthy clean, to burst the chain of superstition and ignorance, and to raise the down-trodden sons of men, that they may become the sons of the living God. This is the work that your money and your prayers are doing all over the world.

JAPAN.

LETTER FROM MRS. DEFOREST.

* * * IN our First Church there is an old man whose profession has been to teach the art of tea-making and drinking. Of late, the ceremonies connected with tea have come in fashion again, after a neglect of some years, and so, perhaps, he will be able to support himself at his own trade again; but he has been obliged to sell off his cups and bowls and various other implements, one at a time, though they were very precious, and had been in the family several hundred years. It is very hard for us hurrying Americans to appreciate the intricate fussiness of the ceremonies of tea-making. The tea must be of a choice kind, the cup of a peculiar ware, the water-boiler of a unique shape, and the water of a fixed degree of heat. The cup must be rinsed and wiped in a particular manner, and held with both hands in only one way. This, of course, does not refer to every day tea-drinking, but to the tea-drinking ceremonies now revived. * * *

Not long since a member of one of our churches complained that giving was forced upon the Christians. When the pastor heard of it he said he should not ask his church for any more contributions

for missionary work; that they might give what they chose directly to him, and at the end of the month he would report the amount raised and the work done.

The day was appointed for him to go to K——, to preach, and two days before there was no missionary money in the treasury, neither had the pastor any in his purse. Just then one of his people, a doctor, gave him two yen. He had had a patient who lived at a little distance, and had brought his fee to his physician on Sunday. The doctor refused to take it, because it was the Lord's-day; but the patient said he lived so far off that he could not come again, and insisted on leaving it, and so it was all given for the Lord's work.

Then another of our most reliable Christians brought fifteen sen, saying that when he was in Kioto, at the Home Missionary Society, he expected to spend that sum for his dinner; but as he was invited to a friend's house, he gave the sum he would have spent to the missionary work. Late in the evening, before the pastor was to start, another church-member brought twenty sen, yet the necessary amount had not been raised, and he retired to rest, but could not sleep; and remembering how the psalmist lifted up his heart to God in the night watches, he arose and dressed himself, and made known his wants to him who giveth liberally. Early in the morning several small contributions were handed him, but he started out without knowing how he was to meet all of his necessary expenses.

About half way to the place where he was going, he stopped at a house where he was invited to preach. His host would not take any pay for his dinner, and this saved him six sen. When he arrived at his destination he stayed at the preaching-place, which has been so arranged that preachers can be accommodated there, as it does not seem to be the custom to entertain in private houses, except in the case of relatives or special friends. The Christians lent him cooking-utensils, and cooked his rice, to save all possible expense. When he reached home he had not a sen in his pocket, neither had he lacked a sen. In telling the story, he said: "Some people would say that it is all by chance that there was no lack, but I see no chance in it; it was by prayer." With such a spirit in the pastor, it is no wonder that the people have a mind to work. * * *

We have often remarked how little good seems to come from all efforts put forth to enlighten and teach the people of Arima—the resort of many Japanese for the warm baths and mineral-waters, and of missionaries in the summer, because it is the easiest of access of any comfortably cool spot within treaty limits. Though

the towns-people seem uninterested, we occasionally hear of some one from a distant town who was taught by a Christian during his short stay there; and we now feel that we are casting seed upon the waters, and though the current carries it out of our range, yet it will spring up just as surely as though we could watch its development.

Five or six years ago, when our talking in Japanese was really like experimenting on the people we met, we made the acquaintance of a citizen and his family, as they passed us on their way to and from the waterfall. After our return to the city he brought a friend of his to see us—a doctor. This physician lived in an immense house in one of the very worst parts of the city, and had quite a number of students under his roof. He was so much interested in Christianity, that he asked Mr. DeForest to come and preach or teach the Bible to his household once or twice a week. He wanted to do something that would keep his young men from the horribly debasing influence of the neighborhood. His wife, also, was one of the regular attendants. The doctor seemed to be almost a Christian. He dismantled his god-shelf, and said, "This house used to be the devil's house, but now it shall be the Lord's."

The evening Bible-readings were kept up as long as there were any Japanese to do the talking. At that time Mr. DeForest was not sufficiently advanced in the language to rely upon himself entirely, and the few who had sufficient knowledge and tact to conduct such a class were busy in similar work elsewhere. I used to visit the wife one or two afternoons in the week, reading with her the translation of "Peep of Day," and sometimes we prayed together. She seemed like a believer, or one on the very verge of believing. Her questions showed a good understanding, and her heart was very much touched.

Mr. DeForest had several conversations with the physician; one about saki-drinking, which he acknowledged was very bad, and which he proposed to omit on the next New-Year's Day—about three hundred and sixty days in the future. Gradually our acquaintance with the family seemed to grow less and less, although a spasmodic attempt was made to revive it, now and then, and for a short time calls would be exchanged more frequently. We have tried, at various times, to think of some way in which we could get closer to them, and have them associate with the Christians. I had the promise of the parents that their little boy should attend Sunday-school, if some one would go for him and take him home again; but, in spite of all, there seemed to be something in the wife that I could not understand. She would assent to everything I said, and sometimes would give a short laugh, as if embarrassed.

The little boy had been to Sunday-school several times, and had stopped coming, and I had not seen any of the family for some time, when just as we were going to take our baby to church, to be baptized, I found the mother, in tears, talking to Mr. DeForest. Her reserve had disappeared, and she had evidently told him her whole heart. The little boy would not go to church, because his father laughed at religion. He had again prepared the god-shelf, and wished his wife to place offerings of rice and saki on it, and light the candles before it; and he said that foreigners might believe in Christianity, but Japanese religions were good enough for the Japanese. He would allow her to come to church when it did not interfere in household arrangements, but she said he was growing bitter against Christianity. For herself, she has made up her mind that she would follow Christ, even if he sent her home—divorced her. She wanted some of the church-women to go and see her, to help strengthen her faith.

We came to Arima about four days after this, and I did not hear from her for several weeks. During that time her husband's brother had died, and as the coffin was taken from the house all present prostrated themselves, in an act of worship. Without thinking, she did as the others did; but by the time she reached the grave she had concluded that it was very wrong, and there she remained standing—the only one who did so. On their return home her husband spoke to her about it; and she said she was willing to keep the grave in order, but she could not worship there, for she believed that there was only one true God, and she had made up her mind to follow him. Her husband told her that now he should have to move into the hospital, and take his brother's place, and as both he and his mother were Shintoists, it would be very inconvenient to have her follow another way. He said that he did not want to divorce her; she was as good a wife as he should be likely to get, and he was very well satisfied, except on the one point of her religion: he would give her time to think about it.

She took time to think about it, and then wrote him a letter, saying that she did believe in Christianity, and could not give it up; that she did not want to leave him, and would be just as good a wife as she could, but she could not put offerings on the god-shelf, and could not throw away her religion. If he would no longer keep her as his wife, she had one request to make: he could not take the care of the two children himself, and he must have a nurse; would he hire her to take care of them? She loved the children as no nurse could, and would take better care of them than any one else. The letter was given to the husband, and he

was very much surprised at her course. The last I knew, he had given her no positive answer, but he treated her with more respect than formerly. She gave two yen to the church, saying in a note that she was sorry she could not be more regular at church.

When we return to the city, I shall be anxious to hear how matters are in this family. Both husband and wife are very intelligent, and if the wife stands firm through such severe trials she will be fitted to do good work. The fact that she has stated her principles so decidedly, and yet has taken such pains not to anger her husband, shows the right spirit. I am sure she will call forth the prayers of all who hear her story.

The work is going on well in Osaka. Some of the Christians are having meetings every night, and there is more curiosity about Christianity than ever before, owing greatly to the fact that Buddhists and Shintoists are preaching against it so much. After the great Christian assembly in one of the Osaka theaters, the Buddhist priests tried to bring a suit against the governor, for allowing it. When one sect was about to have an imposing mass-meeting, they invited the governor, as such, to come and sit in a prominent place. He replied that if they had invited him as a gentleman, to attend, he might have done so, but he should now decline. In reply to a body of priests who protested against his allowing an assembly for Christian preaching, he said that his official business had nothing to do with religion; his part was to enforce the laws, and religious gatherings were made an exception in the law which prohibited large assemblies without special license. Our governor has been educated abroad, is apparently very liberal toward us, and believes our religion to be a good thing for the people.

THERE is a wonderful eagerness among the people of Japan to hear the gospel; great audiences, reckoned by thousands, crowd the public places of resort, listening hour after hour to the preaching of the Word by native teachers and missionaries. There has been nothing like it in the history of modern missions. "No other topic," writes Mr. DeForest, of Osaka, "will now draw the multitudes together in Japan like discussions on Christianity." The adherents of the old faith are thoroughly awake to the situation, and are doing their utmost to stem the rising tide that promises soon to make Japan a Christian nation. It is a time of great opportunity,—one that taxes the energies of every worker, man and woman, to the utmost.—*Dr. N. G. Clark, in the Annual Survey for 1881.*

Young People's Department.

RUTH'S FAREWELL.

BY MRS. S. B. PRATT.

"So Naomi returned, and Ruth the Moabitess, her daughter-in-law, with her, which returned out of the country of Moab: and they came to Bethlehem in the beginning of barley harvest" (Ruth i. 22).

FAREWELL to thee, beautiful Moab;
Only in dreams shall I see
The banks of the shining Arnon,
As it winds its way to the sea;
Only in dreams shall I gather
The grapes in thy vineyards fair,
Or bind the sheaves, with my sisters,
In the mellow harvest air.

Farewell to thee, home 'neath the shadow
Of old Nebo, gray and wild;
Where my brothers reap the harvest,
Where my mother blessed her child.
Still over against Beth-peor
That childhood's home shall be,
But only in dreams of the night-time
Will its love-light beam for me.

Farewell to the grave by the palm-tree,
Where resteth precious dust;
I go to the God of Israel,
Beneath his wings to trust.
His people are mine forever,
Their home my dwelling shall be;
And when my life is ended,
A grave with them be for me.


So over the fords of the Jordan,
When the sweet spring-time was come,
Came Ruth, from the land of Moab,
To the new Judean home.
And when the heads of barley
Hung on each bending stem,
She gathered behind the reapers,
In the fields of Bethlehem.



"Gathering the grapes in the vineyards fair."




"She gathered behind the reapers,
In the fields of Bethlehem."



And the God in whom she trusted
Gave sunshine and sweetness and
rest,
And a part in bringing His advent
In whom all nations are blest:
For from the line of the alien
Came David, Israel's king;
And "David's Son," of Bethlehem,
Is he whom the angels sing.


This sweet old story of exile
In the centuries far away,
Still finds in the earth its echo
In human hearts to day:
Many a lowly maiden
Has heard a heavenly voice
Saying, "Turn from empty idols,
Make Israel's God your choice."

And out from black, baneful shadows
Of superstitions old,
They are coming from every kindred,
To enter the one true fold;
Coming to join in the harvest,
Coming his praise to sing
Who is Israel's God and Saviour,
Who of earth and heaven is King.



A YOUNG GIRL'S TRIAL.

Our young readers will be interested in the following, from Mrs. C. M. Chandler, of Pulney, India. How many American girls are there who, for the sake of their religion, would be willing to say, "I have no home, no relatives"—to give up everything for Christ?

UR girls' boarding-school opened on the 17th of May, and before the close of the week all the scholars but one had returned. This one was among our oldest girls, was in an advanced class, and was one of the nine who united with the church about a year before. Her home is about four miles away, and we sent the master to bring her to the school. Her parents sent word by him that she could not return; that she was soon to be married. Last year her parents had come for her to go home and marry a heathen man, who already had two wives; she refused to go, and we supposed they had given it up. Now, however, they had again promised their daughter to him, and persuaded her to assent to their wishes. They had borrowed money from the man, who is quite rich for a farmer, and they are very poor, having lost most of their property in the great famine.

This young girl is the only one in a large circle of relatives who has united with the church, although quite a number are nominal Christians. We felt much solicitude when the master returned without her, and it appears now that his visit and remonstrances made her very unhappy. I sent her some passages from the eighteenth chapter of Matthew, and she was made a special subject of prayer. About three days later she wrote to me, speaking of her unhappiness, and saying: "Though I am well in body, I am sick at heart. You may look for me to-morrow. I shall run away, and come to you." All the next day I looked for her, toward the west, but she did not come. My heart was heavy, for I knew it was almost impossible for a girl to escape when there were several strong brothers intent on carrying out any plan.

The following day Mr. Chandler decided that it was best to go to her village. He held a meeting with the nominal Christians there, and after two or three hours returned, with the girl in the carriage. Her father had at last consented to let her come. For this he was turned out of his house for three days by his rough, unprincipled sons. Two weeks passed by, and we were informed that the parents were determined upon the marriage, and that they would come for her within a week. The poor child was not the same light-hearted girl that she had been, and seemed little

interested in her lessons or companions. On the Friday evening previous to the Tuesday when the matter was to be finally decided, my daughter asked her if she would "give up the marriage with all her heart." She was undecided, and the next day we again made her the subject of special prayer. Saturday evening she was still undecided, although the whole thing was most lovingly and plainly put before her. She is old enough to decide for herself, and this, we tried to show her, made it all the more important that she should "do right."

On Sabbath morning her head was bowed down like a bulrush. Mr. Chandler and I were going very near her village, to hold a service. I had her with me for half an hour before we went, and after much weeping and prayer I said:—

"If I see your parents, this morning, what shall I say to them? May I say that you will not go with them, and will not marry this heathen man?"

After a long silence she said, in a low voice, "I will not go."

Her parents came to the service, and in a little crowded church took their places on the ground directly in front of the table. After the service they came to us, to make *salām*, and I said:—

"Have you given up all that matter of marrying your daughter to a heathen?"

"No, we have not," was the emphatic answer; "she must be married this week."

Mr. Chandler talked long and earnestly with them, and at last the father said, very angrily, "If the curse of God comes upon me and all my family, this marriage shall take place!"

After this we said no more to him. When we came home, we found that the girl had not been to church, and had again become undecided. We had several prayer-meetings on her account during the afternoon, and in the evening we reasoned with her from the Word of God. At last she stopped us by saying, "I am not in a fit state of mind to decide to-night." This showed that Satan was getting the advantage. Our only resort was prayer. The next day the catechist came, to learn her decision. We called in the native magistrate, to find out about the Hindoo law in regard to divorce. The magistrate, a Brahman, said, in the first place, that no one could force the girl, for she was quite old enough to decide for herself; in the second place, that if the present wives both agree to being sent away, and signify their assent, the man is free, but she must be a heathen to marry him even then.

This was all explained to the young girl, but to our dismay she said to the catechist, "I will go home and marry the man." Mr. Chandler then took her to his study, and from Christ's own words

showed her that it would be a sin for her to marry him, and that she would exclude herself from the kingdom of heaven. After the interview she took her Bible and went away by herself for an hour, and must have had a terrible conflict. When school was over some one told my daughter that she was lying on the ground, crying bitterly. My daughter Gertrude went to her, and seating herself by her, she said: "My dear girl, if you were in a burning house, and asleep, I should pull you out, even if I had to do it by violence; and I feel as if the danger now was just as great;" and they both wept together. Suddenly the poor child roused herself, and said:—

"Don't cry, ammal. I will not go. I will give it all up." After a pause, she added: "I shall never have any home or relatives again. They will all hate me."

She was fully decided, however; God himself had gotten the victory, and I doubt not there was joy in heaven, as there was here all over the house and through the school. In ten minutes she looked like another girl. She had quite neglected her personal appearance for two days; but she immediately made herself neat and clean, and went about the house very cheerfully. She said to Mr. Chandler and myself: "My mind is made up. I shall stay with you, and never marry that man. You will pray for me, won't you, and for my family?"

We all slept quietly, that night, without fear as to their coming on the morrow. They did not come. She has a younger brother who has been in our mission school for two years; but who, in view of the proposed marriage, had refused to return to the school. She wrote to him of her decision, and told him to go directly back to his teachers. Her parents have since been twice to see her, but have not said a word about the marriage. She has also had two or three times of conflict with herself, but we can see that she has made advance in the divine life. She is a great comfort to us. Her parents are pariahs, but they are of rather higher grade, and much respected in their village. Will you not join us in prayers for this family, that they may all be converted?

We had another case which was a strength to us. The father of one of our large, high-caste orphan girls (we did not know she had a father till she had been with us two years) sent her brother, and a young man to whom she had been betrothed in infancy, to take her away for her marriage. The young girl stood up before them, with Martha, the Bible-woman, by her side, and said, bravely and firmly:—

"I am a Christian. I will never marry a heathen. If this young man becomes a Christian, and brings testimony that he is a true one, I will marry him."

This girl joined the church at the same time as the one of whom I have written. There were five of our dear girls received to the church in January. Eighteen of our boys and girls are now in the fold, as we believe. Will you not pray for them?

Our Work at Home.

LESSONS FROM THE HEATHEN.

BY MRS. C. HAINES, LOCKPORT, N. Y.

Given at the sixth annual meeting of the New York State Branch of the Woman's Board of Missions, held in Warsaw, Oct. 19, 1881.

I LATELY read an article in the *Sunday-School Times* that greatly interested me. The writer, arguing from the question, "Can any one be saved alone?" or without bringing some one else to heaven with him, extended the thought from individuals to nations, and closed by saying we were altogether too much concerned about the question "whether the heathen could be saved without us? when the reverse, rather, was true, and should be earnestly considered: Can we be saved without the heathen—without extending to them our knowledge of the Saviour and the true God?"

So, too, are we not more apt to think of the good we do to the heathen, than to look for any benefit in return? Do we not view, with great complacency, the aid we render their perishing bodies and sin-stricken souls by our gifts of money, of the Word of God, and of precious lives of missionaries, and forget to seek that we may find "lessons from the heathen?"

"Search the Scriptures . . . they are they which testify of me," is the command of Jesus; and we do obey his voice? Yet in some particulars, perhaps, our brethren in heathen countries excel us in love for God's Word, and daily research in its sacred pages. It may be that we cannot appreciate the peculiar feeling with which they look upon the Bible. We have never felt, as they have, the sore need of its pure principles, nor the utter absence of all the blessings that attend conformity to its precepts.

The Bible comes to them as a new book; a revelation of the Saviour of the world; of a loving heavenly Father; of a sovereign remedy for all the sins and miseries of heathenism; of a blessed life to come. No wonder, then, they prize it so highly; and not

alone in their homes and their church worship do they make use of its holy teaching, but in all their schools and institutions of learning it is a daily text-book. We may not need this lesson, dear friends, but must we not confess, with shame, that too many professed Christians in America may learn to reverence and use aright God's Word from their fellow-Christians in heathen lands.

We have all, no doubt, heard of the Japanese convert who inherited a bath-house in Fukui. He at once put up the sign, "No business done here on Sundays." This drew many persons there, from curiosity, whom he invited to come on Sundays and learn more of Jesus' way. The witty people said, "This used to be an establishment to wash people's bodies; but they have added a new department, and wash people's souls, also." Although his custom decreased, this Japanese Christian nobly suffers loss, counting it better gain to lead some souls to Christ. Truly, he heartily obeys "our Father's" Word, which says to him and to us, "Ye shall keep my Sabbaths."

In "working for our Master," we may learn a lesson in zeal from the converted heathen. These new disciples, brought to Christ by the missionaries, and finding him precious to their souls, are eager to tell the glad tidings to their friends. Young men and women, even boys and girls, nobly testify of Jesus in their homes and among their people. During vacation they act as missionaries in their native villages, going from house to house reading the Bible and offering prayer; talking by the wayside and in little gatherings, and holding meetings on the Sabbath. Their enthusiasm may well shame our apathy in God's work, and teach us a lesson in earnest, zealous service!

But you may say, These lessons, although from the heathen, are from converted heathen. Are there things worthy of imitation in those who have not accepted Christianity — in those who perhaps never heard of Christ? Come with me to India. Enter any of the houses, — for in this regard one is a true sample of them all, — and see the prominent place given to their gods. These are the idols spoken of in the Bible: "Eyes have they, but they see not; they have ears, but they hear not; noses have they, but they smell not; they have hands, but they handle not; feet have they, but they walk not." And yet into those powerless hands offerings are daily laid; into those shut ears, every morning, prayers are poured, "the vain repetitions of the heathen;" before those closed eyes and dull nostrils the smoke of incense ascends, often, all day long.

The children are taught to join their parents in this daily worship. Even the youngest brings his offering of rice or flour,

perhaps, although he cannot understand why he offers, or what he prays. Thus, day by day, year after year, are they made to bow before those senseless, motionless gods, until this habit is so firmly fixed it can scarcely be broken.

Especially is this true of the women and children; they are the chief obstacles to Christianity in India, the men being more easily converted. This is heathen training; it commences early, and continues long; is patient and persistent, and accomplishes its object. How are we training our dear ones? Are we equally prompt, faithful and untiring in bringing them to Christ? Shall we refuse to imitate those heathen mothers in their perseverance and devotion?

Turn now to China. It is New-Year's week. The household god of paper, renewed for another year, hangs upon the wall. The busy house-wife is apportioning the money given by her husband for the daily expenses. And first she lays aside a few pieces, and offers an offering to her god. Does not our God, too, require the "first fruits?" Do we give first to God, and then spend upon ourselves the remainder? Or is it not too often true of us that we put God off with what is left, if we give at all, apportioning to all else first?

Is there not a lesson in giving to be learned from our Chinese sister?

The call to prayer is never unheeded by the disciple of Mohammed! Of whatever nation, in whatever place, whether the wild Arab horseman of the desert, or the Turkish merchant in the crowded city street, when the muezzin calls from the lofty minaret, pleasure and business alike are cast aside, and, prostrate in the dust, the moments are spent in devotion. Throughout the Eastern World vast multitudes thus honor the precepts of their religion, not once or twice, but five times a day. The spirit of prayer may be wanting, but following the teaching of their prophet, they faithfully observe these set times of worship. Learning from them, in like faithfulness, but with true sincerity of heart, let us ever obey the calls to prayer that come to us from the closet, the family altar, the week-day meeting and the worship of the sanctuary.

A Hindoo worshiper goes at sunrise to his morning ablutions and devotions. The tedious ceremonial observances of his religion performed, he places on his forehead the "sacred ashes," and all day long openly proclaims the god whose mark he bears. Is there no mark of Christ for us to bear? Has the "meek and lowly" Jesus no followers in our ranks? Can the world see in us the spirit of self-sacrifice that ever characterized our Master? Let us, too, ever bear the "marks of the Lord Jesus."

We meet here to-day to gain an impetus in our Christian work—a work which carries us beyond our homes, beyond our churches, beyond our native land, and bids us glean in foreign fields to gather sheaves for Christ our Lord. In obedience to His last command, we are seeking to “disciple” all nations; and while we disclose to them the true “light,” while we show them the “way” to heaven, and feed them with the “bread which came down from heaven,” let us, in return, gratefully accept what they can give.

From these examples of “training their children,” “giving the first fruits unto their God,” “faithfully observing set times of prayer,” “bearing the mark of their God,” and from seeing “their love for God’s Word,” “their reverence for God’s Sabbath,” “their zeal in God’s service,” let us learn “lessons from the heathen.”



ANNUAL MEETING OF THE NEW HAMPSHIRE BRANCH.

THE eighth annual meeting of the New Hampshire Branch was held at Hanover, the first week in October. Reports of secretaries and vice-presidents showed permanent and intelligent interest in the great educational work to which the Woman’s Board is committed. Our auxiliaries and mission circles hold their own with the firm grip of genuine Christian responsibility. A few exceptions grieve us, since it is sad to let slip golden opportunities for concerted work for the Master. Mrs. Park, from Bombay, and Miss Wells, from South Africa, were present, to speak of progress in their far-off fields. Mrs. Park’s account of Dr. Sarah Norris’ native assistant is a brief and graphic epitome of what the gospel is doing for the second generation of converted Hindoos. Mrs. Barnes, from Boston, and Miss Halsey, from Philadelphia, brought greetings from the East and South, while Vermont spoke kindly to us from over the border. At an evening service, conducted by Dr. Leeds, Secretary Clark uttered weighty words for woman’s work, and Mr. Park dismayed one by his description of the iron grasp of Brahmanism, loosened, however, at last, by the sure and silent forces of the gospel.

One life-membership (\$25) was handed in as a thank-offering. In what form can Christian women more fittingly or feelingly express their gratitude to Christ, than by extending the means of Christian education to pagan women asking for it?

The cordial hospitalities of our hostesses, with fine October weather, will make the visit to our college town a pleasant memory.

Our next annual meeting is invited to Hampton, by the secretary.

THE WOMAN'S FOREIGN MISSIONARY SOCIETY OF THE M. E. CHURCH.

THE Twelfth Annual Report of this society, just received, shows remarkable progress the past year. The Secretary states that "every branch has increased its auxiliaries, and auxiliaries have increased their memberships, and the members have manifested increased enthusiasm." The society now has 2,578 auxiliaries—an increase of 277 over the previous year; 65,662 annual members—an increase of 5,393—and 3,623 life members; 830 having been added since the last report. The receipts for the year are \$107,932.45—an increase of \$31,582.19 over the previous year.

The society now has under its care thirty-eight missionaries, two hundred Bible-women and teachers, six hospitals and dispensaries, fifteen boarding-schools with about eight hundred pupils, one hundred and twenty-five day-schools with three thousand girls and women, three orphanages with four hundred orphans, one home for friendless women, and, through its agencies, systematically visits over one thousand zenanas. The *Heathen Woman's Friend* has a circulation of eighteen thousand and seven—an increase of two thousand four hundred and forty-one the past year.

These figures are eloquent indeed. We do not wonder that the society adopted as its motto the dying words of a missionary in South Africa—"All's well; we move right on."

We may be pardoned, perhaps, for reminding any of our readers who may compare these figures with those of our own denomination, that the Methodist society comprises the territory under the care of our three Boards,—the Boards of the Interior and Pacific, as well as the one with headquarters at Boston,—and that the number of Methodist churches connected with this society is 17,111, against 3,745 of our own faith.

Some notes and queries in the report are so pertinent for all Woman's Boards that we insert them here, substituting our own names for those of the Methodist Board:—

NOTES.

"*Foundation of a Woman's Foreign Missionary Society*—Personal consecration to the Lord Jesus Christ for service.

"*Goal*—Every Christian woman interested and identified with the work of world-saving, through the agency specially committed to them in this, the fullness of time—of saving the women and children.

"An auxiliary in every church.

"The LIFE AND LIGHT in every family.

"A mite-box in every household.

“Monthly meetings of auxiliaries well attended, systematically conducted, that shall be constant sources of information and inspiration concerning missionary work; in which much prayer shall be offered for all the work and every worker of the society at home and abroad.

“*Final Goal*—A world redeemed by Christ, restored to Christ.

“‘As thou hast sent Me into the world, so send I them.’

“‘Laborers together with God.’

“‘To him that overcometh will I grant to sit with me in my throne, even as I also overcome, and am set down with my Father on his throne.’

“*Queries—for practical answers*: How many members might be enrolled in the Woman’s Board of Missions, if every woman in the Congregational Church who can, and ought, should enlist under its consecrated banner?

“What might be its annual receipts?

“What might be the financial result if a mite-box were used, in every Congregational family, to gather up the fragments for missionary purposes?

“To what number might the LIFE AND LIGHT be increased, if it were found in every Congregational household?

“What would be the result to our work if the intelligence and energy of our young people were more thoroughly conscripted into its service?

“What would be the effect upon the culture and piety of the women of the Church, if they met regularly to think, study, plan and pray for the conversion of the world? What the result on heathendom?

“Where lies the responsibility that now, in the nineteenth century, but one-third of the human race are believers in Christ? ‘How shall they believe if they have not heard?’ ‘How shall they hear unless one be sent?’

“How long before prophecy would be fulfilled, and promise become fact, and the knowledge of the Lord cover the earth, if of each Christian it could be said, “She hath done what she could?”

“‘Lord, what wilt thou have me to do?’”

ANNUAL MEETING OF THE W. B. M.

THE Annual Meeting of the Woman’s Board of Missions will be held in Boston, on Wednesday and Thursday, Jan. 11 and 12. Our friends will notice the change in the days of the week, which has been made for the better accommodation of those from a distance who wish to attend.

THERE is a notion that the women in the East are so thoroughly degraded, that there is little or no hope of producing any effect upon them. They are so, to a very great extent; but I am told by persons who are very conversant with India, — and I have no doubt that it is the same in China, — that in their own houses, and within the four walls of their own homes, many of the women in India exercise a very great and dominant influence over the husband. Direct all the power you have to touch the hearts of the women; and if you can get the women to take the lead, you will find conversions in these countries. And I believe that this is the order of Providence. I believe this to be a generation almost devoted to women and children. I am fond of saying it. Women and children are the great missionaries of the present day. — *Earl of Shaftesbury, in a recent address published in "China's Millions."*

WOMAN'S BOARD OF MISSIONS.

RECEIPTS FROM SEPT. 18 TO OCT. 18, 1881.

MRS. BENJAMIN E. BATES, TREASURER.

MAINE.

<i>Maine Branch.</i> — Mrs. Woodbury S. Dana, Treas. Fal-	
mouth, Aux., \$13.50; Deer	
Isle, Aux., \$10; Bath, Aux.,	
of wh. \$9 fr. a young lady in	
Central Ch., \$15.50; Central	
Ch. and Soc'y, \$25; Madison,	
Aux., \$3,	\$67 00
<i>Searsport.</i> — Mrs. W. M. Carver,	5 00
Total,	\$72 00

NEW HAMPSHIRE.

<i>New Hampshire Branch.</i> — Miss	
Abby E. McIntire, Treas. Bris-	
tol, Aux., \$11; A Friend, \$14;	
Hopkinton, Aux., \$10; Lis-	
bon, Aux., \$13; Meriden,	
Aux., \$7. Ex., \$5.36.	\$49 64
Total,	\$49 64

VERMONT.

Vermont Branch. — Mrs. Geo. H. Fox, Treas. Rochester, Aux., \$15; "Mission Circle," \$12; Alburgh, Aux., \$11; Shoreham, Aux., \$41.50; Castleton, Aux., \$13.15; Rutland, Aux., \$54; So. Hero, Aux., \$48; East Berkshire, Aux., \$3; Charlotte, Aux., \$8; Brookfield, 1st Ch., Aux., \$16; Newport, Aux., \$5; East Hardwick, Aux., \$12; "Young Ladies' Soc'y," \$5; Bakersfield, A Friend, \$1; Wells

River, Aux., \$10; St. Johnsbury, So. Ch., Aux., \$40.40; No. Ch., Aux., of wh. \$25 by A Friend, const. L. M. Mrs. Perley F. Hayes, \$61.30; Mrs. Horace Fairbanks, const. L. M's Mrs. James E. Taylor, Miss Eunice S. Taylor, \$50; S.S. Cl., \$20; Miss S. T. Crossman, const. L. M. Miss Martha J. Gleason, Constantinople, Turkey, \$25; Barnet, Aux., \$5; Pittsford, Aux., \$50; Windham, Aux., \$8; Guildhall, Aux., \$9; McIndoes Falls, \$26.50; "Mission Circle," \$9.25; New Haven, Aux., \$44.32; Westford, Aux., \$9; "Mission Circle," \$4; Milton, Aux., \$7; Stowe, Aux., \$20; Derby, Aux., \$9; A Cl. of boys, \$2; Johnson, Aux., const. L. M. Mrs. A. A. Smith, \$25; Greensboro, Aux., prev. contri. const. L. M. Mrs. M. J. Conant, \$8; Essex Centre, Aux., \$10; "Mission Circle," \$5; Woodstock, Aux., of wh. \$25 const. L. M. Mrs. Nancy J. Seaver, \$35; Peacham, const. L. M. Mrs. Francis H. Varnum, \$25; Springfield, of wh. \$25 by A Friend, const. L. M. Mrs. Anna L. Jones, \$50; Waterbury, Aux., \$24; "Mission Circle," \$6; Newberg, Aux., of wh. \$50 const. L. M's Mrs. Ezra D. Chamberlain, Mrs. Elizabeth L. Child,

\$55.60; "Mission Circle," \$70;
S. S., \$15, of wh. \$50 const.
L. M's Miss Lucia Watkins,
Miss Alice M. Stebbins; Ches-
ter, Aux., \$25; Bennington,
Aux., \$25; Vergennes, Aux.,
\$50; Lyndonville, Aux., \$10;
Burlington, Aux., \$35.76;
West Westminster, Aux., \$5;
Brattleboro, Aux., \$29.89.
Ex., \$20. \$1,143 67
Montpelier.—Mrs. Geo. W.
Scott, 3 00

Total, \$1,146 67

MASSACHUSETTS.

Berkshire Branch.—Mrs. S. N.
Russell, Treas. Lee, Sen.
Aux., \$265; Hinsdale, Aux.,
A Thank-offering by Mrs. A.
E. Taylor, \$50; Stockbridge,
Aux., \$25; Middlefield, "Mis-
sion Circle," \$10, \$350 00
Boston.—Central Ch., by the
late Henry F. Durant, 500 00
Chelmsford.—Aux., 10 00
Dunstable.—Aux., 25 00
Essex No. Conf. Branch.—Mrs.
A. Hammond, Treas. Ames-
bury, Aux., 35 00
Essex So. Conf. Branch.—Miss
H.K. Osgood, Treas. Beverly,
Dane St. Ch., "Ivy Leaves,"
\$30; Salem, Crombie St. Ch.,
Aux., \$2.65; So. Peabody,
"Do What We Can Mission
Circle," \$7.63, 40 28
Hampshire County Branch.—
Miss Isabella G. Clarke,
Treas. Southampton, last
gift of one who loved the
cause, \$35; Aux., 50 cts.;
Northampton, Edwards Ch.
Div., \$20.16; Belchertown,
"Mission Circle," \$7; So.
Hadley, Aux., \$36; "Faith-
ful Workers," \$6; Williams-
burg, Aux., of wh. \$25 const.
L. M. Mrs. Lucretia B. Han-
num, \$75; Granby, Aux., of
wh. \$50 const. L. M's Mrs. J.
W. Baldwin, Mrs. Ellen C.
Brown, \$84, 263 66
Haverhill, 52 00
Middlesex Branch.—Mrs. E. H.
Warren, Treas. Lincoln,
Aux., const. L. M's Mrs.
Hannah F. Weston, Mrs.
Annie E. Barnes, 50 00
Oakham.—Aux., 3 60
Rockland.—A Friend, 90
Sandwich.—"Ladies' Mission
Circle," 15 00
Sherburne.—A Friend, 2 00
So. Attleboro.—S. S., 13 00
Springfield Branch.—Miss H.
T. Buckingham, Treas.
Chicopee, 3d Ch., \$13.20; Lud-
low, Centre Ch., \$17; Ludlow

Mills, "Busy Bees," \$12;
Springfield, 1st Ch., \$51.23;
Olivet Ch., \$21; So. Ch., \$60.-
56; "Young Ladies' Mission
Circle," \$12.31; West Spring-
field, Park St. Ch., \$62.20, \$249 50
Suffolk Branch.—Miss Myra B.
Child, Treas. Boston, Cen-
tral Ch., A Friend, \$300;
"Mission Circles," \$5; S. S.,
\$57.0; Roxbury, Immanuel
Ch., Aux., \$10.25; Eliot Ch.,
Aux., \$33.40; "Anderson Cir-
cle," \$5; "Ferguson Circle,"
\$1; "Thompson Circle," \$1.50;
"May Flowers," \$1; "Eliot
Star Circle," prev. contri.
const. L. M. Miss Mary K.
Hewitt, \$5; Cambridgeport,
A Friend, \$5; Chelsea, 1st
Ch., \$62.50; 3d Ch., "Willing
Workers," \$8; "Pilgrim
Band" and Aux., Central Ch.,
\$50; Newton Centre, Aux.,
\$8; "Young People's Mis-
sion Circle," 70 cts.; Waver-
ley, "Faithful Workers," \$65;
West Medway, Aux., 215, 633 41
Worcester Co. Branch.—Mrs.
G. W. Russell, Treas. Prince-
ton, Aux., of wh. \$25 const.
L. M. Miss Sarah A. Skinner,
\$29.45; Auburn, Penny Col.
S. S., \$15.25; Winchendon,
Aux., \$21; No. Brookfield,
Aux., \$31.45; West Brook-
field, Aux., \$50; Worcester,
Mrs. P. L. Moen, const. L. M.
Mrs. Henry A. Stimson,
\$25; "Woman's Miss'y Asso.,"
Central Ch., \$172.18; Mission
Ch., \$63.55, 407 88

Total, \$2,651 23

LEGACY.

Mr. S. N. Stockwell, Boston, \$1,000 00

RHODE ISLAND.

Rhode Island Branch.—Miss
Anna T. White, Treas. Prov-
idence, Free Ch., \$33; "Mis-
sion Circle," \$41.10; Pilgrim
Ch., of wh. \$25 by Mrs. Dr.
Laurie, const. L. M. Martha
A. Hopkins, \$94.80; Central
Ch., of wh. \$25 by Mrs. A. D.
Lockwood, const. L. M. Miss
Helen L. Shepard, of Bristol,
\$559.32; Barrington, Aux.,
\$66.83; Central Falls, Aux.,
\$51; "Elmwood Workers,"
\$19; "Bobolinks," \$1; Little
Compton, Aux., \$17.39; Bris-
tol, of wh. \$100 by Mrs. Rog-
ers and Miss DeWolf, \$150;
Kingston, Aux., \$22; Woon-
socket, Aux., \$14, \$1,069 44
Total, \$1,069 44

CONNECTICUT.

Eastern Conn. Branch.—Miss M. I. Lockwood, Treas. Pomfret, Aux., \$19.66; "Little Women," 49 cts.; Stonington, 2d Ch., \$11.45; 1st Ch., Agreement Hill, \$8; Norwich, Broadway Ch., \$25; "Mission Cir.," \$25; Jewett City, Aux., const. L. M's Mrs. Parmelia Shipman, Mrs. Julia H. Tracy, \$50; New London, 1st Ch., \$50; 2d Ch., of wh. \$25 const. L. M. Miss Fannie L. Bristol, \$45.91; West Killingly, \$63, \$298 51

Hartford Branch.—Mrs. Chas. A. Jewell, Treas. Terryville, Aux., \$10; "Willing Workers," \$6; Suffield, Aux., \$50; Newington, Aux., \$105.75; Enfield, "Workers and Winners," \$20; Simsbury, Aux., \$18; Unionville, Aux., \$13.79; "Little Wings," \$10; Rocky Hill, Aux., \$28; "Fragment Gatherers," \$25.50; Hampton, Aux., \$23; Canton Centre, Aux., \$16; Windsor Locks, of wh. \$75 const. L. M's Mrs. J. R. Montgomery, Mrs. L. Shaffer, Miss Carrie Burbank, \$100; Windsor, Aux., \$30.75; "Splinters of the Board," \$50; So. Windsor, Aux., \$10; Collinsville, Aux., \$20; "Hearers and Doers," \$70; Ellington, Aux., \$40; Rockville, Aux., \$13.40; "Little Helpers," prev. con. const. L. M. Mrs. H. F. Hyde, \$5; Poquonock, Aux., \$37.80; Wethersfield, Aux., \$100; Hartford, Asylum Hill, "Mission Band," \$25; 4th Ch., \$25; Centre Ch., "Little Dorcas," \$3.35, 856 94

New Haven Branch.—Miss Julia Twining, Treas. Bridgeport, of wh. \$25 fr. Mrs. Thomas Hawley, const. L. M. Miss Mary L. Hawley, \$176.77; Cromwell, \$22; Danbury, completing L. M. Mrs. Sarah M. Starr, \$150; E. Haddam, \$34; Kent, "Mission Circle," \$25; Madison, "Willing Hearts," \$30; Middletown, 1st Ch., of wh. \$25 fr. Miss Marianne Clark, const. L. M. Mrs. Augusta C. Clark, \$40; No. Cornwall, "Mission Bank Soc'y," \$25; "Prospect Gleaners," \$40; Redding, fr. Mrs. David C. Delevan, const. self L. M. \$25; Salisbury, \$15.86; Saybrook, \$27; So. Canaan, \$11; Westchester, \$17; West Haven, "Missionary Sunbeams," \$17, 655 63

Total, \$1,811 08

LEGACIES.

New Haven Branch.—Legacy of Mrs. J. E. M. Davies, New Haven, \$100 00
New Milford.—Legacy of Jeanette Force, 739 77

NEW YORK.

New York State Branch.—Mrs. G. H. Norton, Treas. Fairport, \$26; Gainsville, Ladies, \$5; Randolph, \$12.50; "Evergreens," \$5.50; Rodman, "Willing Workers," \$31; Walton, \$12; Agavni, Aux., \$21; "Little Helpers," \$5; Franklin, \$21; "Happy Workers," \$15; Cambria, \$10; "Willing Workers," \$15; West Bloomfield, of wh. \$25 const. L. M. Miss Hattie Hall, \$55; Crown Point, \$8.36; Millville, \$17; "Corn Planters," \$8; Jamestown, \$25; Norwich, \$17.50; Poughkeepsie, const. L. M. Mrs. Guilford Dudley, \$25; "Opportunity Mission Circle," \$5; Little Valley, \$13; Albany, \$15.47; Strykersville, \$4; Saratoga Springs, \$15; Sidney Plains, \$3; Syracuse, "Gleaners," \$25, \$415 33
Blaubelville.—Mrs. H. E. Decker, 5 00
New York City.—"Manor Mission Circle," 25 00
 Total, \$445 33

LEGACY.

Legacy of Lucina Chapin, Rochester, \$1,000 00

NEW JERSEY.

Bloomfield.—Louisa W. Wood, \$10 00
 Total, \$10 00

OHIO.

Windham.—"Young Ladies' Mission Band," \$60 00
 Total, \$60 00

IOWA.

Council Bluffs.—Cong. S. S., \$20 00
 Total, \$20 00

General Funds, \$7,335 39
 LIFE AND LIGHT, 193 68
 Weekly Pledge, 2 50
 Leaflets, 2 18
 Legacies, 2,839 77
 Total, \$10,373 52

MISS EMMA CARRUTH, Ass't Treas.

Board of the Interior.

TURKEY.

A NEW WORK AT AINTAB.

BY MISS BARNES.

BESIDES my studies, I have had, since early in May, a taste of real missionary work. Perhaps some one has already informed you of the interesting new work among the Armenians in the vicinity of the hospital. I will give you the story as it has been related to me.

About two years ago one of the native village pastors, who was then in Aintab, began to visit among these people, to talk with them of religious matters. On Sunday, at one of their houses, he would gather the little audience of fifteen or twenty men and women for a simple gospel sermon. He left the city in a few months, and the work was passed over to some students in the college. At the end of the school-year they returned to Marash, their home; and the people were again left without a leader. Appreciating the advantages they had already enjoyed, and distressed at the prospect of a discontinuance of the same, they appealed to the missionaries to send them another teacher. A college student was accordingly chosen, and his faithful and untiring zeal has proved him to be the right man in the right place. He opened a night-school, where those too poor to attend other schools might be taught. He was much discouraged at first by the small numbers who came to the meetings on Sunday. He said that at his first meeting there were fifteen present, at the next twelve, and the third week only eight. Inquiring into the cause of the decrease in numbers, the people told him: "We are poor, and the men have gone into the villages, to get work. Be patient with us, and in the fall you will see the original numbers at your meetings." And it was so, and even better than they had promised, so that by the first of January it was necessary to find a more commodious place for them. Accordingly the large hospital building was opened for their use. Dr. Davis' family, who were with us a few months during the winter, were then living in the building, and Mrs. Davis gave very valuable assistance in organizing a Sunday-school in connection with the other service. At first there were crowds of three or four hundred. Many were brought there largely from

curiosity, and when gratified in this respect they ceased to come. Now, the congregation numbers from one hundred and thirty to one hundred and fifty men and women who are apparently seeking the way of life.

After the preaching service the women and girls remain for a Bible lesson. Three of the older girls from the seminary have had charge of the girls, while I have attempted to teach the women.

It is very precious work, and I feel wonderfully favored in so soon being able to share in it. I wish you could see my women, fifty or sixty in number, sitting about me on the floor listening to some simple Bible truths that come to their ears for the first time in a language that they know. I have lately commenced, in addition to the regular lesson, to tell them a story from the Bible or other source, so that they may have some way of entertaining their little children when they go home. None of them are able to read, and if they could they have no books. They are overcoming their prejudice to our Protestant hymns, so that they take much pleasure in trying to commit them to memory as they are taught them line by line. We hope they may soon become true followers of the Saviour, and be willing to bear for his sake the great cross, as they deem it, of being called "Protestants."

Many of the members, from fear of what the priests or some of their old associates will say, yet attend some of the services of the Armenian Church. They acknowledge, and it is apparent to every one, that there has been a marked change in their conduct. They are becoming more temperate, and learning to show more respect for the Sabbath. They admit that the change is the result of the help they have received from God's Word.

May we not hope that this same power will yet be able to transform them into shining lights? When you meet to pray for the many workers scattered up and down the world, remember us here in Aintab, and especially this work of which I have tried to tell you.

A VISIT AT HADJIN AND SHAR.

Our friends who have watched the progress of the work in the vicinity of Hadjin, as reported from time to time by the missionaries located there, will read with special interest the following letter from Miss Proctor, of Aintab, giving her impressions from a recent visit at Hadjin, and also some facts concerning the village of Shar, where we have a teacher and Bible-reader. The letter was delayed on its way to us, but does not lose its value by keeping. She writes, under date of June 14th:—

THIS visit has been very pleasant to me, for several reasons. It is a long time since I have seen Mrs. Coffing, —except during

annual meeting, that busiest of all times, — and we have enjoyed exceedingly our quiet chats and consultations, and our seasons of prayer together. As usual when placed in such intimate relations with fellow-laborers, I have gotten many a good suggestion for my own work.

It is pleasant being with our dear Turwanda, too (a former pupil). What a useful life she has led since she left our seminary at Aintab, in 1864! And this circle of school-girls, a few of whom I saw in Marash last year, have gained a warm place in my heart. They are good-natured, and always busy, either with books or work, or else they are out for a romp on the steep mountain-side, from which they come back laden with flowers to fill all our vases. Mrs. Coffing has allowed me to identify myself with them by helping them a bit in singing and in dress-making, and, better than all, by giving me the charge of the Bible lesson at evening worship. As almost all are Christians, they are the best of listeners, and they show their former good instruction by their ready answers.

It has also been a great pleasure to me to see the Protestant community in this place. It is indeed a wonderful work which has been done here: twenty years ago the missionaries were driven out of the place; now, every Sabbath, from three hundred to four hundred gather to listen to the preaching of the Word. Five schools are supported, mostly by the people, with over four hundred pupils, and three Bible-readers give daily lessons to about ninety women.

Yesterday, at their request, I met the women for a Bible-reading and prayer. Notwithstanding the little ones in their laps and around their knees, one could not desire a more attentive audience. Humble, fervent prayers followed each other in quick succession during the whole half-hour reserved for this service. Two earnest preachers, with their Christian wives, are laboring for the good of this people, and there is an interesting high-school for boys, with a Christian teacher. It is a great work, but is still in its beginnings, and very much needs the formative hand of the missionary. Since visiting some of the villages in this vicinity, I feel doubly glad that the west end of our mission has this new focus at Hadjin. From this and the corresponding one at Adana, the light of the gospel will be reflected in all directions.

In the afternoon of June 3d we started for a visit at Shar, the ancient Comana, situated in the valley of the upper Sarus, east of north from here, and about thirty miles distant. Most of the way we followed quite a passable cart-road, which wound along the banks of the principal rivulet of Hadjin, until we came opposite its headwaters, which spring out from under the towering ledges, and

come dancing down the steep mountain-side in several foaming cascades. Some miles of steady climbing brought us to a high table-land, rich in fields and pasturage, and surrounded on all sides by snow-capped peaks. The scenery was grand, and the air most exhilarating. Then we wound up the valley of the Sarus, the river I learned to love so much while in Adana. Even here it is so deep and swift it cannot easily be forded. Farther on it gushes forth from the mountain in a large stream, I am told.

We reached Shar about two o'clock in the afternoon on Saturday, having spent the night at Roomloo, on the plateau, not far from a bank of snow. This is a small village, partly Armenian and partly Moslem. Looking around on the wild scenery and the few miserable houses, each with its place for a hay-stack in front of it, I thought with peculiar interest of the student from this place whom I had met at the college in Aintab. God grant that there may sometime be a memorable hay-stack in Roomloo!

As the people were all off in tents, our host that night was a Turkish Government officer, who remained in charge of the granary. He and some friends of his listened respectfully to our evening worship; then begging that we would not keep the candle burning for them, as they could pray by the light of the moon, they retired to perform their own devotions.

Shar, I was told, contains about eighty houses — thirty, Protestant, and the rest Armenian. But in vain I looked for the village, as Mr. Christie announced, "Here is Shar." There was a good road, well-fenced fields, the river, with its border of vegetable garden on either side, plenty of great gaping caves in the sides of the mountain, our house, which I afterward learned was our chapel, and a few huts half buried in the earth. Further exploration that afternoon and Monday showed that the winding valley is inhabited for quite a distance; also, that many of the present houses are almost out of sight, being merely excavations into the old buried houses, with a new earth roof.

Mr. Christie told me much of the ancient history of the place, and deciphered many of the Greek inscriptions. Comana, as it was formerly called, was a large place two thousand years ago, and contained a great temple of Hercules, with six thousand male and female priests and attendants. The Armenians have botched up a part of the old ruin for a church. Back of it and across the river was another large building, of which at present only the foundations remain. Beyond that the great amphitheatre can be distinctly traced. In front of it stands a large mansion built largely of burnt brick. Across the river, farther up the valley, is a gateway of stone, and beyond, another and finer one, called the

“Gilded Gate.” The sides and top were each of one immense stone, all beautifully carved in the style called “Egg and Abacus,” and formerly covered with gilding. Pillars and capitals and tablets are scattered all about; one to Marcus Aurelius, several to men by the name of Asyncritus. One four-faced pillar has the testimonials of four friends, one on each face, to the worth of the deceased. Farther on is a temple, the front of which is quite perfect. A colonnade evidently surrounded it, as pillars are standing or lying about in great profusion. On one of these is inscribed that “Philip and Julia of Athens erected this to the memory of Nice, the most sweet and only daughter of Asyncritus Asiaticus, now with the Fates.”

Under Turkish rule this whole region was long in rebellion, and was the haunt of robbers. In 1865 and 1866, Dervish Pasha gained possession of these mountains and the Garrur Dagħ (or Bereket Mountain), and made them tributary to the Turkish Government. To develop the country and make it secure, it was decided to make a new town here; and so, removing the few Avshar families that had squatted in the valley, the Government brought the Hadjin shepherds here, and gave to their *sheikh* the power of assigning them lands. They both till the ground and care for herds. They have the finest of milk and butter. The little colony of twenty families, although surrounded by enemies, has increased to eighty families in fifteen years. The Avshars were originally Armenians, but long ago they accepted the faith of Islam. They are bitter toward the new town, because a few of them were removed three or four miles to make room for it. Caucasian immigrants are all around, also; yet the Sharlies are a brave set, and have never suffered anything of theirs to be stolen. They arm, and pursue the thieves and bring back their property, sometimes shooting down a thief; so all their enemies fear them.

The Protestants have a chapel, with rooms for a teacher and preacher—the latter put up by the people. One hundred and twenty-five were present at the service on Sabbath, and thirty-five were present in school the next morning. More attend in the winter, as many are away with their herds, now. The people are all poor, but they pay two hundred and five piasters (about nine dollars) a month for preacher, teacher and Bible-reader. About twenty women take lessons.

The people sat with us nearly all day on the Sabbath, and seemed to enjoy conversation that was practical and profitable. They asked many Bible questions, as: “What is meant by a covenant of salt?” “What is the sin against the Holy Ghost?” “What is the meaning of ‘his work shall be burned, yet he himself

shall be saved, yet so as by fire!" One man asked "Do you think it is wrong for me to call my wife, girl? My boy says it is." Whereupon followed a lively discussion in regard to the respect due a wife and mother.

At eleven o'clock I held a meeting with the women, at which fifty-three were present. After my Scripture exposition, thirteen prayers were offered. Each one stood up, and spoke very distinctly, so that all could understand. Often two or three rise at once to pray. The prayers were very simple, several drifting into the first person singular.

We started on our return to Hadjin the next day, accompanied by several of the brethren who were going thither on business, but who were eager for more of religious conversation. We spent the night in a shanty built of fragrant cedar-slabs, and reached home at ten the next morning.

INDIA.

LETTER FROM MISS TAYLOR.

Our readers will recall the account of Sellammal, given in the number of *LIFE AND LIGHT* for October, 1880. A recent letter from Miss Taylor, gives the following additional facts in relation to her and her friends:—

You will wish to know about Sellammal. She appeared for the competitive Bible examination in March; and though she did not receive any prize, she had seventy-seven and one-half marks out of a hundred. During April, the whole of that part of the village in which the family lived was burned. Her grandmother told me that the heathen mocked them, saying, "Your God might have protected your house from fire." But they replied that "that house was only a mud concern, put up to live in while they are in this world, and their home was an everlasting one in the kingdom of God."

They lost all the fodder for their cattle, but only a small part of their store of grain. When they received a small sum of money from me, they showed it as a help from God. I read to the grandmother those verses from Habakkuk beginning, "Though the fig-tree shall not blossom," and she replied, "Yes, the fire left only the mud walls of the house; and though it destroyed the food for the cattle, and though the mother is wasted with illness, and though the infant is crying with hunger, still the Lord is our portion and our comfort." Since then I have seen Sellammal's mother, and she says, "I know we cannot continue here always, and the important thing is to have an inheritance in the kingdom of heaven; and that I do desire." I ask your prayers that they

may continue firm, that their hearts may be established, and that they may increase in knowledge and in faith.

I have sometimes written of an old Retti farmer who has five grand-daughters in school. One of these was received into the church last March. I never saw so marked a change in any one as in her conduct and temper toward sister and cousins and school-mates. She has family prayers every evening with the whole family when at home, and the neighbors are much impressed with her sober and reserved deportment. A farmer who joined the Roman Catholics at the time of the famine, has become convinced that they are in the wrong, and seems anxious to learn the truth. Seeing the good behavior of the five girls in this family, he wishes his only child to enjoy the same privileges, and sends her to school this term.

In a few days one of my carpenter girls is to be married to a Christian carpenter, who refused her older sister, who, according to the ancient customs of the country, should be married first. because he wanted a "learned girl to read the Bible, and to be a light in the house." She has there a noble opportunity. I would request your special prayers for her, also, that she may be a faithful and shining witness for Jesus Christ. An uncle of this girl and all his grown up sons were received into the church by my father, the last Sabbath he visited this station, and his family, together with the family of another carpenter in Sellammal's village, have had much influence over their relatives.

Home Department.

STUDY OF MISSION FIELDS.

1881.

JANUARY.—Annual Review.

FEBRUARY.—China.

MARCH.—China.

APRIL.—China.

MAY.—Papal Lands.

JUNE.—Papal Lands.

JULY.—Turkey.

AUGUST.—Turkey.

SEPTEMBER.—Turkey.

OCTOBER.—Africa.

NOVEMBER.—Africa.

DECEMBER.—Africa.

AFRICA.

[Lesson No. 3.]

BY MRS. G. F. MAGOUN.

"It is something to be a missionary. It is something to be a follower, however feeble, in the wake of the great Teacher, the

only model missionary that ever appeared among men; and now that he is head over all things, King of kings, and Lord of lords, what commission is equal to that which the missionary holds from him?" So wrote one who had tested the value of a life-commission under that royal Leader, and

"Climbed the dizzy steep to heaven,
Through peril, toil and pain,"

that the "blood-red banner" of his Saviour-King might float over the continent of Africa, and a highway for the King of glory be "cast up" across that land of darkness and the shadow of death. The names of Robert Moffat and David Livingstone will ever be associated with the triumphs of the Son of God in Africa. How the glory of the military chieftains of the kingdoms of this earth pale before the wonderful brightness that envelopes the lives of these humble servants of God! And when "the King comes to his own," what a reward will be theirs! When wondering friends expressed their surprise that a gifted Christian woman should be content to leave a delightful home in New England, to share the toils and privations of a home missionary's life in the then territory of Iowa, she replied, with kindling eye, "It is glory enough for me to be built into the foundations of Christ's Church in any place." What must it be to be built into the foundations of that Church in a whole continent? "The Missionary Labors and Scenes in South Africa," by Robert Moffat, will furnish the theme for the first topic in our lesson for December; while the story of Africanus, his dream, conversion and death, will be especially interesting for the children's societies. The "Cyclopædia of Missions," referred to in the November number, contains this story, if one cannot obtain it elsewhere. Blaikie's "Life of Livingstone," brings that wonderful man before us with great power. The only trouble with this topic will be to know what to omit in the story of his eventful life.

Before taking up the missions of our own church, in Africa, a brief sketch of the schools in South Africa upon the Mt. Holyoke plan, will be of interest and profit. (See *Missionary Herald*, April, 1880; *Life and Light*, Nov., 1881.) How little Miss Lyon anticipated the extent of her influence when she founded her school for "the daughters of the middle classes" in New England! In any thorough study of the work of the American Board in Africa, the Gaboon Mission should not be omitted, though it has now passed into the care of the Presbyterian Board. An account of this mission can be found in "The Historical Sketch of the Missions of the American Board of Commissioners for Foreign Missions in Africa," by President Bartlett. The pamphlet is one of a series to

be obtained at 75 Madison Street, Chicago. It also contains an account of the mission to the Zulus, which next claims our attention. In the *Herald* for February, 1881, is a "Condensed Sketch of the Zulu Mission," and one is referred also to the numbers for October, 1874, June, 1879, July, 1880, November, 1880, January, 1881, March, 1881, and October, 1881, of the same serial, together with Grout's "Zululand," Carlyl's "South African Mission Fields," and "Sketch of the Zulu Mission," by Rev. W. Suland. For information on the following topics: "The Zulu People; Their Character, Personal Appearance, Religion, etc.," "History of the Zulu Mission," "Sketch of Rev. Daniel Lindley," "Umzila's Kingdom," "Rev. Myron Pinkerton."

The mission to Western Africa recently started by the American Board, will close our studies in Africa for the present. In reading the exhaustive paper of Dr. Means upon "The Proposed Mission to Central Africa" (see *Herald*, November, 1879), one is impressed with the care and pains taken to select the most desirable location for this mission; and the Church is watching with absorbing interest the progress of the little band of pioneers who have gone to open up Bihé to the gospel of Christ. Serpa Pinto's "How I Crossed Africa," is rich in information upon the people and country of Bihé, and the *Herald* for September, 1881, contains extracts of great interest for those who have not access to the book itself. "Reasons for Selecting Bihé," "Character, Appearance and Habits of the People," "Journey of Messrs. Bagster and Sanders," will serve as leading topics for the study of this interesting field.

MRS. MARY BLISS CHAMBERS.

The following tribute to one who, for a time, was numbered among the missionaries of this Board, is abridged from a sketch prepared by Miss E. Everest, of Galesburg, for a meeting of the Woman's Missionary Society of the Central West Association, held at Farmington, Ill., Oct. 13, 1881.

AMONG the graduates of Knox College, Galesburg, Ill., in the class of 1873, was Mary F. Bliss, a bright, cheery girl, entering heartily, and with a certain straightforward directness of manner and habit of thought, into the business or fun of the hour. She was a fine scholar, a pleasant companion, a firm friend. The earnest self-reliance, the deep, abiding faith, the steadfast cheerfulness and self-renunciation, foretold the rare Christian character which was so early to ripen and be gathered home. She was an earnest Bible student, who lived her Bible as well as learned it. She was a worker, too. Being the only daughter at home in a busy household, every moment brought its carefully performed duty; yet she found time to work in church and mission band and city

mission. How or when the thought first came to her of giving up all, and of consecrating her life to foreign missionary service, it matters not; but surely, persistently, the knowledge grew upon her that this was her work.

Her application to the Woman's Board of Missions of the Interior was accepted, and it was decided that she should accompany Miss Van Duzee, on her return to Erzroom. A few busy weeks, then the last good-byes were said, and her girlhood's home was left forever. The journals sent from Liverpool, Gibraltar, Malta and Constantinople are full of interest. A week was spent at Constantinople with her kinsman, Dr. Isaac Bliss and his family, and there was a still longer delay at Trebizond. The echoes of the Turco-Russian war had yet hardly died away over the mountains, and it was not deemed safe for Miss Van Duzee and Miss Bliss to proceed at once. At length, under the escort of the Russian consul, they finished their journey; and, early in November, 1878, reached Erzroom, situated on a branch of the Euphrates, almost under the shadow of Mt. Ararat. The two friends were soon cozily settled. "It is America indoors, if it is Turkey outside," wrote Miss Bliss, and she began more systematically than hitherto the study of the language. Only a few weeks of busy study, then another great trial came to her. She was stricken with the worst form of confluent small-pox. For forty days she was racked with terrible pains and anguish, followed by long weeks when feeble frame and weakened eyes forbade study and work. But through it all came no word of complaining, no hint of her own suffering—only grateful words for the tender care that had watched over her, and the fear lest the last letter sent home, before the nature of the disease was known, should have carried infection in its folds.

Early in April, 1879, the school was opened, and Miss Bliss took charge of two classes at the outset. As the summer came on, while not neglecting her own study, she shared in other ways in the work of the mission, and her letters are full of the school, the work among the women, and excursions to neighboring villages.

In November, 1879, reinforcements came to the mission—Mr. Robert Chambers and family, and his brother, Mr. William Chambers. Her letters began to contain frequent mention of "young Mr. Chambers;" and so in Turkey, the old, sweet story was told over again, and in May, 1880, her friends received cards, announcing the marriage at Erzroom. A wonderful wedding journey to Van; a ten days' horseback ride over river and plain, rich with historic memories, crowded with adventures strange and amusing; a pleasant time with the missionaries, assembled at their annual

meeting; then the return to Erzroom. A new, happy Christian home was consecrated in that darkened land, and one blessed, happy year went by—the crowning, beautiful year of her life. Then the thunder-bolt fell. May 28, 1881, over the land and under the ocean, flashed the message, “Mrs. Chambers and child are dead.” We know that all that human skill and human love could do was done, but in vain. She was called to enter in through the gates into the city. We can only say what she so often said, “He doeth all things well.”

LEAFLETS OF W. B. M. I.

THE following pamphlets and leaflets, helpful in the work, may be obtained by applying to Secretary W. B. M. I., 75 Madison Street, Chicago, Ill.:—

“Ten Years’ Review,” by Mrs. E. E. Humphrey, price 6 cents. “Literature of Missions,” by Mrs. L. C. Purington; “Parish of Fair Haven,” by Mrs. Emily Huntington Miller,—5 cents a copy, or 50 cents a dozen. “Birthright of the King’s Children,” by Miss H. A. Hillis; “Tamil Women,” by Mrs. H. K. Palmer,—3 cents a copy, or 30 cents a dozen. “Mothers and Homes in Africa,” by Mrs. Geo. H. Hull; “Relation of Prayer to Missionary Work,” by Miss Sarah Pollock; “Responsibility of Christian Women Respecting Culture,” by Mrs. M. D. Newcomb; “Individual Responsibility,” by Miss M. D. Wingate; “Thanksgiving Ann,” by Miss Kate Hamilton, “Mrs. Purdy’s Parquises,”—each of the above, 2 cents a copy, or 15 cents a dozen. “Young Ladies’ Manual for Foreign Mission Work,” by Mrs. L. C. Purington, 5 cents a copy, or 30 cents a dozen. Annual Report of W. B. M. I., 15 cents each. Pamphlet of Missionary Maps, published by the A. B. C. F. M., 10 cents a copy. “Historical Sketches of the Missions of the American Board,” eight pamphlets, published by the A. B. C. F. M., 6 cents a copy, or 30 cents per set.

Single copies of the following furnished gratuitously, or for 12 cents a dozen: “Shall we Combine Home and Foreign Work?” “Woman’s Boards—Why they Exist,” “Constitution for Mission Bands;” “Missionary Parable for Children,” by Miss Sarah Pollock; “How They Build in China,” by Miss Mary Porter.

A true story by Miss Haven, entitled “Come Jewel and Glory,” has recently been published for mission circles. Price 2 cents a piece, or 15 cents a dozen.

Carefully drawn plans of the Hadjin Home, furnished by Mrs. Coffing, have been copied by hektograph, and can be obtained at 75 Madison Street; also a ground-plan of the Bridgman School buildings, with notes by Miss Porter.

RECEIPTS OF THE WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

FROM SEPTEMBER 18 TO OCTOBER 18, 1881.

OHIO.

OHIO BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. Akron, for Miss Parmelee, \$27; *Alexandria*, \$6; *Brooklyn*, \$16; *Brownhelm*, for Miss Maltbie, \$18; *Burton*, Mrs. A. S. Hitchcock, \$5, wh. with prev. contri. const. self L. M.; *Cleveland*, 1st Ch., \$25; "Young People's Soc'y," \$5; *Elyria*, for Miss Maltbie, \$67.35; "Young Ladies' Mission Band," for Miss Maltbie, \$5; "Willing Hands," for pupil at Samokov, \$6; *Findlay*, \$13.20; "Mission Circle," of S. S., \$1.03; *Iron-ton*, Thank-offering, \$10; *Kel-loggsville*, for Mrs. Renville, \$5; *Medina*, \$10, wh. with prev. contri. const. Mrs. Sadie Ryder L. M.; *Mercer*, Penn., \$7.87; *Oberlin*, for Miss Newton, \$60; *Ravenna*, for Miss Parmelee, const. Mrs. A. M. Hills L. M., \$25; *Richfield*, for Miss Parmelee, \$18.50; *Rochester*, for Miss Maltbie, \$10; *Rootstown*, \$25; *Springfield*, \$19; *Toledo*, 1st Ch., for Miss Lawrence, \$19.36; *Wake-man*, for school at Karaghaj, \$7.75; *Wellington*, for pupil at Samokov, \$40. Br. total, \$452 06
Austintown, Grand River Institute, for Samokov, \$25; *Free-dom*, \$5.50; *Wakeman*, Aux., and children's Jugs, \$15.22, 45 72

Total, \$497 78

PENNSYLVANIA.

Corry, \$6 00

Total, \$6 00

INDIANA.

Michigan City, Aux., \$18.50;
"Little Grains of Sand," \$11.20, \$29 70

Total, \$29 70

MICHIGAN.

MICHIGAN BRANCH.—Mrs. Geo. H. Lathrop, of Jackson, Treas. *Almont*, for Miss Pinkerton, \$10; *Ann Arbor*, Aux., \$47; "Young People's Mission Soc'y," \$10.97; *Armada*, for Miss Pinkerton, \$24; *Canan-daigua*, \$4.10; *Chelsea*, \$22.45; *Church's Corners*, \$25; *Clio*, "Light Bearers," \$5; *Cooper*, Cong. S. S. (Par.), \$6; *Detroit*, Woodward Ave. Ch., toward

support of Bible-reader at Adana, Turkey, \$40; "Young Ladies' Soc'y," 2d Ch., for Miss Pinkerton, \$32; "King's Cup-bearers," toward Mrs. Coffing's sal., \$14; 1st Cong. Ch., for Mrs. Coffing, \$131.28; "Sunbeam Band" and "Opportunity Club," of wh. \$38 for Mrs. Coffing and \$10 to complete pledge for Sch. in India, \$48; *Goodrich*, \$5; *Greenville*, \$25; *Hudson*, toward support of Bible-reader at Marash, Turkey, \$16; *Jackson*, for Miss Hollister, \$50; "Young Ladies' Mission Circle," \$50; "Willing Workers," for Sch. at Shur, Turkey, \$13.20; "Sunbeam Band," for Sch. in Tarsus, \$10.56; *Kalamazoo*, Plymouth Ch., \$4.25; *Kalamo*, Aux., \$2, "R—— Mission Circle," for Miss Pinkerton, \$1; *Lansing*, \$11; *Lexington*, for Miss Pinkerton, \$12.10; *Manistee*, for Miss Irvine, \$45; *Marshall*, for Miss Spencer, \$4.77, and S. S. for Dakota, \$1; *Memphis*, \$3, and "Children's Band," \$2, for Miss Pinkerton; *North Adams*, \$14; *Owasso*, \$37.50; *Paint Creek*, \$7; *Port Huron*, \$33.66; *Royal Oak*, \$3.10; *Sandstone*, \$7.89; *South Haven*, \$7.50; *St. Clair*, \$25; *Union City*, to const. Mrs. Gertrude Church and Mrs. E. L. Lee L. M.'s, \$50; *Vermontville*, \$14; *Wayne*, \$10; *West Adrian*, \$5. Branch total, \$890 33
Columbus, \$5; *Dowagiac*, \$10; *Eaton Rapids*, Aux., for Miss Spencer, \$5; S. S. (Par.), \$2; "Ruby Breed's Mission Bank," for Miss Pinkerton, \$1.50; "King's Daughters," for India, \$4; total, \$12.55. *Muskegon*, Aux., for Kobe Home, \$5; "Coral Workers" (Par.), \$5; *St. Joseph*, for Misses Collins and Irvine, const. Mrs. A. L. Wells L. M., \$15, 52 55

Total, \$942 88

ILLINOIS.

ILLINOIS BRANCH.—Mrs. Luther Bradley, of Aurora, Treas. *Amboy*, Aux., \$5.45; S. S., \$4.55; at Aurora Ass'n, A Friend, \$1; *Aurora*, 1st Ch., for Miss Dudley, \$27.32; New Eng. Ch.,

\$39.07; *Batavia*, \$64; *Canton*, \$15; *Champaign*, for pupil at Samokov, \$10; *Chesterfield*, \$5; *Chicago*, Lincoln Pk.Ch., \$50; U. P. Ch., for Miss Haven, \$125; U. P. Ch. "Mission Band," of wh. \$4.85 fr. S. S. class of girls in Keokuk, Ia., \$30; *Danvers*, \$20; *Deleware*, \$10; *Downers Grove*, \$5.41; *Elgin*, \$56.25; *Farmington*, \$35; *Forrest*, \$3.50; *Geneva*, \$7; *Granville*, \$13.30; *Greenville*, \$21; *Hinsdale*, \$12.50; *Jacksonville*, for Miss Evans, \$33; *La Moille*, \$7.25; *Lisbon*, \$5.70; *Lyonsville*, of wh. \$1 a Thank-offering fr. A Friend, \$5; *Malden*, \$7.40; *Marseilles*, for Bible-reader at Albustan, \$15.17; *Moline*, Aux., for Bridgman scholarship, \$10; "Pansy Band," for same, \$15; *Naperville*, for Miss Dudley, \$14; *Willie*, *Mattie*, *Bessie* and *Carol* *Dixon*, (Par.), \$1; *Neponset*, \$3.40; *Ottawa*, of wh. \$1.50 for Miss Porter, \$15; *Payson*, Aux., of wh. \$55 for Miss Porter's teacher, of wh. \$25 fr. Mrs. E. Harrington, to const. Mrs. Laura Thompson L. M., \$70; "Cheerful Workers," for matron of Samokov Sch., \$5; *Pecatonica*, \$5; *Princeton*, for Miss Porter, \$20; *Rockford*, 1st Ch., for Miss Diamant, \$74.55; 2d Ch., for same, \$182.16; *Rosemond*, S.S.(Par.), \$2; *Springfield*, Aux., for Miss Evans, \$19; "Jennie Chapin Helpers," of wh. \$1 "Baby Helen's Pennies," of wh. \$50 for Bridgman scholarship, \$76; *Yonica*, fr. Mrs. Heywood and Miss Moore, \$3.15; *Wayne*, \$4.10; *Wheaton*, \$3.50; *Winnebago*, \$30; *Woodburn*, for Sch. at Gole-dah, \$16. Branch total, \$1,202 73
Alton, Ch. of the Redeemer, for B. R., Sultan E., \$9; *Bowen*, for B. R., at Battalagundu, \$8.50; *Chicago*, *Bethany* Ch., "Mission Band," for Manisa, \$30; *Leavitt* St. Ch., \$62.50; *New Eng. Ch.*, for Miss Chapin, \$133; *Plymouth* Ch., for Miss Barnes, \$95.47; *South* Ch., \$24; *Tabernacle* Ch., \$2; *Union Pk.Ch.*, "King's Young Daughters," \$15; *Western* Ave. Chapel, proceeds of tea-meeting, \$5. Total from *Chicago*, \$366.97. *Elgin*, "Young Ladies' Mission Soc'y," for Japan, \$30; *Englewood*, \$4; *Garden Prairie*, \$2.90; *Geneseo*, "Band of Sisters," for

Sch. at Sis, \$13.20; *Glencoe*, \$17.10; *Kewanee*, for Samokov, \$20; *La Harpe*, \$6.35; *Lanark*, \$11; *Lockport*, \$5; *Macomb*, S. S. (Par.), \$2.30; *Aux.*, for B. R., \$4.20; *Oak Park*, Aux., for Manisa, \$28.05; "Little Sunbeams," \$7; *Plainfield*, Aux., \$25.75; two S. S. Classes, \$1.50; *Prospect Park*, \$9; *Rockford*, "Mission Band," for Miss Diamant, \$19.99; 1st Ch., "Young Ladies' Mission Soc'y," \$31.80; 2d Ch., "Young People's Mission Soc'y," \$3; S. S. (Par.), \$15; *Roscoe*, \$10; *Sheffield*, Aux., \$2.95; S. S. (Par.), \$2.70; *St. Charles*, \$12; *Sterling*, \$17; *Stillman Valley*, "Merry Gleaners (Par.), \$5; *Waukegan*, \$4.50; *Waverly*, \$6, \$700 96

Total, \$1,903 69

WISCONSIN.

WISCONSIN BRANCH. Mrs. R. Coburn, of Whitewater, Treas. *Arena*, "Willing Workers," for Miss Ward, \$2.75; Aux., \$1.95; Mrs. Borrie, birthday gift, \$1; *Appleton*, \$71.19; *Baraboo*, \$10; *Bloomington*, Aux., \$8; Mrs. Ward, birthday gift, \$1; Mrs. Garside, birthday gift, \$1; *Columbus*, \$11.10; *Evansville*, \$21; *Menasha*, \$19.61; *Milton*, for Miss Taylor, \$4.50; *Ripon*, const. Mrs. Nellie Grant L. M., \$38; *Waukesha*, \$27.52; *Watertown*, Aux., \$38; "Gleaners," \$15; *Whitewater*, for Miss Taylor, \$14. Expenses, \$5.71. Branch total, \$279 91
Appleton, "Juvenile Mission Soc'y," \$13.25; *Geneva Lake*, \$33; *Madison*, \$50; *Mazomanie*, two young ladies, \$1; *Sharon*, \$14.55; *Union Grove*, Mrs. De Riemer, \$5; A Friend, in Wisconsin, for office expenses, \$5, 121 80

Total, \$401 71

IOWA.

IOWA BRANCH.—Mrs. E. R. Potter, of Grinnell, Treas. *Anamosa*, \$32.30; *Atlantic*, \$3.50; *Bell Plain*, a few friends for Efdim, of Afion Kara Hissar, \$7; *Burlington*, \$5.75; *Chester Center*, \$11; *Creston*, \$15.45; *Des Moines*, Aux., \$50; S. S., for Bridgman Sch., \$5.75; *Davenport*, for Miss Day \$74; *Eldon*, \$5; *Faragut*, \$18; *Fairfield*, \$10;

<i>Genoa Bluffs</i> , \$2.15; <i>Garden Prairie</i> , \$5.65; <i>Grinnell, Aux.</i> , \$34.49; "Busy Bees" (Par.), \$10; <i>M.</i> , \$2; <i>P.</i> , \$3; "Young Ladies' Mission Soc'y," of Iowa College, \$24.20; <i>Green Mountain</i> , for Mrs. Coffing's tours, \$23.35; <i>Iowa City</i> , for Miss Day, and to const. Miss Hope S. Martyn L. M., \$42; <i>Keokuk</i> , \$42.20; <i>Lansing</i> , \$12; <i>Montour, Aux.</i> , \$11; "Willing Workers," for pupil at Samokov, \$6; <i>McGregor</i> , for Bible-reader at Harpoot, \$7.93; <i>Marshalltown</i> , "Young People's Soc'y," \$15; <i>Miles</i> , \$14; <i>Newton</i> , \$15; <i>Ottumwa</i> , "Messenger Birds," \$5; Traer, for Efdim, of Afion Kara Hissar, \$15. Branch total, \$527 72	
<i>Alden</i> , C. M. Rogers, \$1.40; <i>Clinton</i> , \$12; <i>Dubuque</i> , \$50; <i>Lyons</i> , \$39; <i>Monticello</i> , of wh. \$5 for Japan, \$10; <i>Mt. Pleasant</i> , \$9; <i>Sabula</i> , for Miss Day, \$10,	131 40
Total,	\$659 12

MINNESOTA BRANCH.

Mrs. J. W. Strong, of Northfield, Treas. <i>Austin, Aux.</i> , for Miss Barrows, \$17; "Scatter Good Soc'y," for girl at Harpoot, \$15; <i>Duluth</i> , \$25; <i>Faribault</i> , of wh. \$30 for girl in Armenia College, \$40; <i>Minneapolis</i> , 1st Ch., for Miss Barrows, \$25; <i>E. Minneapolis</i> , 1st Ch., \$25; <i>Northfield</i> , for Miss Cathcart, \$43.40; <i>Owatonna, Aux.</i> , for Miss Cathcart, \$15; "MerryHearts," for pupil at Samokov, \$12; <i>Rochester</i> , \$10.35; <i>Sauk Centre</i> , for Miss Cathcart, \$14.75; <i>St. Paul</i> , Plymouth Ch., \$47; <i>Winona</i> , for scholarship at Samokov, \$100; <i>Zumbrota</i> , Friends, \$2; <i>Forest Mills, S.S.</i> (Par.), \$2.15,	\$393 65
Total,	\$393 65

MISSOURI BRANCH.

Mrs. J. H. Drew, 3101 Washington Ave., St. Louis, Treas. <i>Amity</i> , \$15; <i>Brookfield</i> , for Miss Tucker, <i>Aux.</i> , \$5.30; "Young Ladies' Soc'y," \$7.60; "Willing Workers," \$2.75; <i>Hannibal</i> , "Young Ladies' Soc'y," \$9.50; "Juvenile Society," \$2.50; <i>Kansas City</i> , "King's Band," for Miss Tucker, \$30; Mrs. M. B. Pearman, \$5; <i>St. Louis</i> , Pilgrim Ch., for Miss Kellogg, \$64.70; <i>Springfield</i> , for Miss Brown, \$38; <i>Webster Groves, Aux.</i> ,	
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for Miss Brown, \$25; "Bearers of Light," \$25,	\$230 35
Total,	\$230 35

KANSAS.

<i>Leavenworth</i> , Ladies of Cong. Ch., for Miss Wright, \$30; <i>Manhattan</i> , \$65; <i>Milford</i> (Par.), \$1; <i>Ottawa, Aux.</i> , \$12.75; <i>S. S.</i> (Par.), \$2.50; <i>Topeka</i> , for Miss Wright, \$7.25; <i>Waukhara, S. S.</i> (Par.), \$3.18; <i>Wyandotte</i> , \$12.30,	\$133 98
Total,	\$133 98

NEBRASKA.

"STATE MISS'Y SOC'Y."—Mrs. A. F. Sherrill, of Omaha, Treas. <i>Camp Creek, Aux.</i> , \$4; "Willing Hands," \$1; <i>Greenwood</i> , Mrs. Mathes, \$5; <i>Hastings</i> , \$10; <i>Irrington</i> , \$20; <i>Omaha, Aux.</i> , \$42; "Children's Band," \$2.75; "Weeping Water," \$10. Total (all for Miss Van Duzee), \$94 75	
<i>Steele City</i> , for Miss Van Duzee, 8 00	
Total,	\$102 75

DAKOTA.

<i>Grove Hill, S. S.</i> (Par.), \$2.32; <i>Yankton, Aux.</i> , \$60; "Young Ladies' Miss'y Soc'y," \$35,	\$97 32
Total,	\$97 32

ROCKY MOUNTAIN BRANCH.

<i>Denver, Col.</i> , 2d Ch., <i>Aux.</i> , \$7.74; <i>S. S.</i> , \$7.10; <i>Cheyenne, Wyo.</i> , \$25,	\$39 84
Total,	\$39 84

VERMONT.

<i>Pittsford</i> , Mrs. Walker, \$5; Mrs. Boardman, \$5,	\$10 00
Total,	\$10 00

TENNESSEE.

<i>Memphis</i> , Le Moyne Institute, of wh. \$12 for Japan, \$11.75 for Africa,	\$23 75
Total,	\$23 75

UTAH.

<i>Farmington</i> , Miss Lawson	\$1 00
Total,	\$1 00

MISCELLANEOUS.

Sale of leaflets, maps, etc.,	\$8 87
LIFE AND LIGHT, income from 1,000 new subscribers,	\$250 00
Total,	\$258 87
Total for the month,	\$5,733 19
Previously acknowledged,	19,594 30
Total since Nov. 1, 1880,	\$25,327 49

